ASSOCIATED MENNONITE BIBLICAL SEMINARY
3 9304 01037815 7

MENNONITE BIBLICAL SEMINARY
M
051
Historical Library
Class No. M52 Date Received
Book No. Donor
Fund
Accession No. 3201
This book should be returned at the end of 2 weeks; otherwise a rent of 2 cents a day is asked for each additional day.

TheMennonite

3145 Benham Avenue
Suite 4
Elkhart, IN 46517
Phone: 800-790-2498

AnnaG@TheMennonite.org
www.TheMennonite.org

Nov. 12, 2014

Colleen McFarland,
Director of Archives and Records Management
Mennonite Church USA
1700 S Main St
Goshen, IN 46526

Dear Colleen,
We are pleased to know that Mennonite Church USA has received a grant to digitize the print files of Gospel Herald and *The Mennonite.*

You have our full permission to digitize all issues of *The Mennonite* and make them available for free, with full-text access.

Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.
The Anabaptist Mennonite Digital Collaborative, coordinated by staff at Mennonite Church USA, Goshen College, and Anabaptist Mennonite Biblical Seminary, is working with Internet Archive to provide digital copies of this title. Please seek permission from the copyright owner if your use of this item is not permitted under the license.

Digitized by the Internet Archive
in 2015

https://archive.org/details/mennonite197590unse

The Mennonite

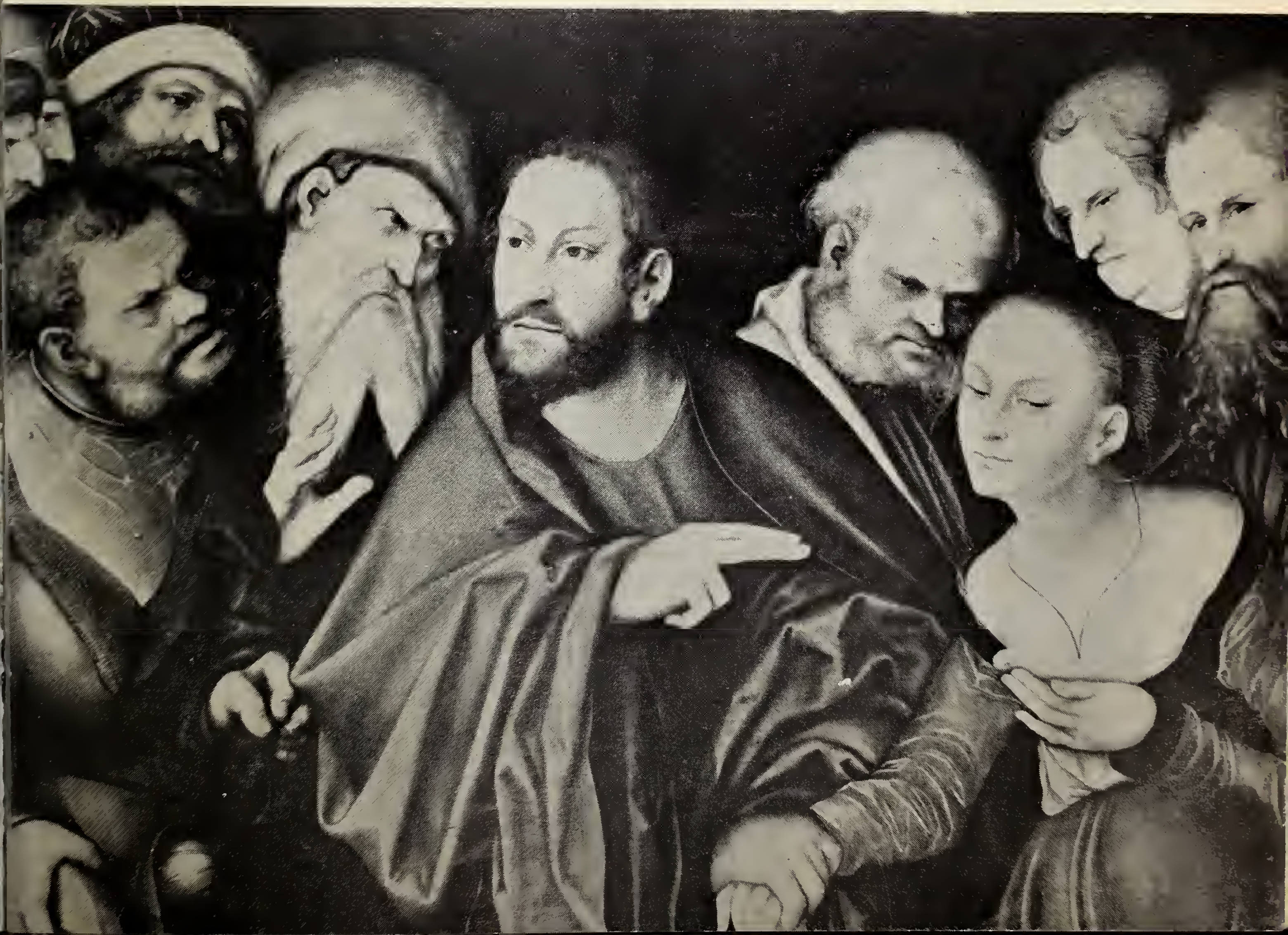
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:01 JANUARY 7, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

"Jesus relates to sinners," the first in a series of six Bible studies by David Schroeder, appears on pages 14-15.

Christ and the adulteress, Lucas Cranach, 1472-1553
The National Gallery of Canada, Ottawa



SHAKING OFF THE OLD MYTHS about China

Verney Unruh

BARBARIAN! Foreign Devil! Imperialist! Uncivilized! Yellow peril! Communist!

These labels, expressing fear, hostility, and hatred, have been bandied back and forth between China and the West for centuries. Sadly, Christians have often been as vicious as anyone in this name-calling.

Ignorance and a feeling of superiority are perhaps the two primary reasons for this mutual distrust and fear. The less we know about people the less we trust them. And the more we will tend to think we are better than they.

For centuries China lived isolated from the rest of the world. The nation came to feel that it was the center of the universe. It was hard for China to accept the fact that there were other people in the world as intelligent as Chinese.

When westerners began their first contacts with China the country was at a low ebb. Wide-scale poverty, illiteracy, internal strife, and division had the nation on the brink of disaster. First impressions are often lasting impressions. Without studying China's long history, its outstanding achievement, the early visitors concluded that China was "uncivilized." They developed a condescending, paternalistic attitude that has continued until today. Along with that, the anti-Communist propaganda, both secular and religious, has molded our attitude to regard the Chinese as our enemies. Even though we may disagree with their form of government, we must see the Chinese as human beings, rather than as Communists or international criminals.

Whether we like it or not, China will play a dominant role in world affairs for years to come. Arnold Toynbee, noted British historian, has said, "The twenty-first century will belong to China. They will be about two-fifths of the human race by then. They are very hard working and extremely intelligent."

A new look at China and an attempt to begin to understand this nation of 800 million people is long overdue. Christians will reject the political system because of its totalitarian demands. But this should not obscure the rich heritage of the past and the achievements of the past twenty years that have greatly improved the lot of millions of Chinese.

For those of us who have been reared and educated in the West, it is difficult to look at life and the world from any other standpoint. But nonwesterners, especially Asians, understand and interpret the universe from a different perspective.

Owen Lattimore, a well-informed China watcher, has said, "The Chinese are the most history-conscious of all the great civilized peoples." How they look on other people and nations, even today, is largely determined by their own history and by how they have been treated by others.

The Chinese are an intelligent, creative, and patient people. Centuries before Europeans emerged from the Dark Ages, the Chinese had developed an outstanding civilization. The compass was first invented by the Chinese. They pioneered in silk weaving and paper making. They developed and used wooden blocks for printing 600 years before the invention of printing in Europe. They were skilled artists in the field of pottery and porcelain. The Chinese were the first to invent and use gunpowder, but they used it for pleasure—fireworks—rather than for destruction.

The Chinese also created two of the engineering wonders of the world—the Great Wall and the canal stretching from Peking to Canton, one of the longest waterways ever constructed by man.

The forces of nature have played a dominant role in the development of Chinese society. In early China there was no defense against droughts, floods, and other natural disasters. Consequently, the Chinese looked on man as weak compared to nature.

In order to survive the people had to cooperate and work together. A strong group consciousness developed. Obligations to the family, the clan or village, and the country were placed above personal desires. There were no individual "rights." Group awareness and solidarity still dominate Chinese thinking today and are hard for westerners to understand because they have been taught to believe that each person has been born with certain inalienable rights and privileges.

Geography also was an important factor in determining Chinese attitudes. With the ocean on the east and south and rugged mountains and vast deserts to the north and west, China was isolated from the rest of the world. Without even simple means of communication and transportation, the Chinese had no contact with other nations for centuries.

While they were cut off from the rest of the world, they did have occasional contact with nomadic tribes who lived on the fringes of their borders, in the mountains and deserts. These wandering people had nothing. Their way of doing things was crude, their manners coarse. The Chinese looked down on them as uncivilized barbarians.

There were occasional contacts with still others, such as the Polo brothers from Italy. But no one had anything that China really needed or wanted.

With the coming of the age of exploration in the 1500s, the Chinese were rudely awakened. When they met westerners for the first time, they did not know how to react. The people did not respond in the same way the nomads did. Unfortunately the Europeans did not understand the Chinese either. It was a head-on clash between two widely divergent cultures and civilizations. The conflict still goes on.

Several events in the early contacts between Europeans and Chinese fostered mutual misunderstanding, fear, and hostility. In 1517 Portuguese ships were given permission to sail up the river to Canton. As a salute, the Portuguese fired off their cannons. The terrified Chinese assumed that they were being attacked. It was an affront to a proud but suspicious people.

Later, in the eighteenth century the king of England sent an ambassador to China to try to establish diplomatic relations. His mission ended in failure because he refused to prostrate himself before the emperor. This "kowtow" was required of all who entered the emperor's presence.

The emperor responded to these overtures in an "Edict from the Emperor Ch'ien Lung to King George the Thrd of England." He expressed astonishment that the king of another country would be so bold as to suggest that he shared equal status. If anyone came to be accepted, he should come as an obedient vassal.

In the 1880s superior European military power forced China to open its doors and trade with western powers. Gradually, all foreign commerce was controlled by the powers, to the great disadvantage of the Chinese.

The British East India Company took the lead in exploting the Chinese and forced them to accept opium as an item of trade. In time, thousands of Chinese became addicts. In 1839 the emperor wrote to Queen Victoria, "I have heard that the smoking of opium is very strictly forbidden by your country because the harm caused by opium is clearly understood. Let us ask, where is your conscience?"

As the Chinese resisted, tensions mounted and war broke out. It was the first major clash with a western power, and the Chinese were soundly defeated. They were stunned. The Treaty of Nanking further humiliated them, as they were required to open four more ports to all foreigners.

Greedy western traders quickly took advantage of the situation. They moved in, established their sphere of influence, and virtually made the Chinese their vassals.

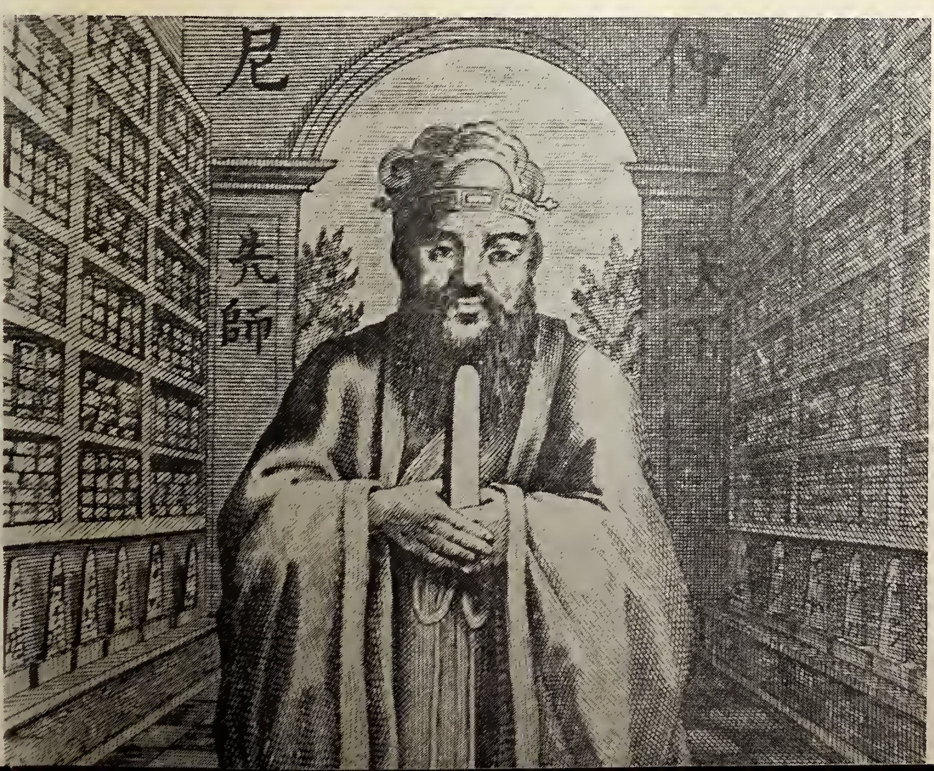
In 1856 an incident involving a French missionary triggered another war. Working in a remote area, the missionary encountered intense opposition. When he refused to leave, he was beheaded. When Chinese authorities failed to take action, the French took drastic measures. Enlisting the support of British troops, they attacked the Chinese. Once again the Chinese were defeated. Then the British representative, Lord Elgin, marched straight into the Court of the Board of Ceremonies in Peking and dictated the terms of the treaty. No foreigner had ever entered that court before.

The treaty demanded that foreigners be permitted to travel anywhere in the country and that ten further ports be opened to foreign residents.

Yet another humiliating incident took place in 1870. In Tientsin the French consul, two French priests, ten nuns, and a number of their Chinese servants were killed by angry mobs. In retaliation French troops executed eighteen Chinese, sentenced two magistrates to lifelong exile, and forced another twenty-five to hard labor for many years. Then, a high Chinese official was forced to go to Paris to offer an apology to the government. It was a loss of face that had never before been experienced by the Chinese.

This treatment by western powers left a deep mark on the Chinese. Anthony Sarti, in *The third world, East Asia,* summarizes it well:

"During these years the Chinese were humiliated beyond belief. Despised by



Confucius, the ancient Chinese sage, has become a target of Mao Tse-tung's new cultural revolution. Chairman Mao has called for an elimination of the last traces of Confucian influence in China. This will not be an easy task, for the influence of Confucius on China has been so strong that scholars find elements of his teachings in Chinese Communist ideology. Confucius lived from about 550 to 480 B.C.

In the early 1970s the Chinese took cautious steps to again become a more active participant in the world community. At left, a delegate translates for Deputy Foreign Minister Chiao Kuan-hua as the main Chinese delegation arrived in New York to take its seat in the United Nations.

foreigners, they were strangers in their own country and were deeply ashamed of their government that could not protect them. . . . They lost their dignity as human beings, a vital part of any nation, of any people."

How did Christian missions fit into all of this? Unfortunately, missionaries did not have the insight to see that a close alliance with traders and the military compromised their testimony. Stephen Neill, in his sobering study, *Colonialism and Christian missions,* points this out.

For example, Robert Morrison, the first Protestant missionary to China, was employed by the British East India Company as an interpreter after he had mastered the language. He accepted the position because this assured his presence in China, enabled him to be self-supporting, and gave him time to work on a Chinese-English dictionary and a translation of the Bible.

Stephen Neill questions the wisdom of this approach:

"It is hard to see what else, in the circumstances, Morrison could have done. Yet this alliance with a trading company, the interests of which were entirely different from those of the Christian mission, was perilous. Would it have been better if Morrison had remained in Macao and waited for a more favorable opportunity to enter mainland China?"

The Treaty of Nanking was a mixed blessing for missions, according to Mr. Neill. On the one hand, many Christians had been praying for the opening of China and regarded the open doors provided by the treaty as the leading of the Holy Spirit. Mission societies from many western countries rushed in to bring China the gospel. But Mr. Neill wonders:

"They could hardly have done otherwise. Yet, if we take a wider view of the purposes of God, it might have been better had they been content to wait. However innocent the missionary might be of national prejudice and imperialist aspirations, his position in Chinese eyes, to say the least, was ambiguous."

In the Treaty of Peking in 1860 a "toleration clause" was included, over the objections of the Chinese, which permitted the profession and propagation of Christianity anywhere in the empire. An added stipulation required the Chinese Government to guarantee the safety of missionaries and the security of their property. As Mr. Neill again points out, "For the first time both Christianity and Christian missions obtained legal existence in China—at the point of the bayonet."

In light of these experiences, is it surprising that the Chinese came to regard missionaries as "foreign devils"?

In 1949, after his armies had conquered China, Mao Tse-tung told a cheering throng, "Today, the Chinese people have stood up."

The ensuing twenty-five years have seen great changes in China, albeit at the cost of millions of lives. One of the things the new regime set out to do was to rid the country of foreign influence. Foreigners were ousted. Communications were cut off. China went into isolation.

Private property was abolished. Family life was reordered into communes. The educational system was reformed and a universal health care plan developed. Above all, food production was increased and its distribution managed so that today, for the first time in history, everyone in China has something to eat.

A new and different China has emerged. China now ranks as one of the major powers. The Chinese are no longer ashamed of their country. They have regained dignity and self-respect.

A Chinese woman, who grew up in the old China, married an American, and is now living in the U.S., watched the live coverage of President Nixon's visit in 1972. She reported her reaction:

"One day as I was watching the scenes from China, I suddenly realized why China had to close its doors for over twenty years. In that time span, a new generation was formed. Those under thirty in today's China don't know anything of my experience. . . . The doors of China had been closed to have time for the Chinese people to gain back their self-respect."

Later she and her husband visited China.

Vee Ling Edwards in *Understanding China newsletter* relayed the woman's comments:

"In the intervening years from full liberation in 1949, the Chinese people have gone from starving to hungry, to still poor—but proud. This pride is something that you see in people's eyes, in their bearing, in the feeling they have to their work and their share in making China a strong and united country. The Chinese people have stood up, no longer walking with heads bent down."

Can we westerners shake off our prejudices and reject the myths we've believed about China?

Can we feel proud with them for their rich heritage of the centuries and for their accomplishments of today?

God has a place in his kingdom for the Chinese people. He loves them, even as he loves us.

For further reading

Terrill, Ross, *800,000,000, The real China.* Boston: Little, Brown and Co., 1972

Terrill, Ross, editor, *China profile.* New York: Friendship Press, 1969

Sariti, Anthony, *The third world, East Asia.* New Haven: Pendulum Press, 1973

Understanding China newsletter. Michael J. Fonte, ed. Published monthly. Subscription, $3.00. Order from 300 Lane Hall, University of Michigan, Ann Arbor, Michigan 48104.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Few resisters respond to clemency program

The conditional clemency plan for draft violators and military resisters announced by President Ford last September has passed its midpoint, and the response has been less than overwhelming.

Although applications for clemency will no longer be accepted after January 31, by the beginning of December less than 3,000 applications had been received. An estimated 130,000 are eligible for the program.

Of these applications, over 900 were from resisters who were already in custody or serving prison terms on draft or military convictions.

By December, the Selective Service System had begun processing 1,525 for work assignments, but only 194 of these were actually on jobs and working.

Difficulties other than the low number of resisters deciding to take advantage of the program are also surfacing.

Confusion is widespread among resisters as to who actually has violated draft or military laws. Many resisters received poor legal counsel or were victims of illegal proceedings by the Selective Service System. Not realizing this, they fled to Canada.

Of those who stayed, few found they actually had to go to prison. Of the 200,000 cases referred for prosecution since 1964, only 15,000 men were convicted, and less than half of these actually spent time in jail.

Because of this confusion, the attorney general's office has asked its regional offices to sort through their indictments and list those which can likely be successfully prosecuted. The lists are to be made before the program ends so that persons will know whether the government intends to prosecute them.

Indictments against draft and military resisters continue to be served during the clemency program. In Boston, sixty-one new draft-related indictments were recently brought against persons who formerly had not had any legal charges against them.

"The result is that people who are now being indicted or end up on the ist to be indicted after January 31 are under psychological pressure to apply or President Ford's program rather than ace the court system," commented Ted Koontz, acting executive secretary for the MCC Peace Section.

Under Ford's program only those are eligible for a pardon who have already been convicted or have received a less than honorable discharge from military service. Persons with such disabilities apply for a pardon to the Presidential Clemency Board.

Of the 770 applications received by the board (other applications go to the Department of Defense or Justice Department), Ford has pardoned only eighteen, and ten of those were under special conditions, usually that the applicant must do a number of months of work.

Most of the eighteen individuals who received pardons had already completed prison terms for draft violations, and the pardon merely offers them a chance to have civil rights restored, such as voting or holding elected office. However, the charge will remain on their record and can be used as a bad character reference when applying for a license such as medicine or law.

One of the ten who received conditional pardons was already on parole after a prison term for refusing alternative service. He refused the pardon because the condition under which his rights would be restored was that he must do alternate service.

The miniscule chance of anyone receiving a pardon, plus flaws in the other two departments' programs has led the Clemency/Amnesty Law Coordinating Office (CALCO), a group of concerned lawyers and counselors formed shortly after the program began, to publicly withdraw its support of the clemency program.

One particular difficulty which CALCO experienced in trying to counsel and defend clemency applicants was that no guidelines were established regarding the relative importance of aggravating and mitigating circumstances.

As the program stands, "the mitigating circumstances considered by Department of Defense and the Department of Justice do not include conscientious objection to militarism," Mr. Koontz said. "What does count is family hardship, battle wounds, and medals. The only place that moral opposition to war is even mentioned is in the Presidential Clemency Board regulations."

For the applicants who have been sentenced to work, most of the sentences have been close to the maximum time period of twenty-four months. The shortest sentence on record, three months, was received by a man who went AWOL when he learned that he was not going back to Vietnam for his third term with the military. He wanted to be where the fighting was.

For those who have been sentenced to work assignments, finding a job to fulfill those assignments has proven difficult. The Veterans Administration has refused to give jobs to any clemency seekers, and the program regulations specify that they may not have jobs that would take work from someone else, an almost impossible task in a country where the number of laid-off workers is rising.

Once a resister is on the job, the Selective Service System keeps close tabs on him, requiring reports on unsatisfactory work or job termination and visiting the place of employment quarterly.

That MCC has received only three tentative inquiries about serving work sentences through its programs, none of them from Mennonites, indicates that most religiously motivated resisters are not participating in the program, Mr. Koontz said.

The General Conference voluntary service program has received one inquiry.

MCC's Peace Section has been supporting the War Resister Information Program, a clemency information center in Canada, which reports that it has had thousands of inquiries about Ford's earned reentry program, but that only 1 or 2 percent of those who inquire are willing to apply when they learn the conditions of the program.

A major concern for Mennonites as a peace group is that the regulations of the clemency program's work sentences will likely become models for alternative service assignments if a draft is reinstated, which is easily possible, Mr. Koontz said. "Some of the less desirable features of the earned reentry program are already beginning to be incorporated into the conscientious objector Selective Service regulations," he commented.

Evangelism-in-Depth: Is it for everyone?

Goal: To get ten members relating meaningfully to nonchurch people with the hope of bringing them into the fellowship of the church.

Goal: To get twelve people planning and working on a day-care program.

Goal: To increase personal Bible reading at least three times a week from 55 to 70 percent of the congregation.

During the past 2½ years, more than forty General Conference congregations in the U.S. and Canada have set goals like these through the Evangelism-in-Depth program, now renamed Congregational-Mission-in-Depth.

For some congregations, the goal-setting process has opened new vistas. "The program stirred us out of our complacency and caused us to take an honest, objective look at ourselves," said a pastor. "It was also effective in causing us to do something about it. Prayer study groups are still meeting regularly as a result of it."

Others were less enthusiastic. One pastor said, "One problem is that this program too often adds to the machinery of the church instead of simplifying it. It's hard to eliminate existing programs."

Some praised its theological stance. Others felt it was too narrowly evangelistic.

The program itself centers around goal setting for a congregation plus follow-through over a year's time.

Evangelism-in-Depth started in Latin America in 1960 as a program to mobilize every Christian for all-out witness. In-Depth Evangelism Associates (IDEA), an independent Miami-based organization, transplanted the idea to North America in the late 1960s and gradually changed the approach from program-centered to goal-centered.

IDEA worked primarily with individual congregations until Palmer Becker, executive secretary of the Commission on Home Ministries, heard of the program in eastern Pennsylvania in 1972 and suggested Evangelism-in-Depth as the General Conference's emphasis for Key 73.

The commission signed year-long contracts with IDEA for 1972-73 and 1973-74, in which IDEA provided consultation services and printed materials for the commission's "primary consultants," who then worked directly with congregations. As of last September, the commission has continued the program on its own, revising some Evangelism-in-Depth materials and writing some new ones.

When a congregation embarks on the goal-setting process, it signs a contract with the Commission on Home Ministries primary consultant for that area. The congregation, or a group within it, fills out eight research graphs on where church members live, church membership and attendance, sociological data on the community around the church, unmet human and spiritual needs, population and membership gains in the last twenty years, church financial giving for the last fifteen years, age and education of church members, members in service, and present church programs.

Then, on a typical Sunday morning, the whole congregation takes a twenty-question survey. Statements for agreement or disagreement include, "I take time alone for personal Bible reading at least three times a week," "Obedience to Jesus Christ as Lord has been a prime factor in the decisions I made this week," and "Within the past month I have tried to help someone commit his life to Jesus Christ."

A core group from the congregation then meets with the consultation for an analysis retreat to set one-year goals and to form task forces to help carry out the goals during the next year. The consultant is to check back periodically with the pastor, who is to check back with task force leaders to see if goals are being met.

Fee for consultation services is usually $1.00 per questionnaire.

Congregations have been divided over the value of this method.

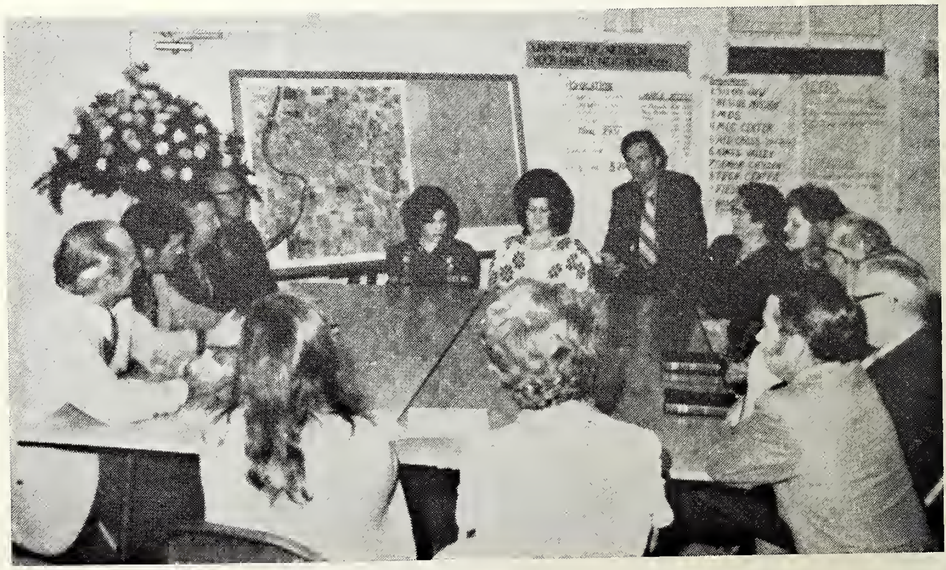
In a survey of congregations which completed the cycle once or twice during the first two years, about half felt, for example, that the goals set grew out of the real needs and strengths of the congregation and the surrounding community. The other half felt the goals were influenced mostly by the questions on the congregational survey.

The questionnaire had some bearing on the results. Of the twenty-seven congregations which returned questionnaires, twenty-four had goals relating to increased Bible reading or devotional life. Twenty had goals concerning evangelism of unchurched people.

One pastor said, "One of the problems seems to be that the people choose the accepted, safe things that they want to change. Our piety, for instance, tells us we ought to read the Bible, so here we need to change. The question remains, Is this our real No. 1 priority of need? I doubt it."

These two goals of Bible reading and evangelism showed up almost without fail for congregations which participated in 1972-73. After changes in the questionnaire the following year, more congregations began including goals like "establish a day-care center" or "train teachers" or "revamp the Sunday school and youth programs" or "increase giving."

"When we began, congregations were



Palmer Becker, CHM executive secretary, participates in goal setting with the Reedley, California, congregation.

coming up with much more stereotyped goals," admitted Mr. Becker, who has directed the program for CHM. "Now since the changes we have made, congregations are developing what are actually their primary goals, and that's bringing variety.

"This year we're trying more to build on the strengths of the church, not just the weaknesses."

Some pastors in the survey felt the process was a good application of management by objectives to the church. Others felt the process was too detailed and too mechanical—"too much record keeping, like an IRS witch-hunt," one pastor complained.

"I sometimes wondered where the Holy Spirit had any chance to work," said another pastor. "Everything was to be determined by statistics and graphs and time lines."

Some congregations liked the sound theological base of the process. Others felt it was not Mennonite enough. For some reason, there was little difference here between 1972-73 and 1973-74 participants, in spite of the changes between year 1 and year 2.

A number also criticized the process for assuming too much that the only mission of the church was evangelism, with nurture of believers and service only means to the end of more evangelism. This was one of the reasons for the name change last September to *Congregation-Mission*-in-Depth.

"There are those people who emphasize being the church, with evangelism as a natural by-product," said Mr. Becker. "Others say the purpose of the church is evangelism and peoplehood is a by-product. I can't buy either.

"There needs to be a trilogy of word, deed, and community. I think we need to work harder at invitation to the *agape* community—beyond word and deed—to enable us in 101 ways to share the peoplehood we find in the community.

"I would call these all evangelism."

This time around there is more room for flexibility in the goal-setting process, and some congregations are already modifying the material to meet their needs.

One congregation said it supplemented the approach and modified it by asking additional input from the congregation. "We devised our own questionnaire for the second round. Perhaps next year we will try a method of congregational input other than questionnaire."

In the survey, only five of twenty-seven said they would participate again but about half were interested in another round of goal setting if modifications were made.

"The materials and resources must fit into the theological framework of the denomination and people," said a pastor. "Much of the material was good. Many questions were good questions on the questionnaire; however, they were not our questions. We were somehow led to believe they were important, but in carrying out the task, we found we had no motivation to do it."

More changes in the program are still possible, and follow-up will be more careful in the future, said Mr. Becker.

"In the initial stages of this, we went into a little too fast," he said. "We've had some failures where we weren't adequately prepared to follow through."

But he reiterated his belief in the basic idea: that congregations need to set a specific time apart annually to ask, Where are we now? and Where do we want to go?

Even with the changes in the program, some congregations will find the Congregational-Mission-in-Depth approach is not for them; others will find it helpful. Some will like the evangelism emphasis; some will like the process of decision making by a broad spectrum of the congregation.

"There is no one program which will be applicable to all our churches," said a pastor. "However, Evangelism-in-Depth has helped some of our churches to reach out in love to those who are not of our own ethnic background. It has also helped some of our people to accept their social responsibility and get involved in community action." *Lois Barrett Janzen*

MCC explores refugee aid to Cambodia

MCC aid to Cambodia through Cambodian Christians is being probed following MCC (Vietnam) director Luke Martin's exploratory trip to Phnom Penh, capital of Cambodia.

Although Cambodia has received less attention than Vietnam, the social problems brought on by war are severe and much greater than the Cambodian Government can handle. The population of Cambodia is about seven million, and its refugee total is expected to reach close to three million by the end of 1974.

"There are refugee camps and villages ringing Phnom Penh, the capital of Cambodia, and many are living on the sidewalks in Phnom Penh. Many move in with relatives," reported Mr. Martin.

The economic situation continues to deteriorate and prices are high, according to Mr. Martin. Rice flown in to Phnom Penh from northwestern Cambodia costs about U.S. $5.00 for a kilogram (a bit over two pounds). USAid imports 250,000 tons of rice a year.

The relief committee of the Khmer (native Cambodian) Evangelical church is involved in providing material aid for the refugees, having aided over 110,000 families during 1973. They have been setting up camps for the refugees who come to their churches and their Bible school in the southern suburb of the city of Ta Khmau.

The church would like to build a large refugee camp near the city of Ta Khmau on land which the government has donated, but needs outside assistance. Funds and material aid will be offered by MCC to the Khmer Evangelical Church relief committee.

There are now twenty-one Christian congregations in the Phnom Penh area, three of which were established in 1973 and four in 1974.

Although the United States claims the war in Southeast Asia has ended, turmoil continues in Cambodia as well as Vietnam. Prince Sihanouk, former leader of Cambodia who was fairly successful in playing the political neutrality game, was ousted by General Lon Nol in a coup in 1970.

Since then the prince's Khmer Rouge army has waged a guerrilla-style war from the countryside against Lon Nol's Khmer Republic government in Phnom Penh, which receives strong American support.

Although there is a definite need for a positive response to the physical needs of Cambodia's refugees, many of whom suffer from malnutrition, the complex and shaky political conditions pose difficult questions for MCC should it become involved in Cambodia.

The Cambodian Christian church centers in the Phnom Penh area controlled by the Khmer Republic government of Lon Nol which is heavily dependent upon the United States for support. If involved in this area, MCC would want to maintain an identity separate from the American Government's involvement there.

Atlanta volunteer aids city councilman

A new position for a volunteer as a city councilman's assistant in Atlanta, Georgia, is a step toward MCC involvement in community development as it relates to local politics.

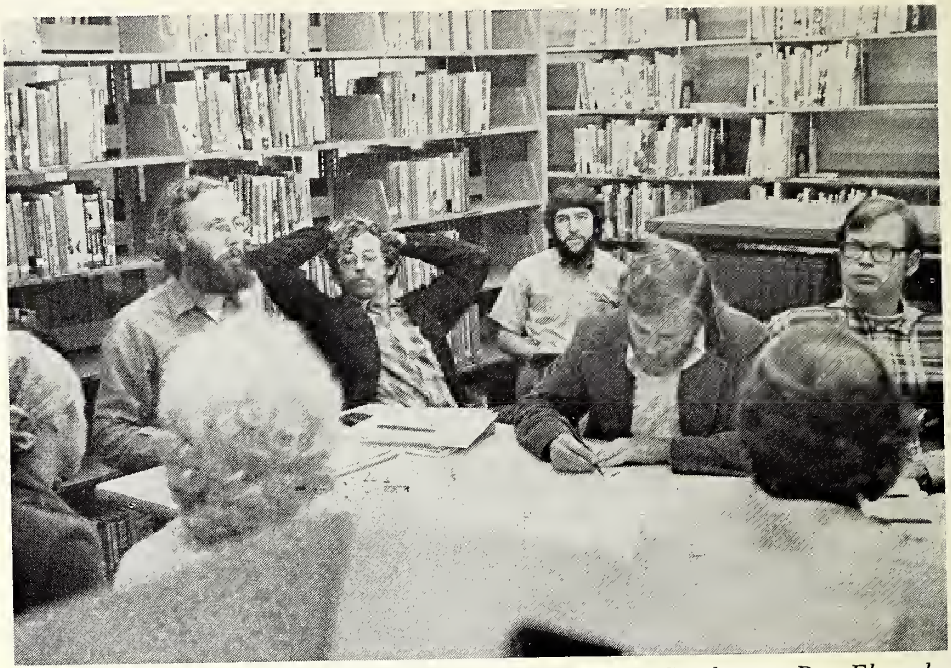
Dan Ebersole, MCC worker from Palmyra, Pennsylvania, began a two-year term last summer as assistant to Charles Helms, member of the Atlanta City Council representing District 2, the inner city area surrounding the central business district.

"The housing structures are the oldest and least kept up in the city. The housing pattern is segregated, and I detect three distinct groups: elderly, poor white, and black families. The white, Anglo-Saxon, Protestant, two-children family is nonexistent," Mr. Ebersole reported.

MCC's Atlanta unit has been active in Mr. Helms' district for quite some time. It has established a moving company and helped the community with a credit union, a day-care center, and a drug addiction center.

Mr. Helms, a Presbyterian minister in the community, has long been involved in helping MCC programs.

Mr. Ebersole sees his job as helping provide the necessary services for people who live in this community. Mr. Helms has a responsibility to provide services for the community, but if he spent all his time doing that he would have no time for important policy decisions and new proposals, according to Mr. Ebersole. Mr. Ebersole becomes his facilitator, helping to get a trash pile removed, the weeds in a vacant lot cut, or a stolen bus stop sign replaced.



Atlanta city councilman Charles Helms, far right, and MCC volunteer Dan Ebersole, third from right in background, meet with community residents to discuss the use of the land where a freeway was to have been built.

People perk up their ears when Mr. Ebersole says he's calling for Councilman Charles Helms. "Many residents are so used to being ignored by both the bureaucracy and their elected representatives that when they do find someone who will listen, they give a backlog of ten years of projects and complaints," Mr. Ebersole said.

Changing the bus route to pass a highrise for elderly people, pushing to get a crossing guard for the local middle school and having to settle for a stop sign and crosswalk, organizing meetings between local citizens and police officers, and touring a public housing project with residents and Atlanta Housing Authority people in an effort to get interior lighting are all in a day's work for Mr. Ebersole.

But his job doesn't stop there. In order to learn the ropes of city politics, Mr. Ebersole attends most city council and committee sessions as well as other meetings of interest. He also does research on various issues complementing those which Mr. Helms has time to research so that one or the other of them will be up-to-date on issues of importance.

Mr. Ebersole is also becoming initiated to the ins and outs of policymaking. He has drawn up two policy proposals so far, one to encourage carpooling in the city and the other to forbid the installation of sewer grates whose bars run parallel to the length of the sidewalk or street, resulting in accidents when the wheels of bicycles slide down between the bars.

Mr. Ebersole sees himself as a community advocate, since he is hired neither by the city council nor by Mr. Helms and can speak his mind freely. "I am not a yes-man, but a sounding board," he said. "I try to keep my ears open to what the people are saying and relay these concerns to Mr. Helms. He is always receptive. I also try to make a point of following up on my inquiries and responses and thus get a good many results."

A part of his job which he really enjoys is working with public housing tenants and other economically poor people. "Their unpretentiousness, good spirit, and openness are inspiring," he said.

MCC (Alberta) hears report on new juvenile facility

MCC (Alberta) held its second meeting of the year recently to adjust the time of the meeting more closely with the end of the fiscal year in September.

Among the items discussed were:

—relief insurance. There were no fires, and only $6,000 was paid out for storm damage.

—funeral aid, which has been discontinued. In case of need, the local church should look after this, the meeting decided.

—a youth orientation unit on the outskirts of Edmonton which MCC is helping finance. The project works with five to six youths, age eighteen to twenty-four, who have been selected from a juvenile correctional institution near Edmonton. A log cabin to house boys and staff was to be ready for occupancy at the end of December.

—reports from former MCC workers which stressed that new volunteers should be experienced and mature.

More cooperation in joint Mennonite media work asked

The Faith and Life Radio and Television committee is recommending to the Commission on Home Ministries and the General Board that the General Conference Mennonite Church take up membership on the board of Mennonite Broadcasts, Inc., the broadcasting arm of the Mennonite Church.

Approval of such membership would be a step toward complete cooperation in broadcasting and other media work among the General Conference, the Mennonite Church, and the Mennonite Brethren Church.

Mennonite Broadcasts, Inc., has recommended to the Mennonite Board of Missions that MBI open its board to the other two groups.

The Mennonite Brethren Board of Mass Media is also considering such a step.

The three groups now work jointly on television spot announcements, ninety-second radio programs, and other media aimed at the non-Mennonite audience. Future programming will include not only radio and television, but phonograph records, editorials, articles, transit posters, billboards, patches, and buttons —all with the same theme.

Rudy Regehr, FLRT chairman, will chair the multimedia campaign.

Mennonites produce French language radio spots

Overcoming prejudice . . . resolving frustrations at work . . . resisting inclinations to dishonesty . . . managing conflicts in friendship and marriage . . . these are a few of the objectives of a new series of short radio broadcasts for French-speaking people in Canada and the United States.

Named *Option,* the new series is a translation of part of *Choice II,* a series of Mennonite-produced radio spots. It will be released for public service broadcasting to about 150 stations carrying programs in French.

Albert Hodder, director and pastor of the House of Friendship in Montreal, oversaw the translation of the scripts. The broadcasts were recorded by the Gospel Light Hour studio in Winnipeg, operated by the Mennonite Brethren Church. Listener follow-up will be handled by Mr. Hodder.

Option was produced by Mennonite Radio and Television of Winnipeg, the inter-Mennonite media agency in Canada.

Couple in "Marriage permit" TV spot affirm their commitment to lasting love and marriage.

Marriage commitment focus of multimedia campaign

A multimedia campaign to help strengthen marriage and family living was set to begin in early January, according to Dave Thompson, marketing director of Mennonite Broadcasts. Mennonite Broadcasts is the public media division of Mennonite Board of Missions, Elkhart, Indiana.

Participating in the campaign with the Mennonite Church are the Mennonite Brethren and General Conference Mennonite churches.

The campaign addresses two needs: resolving marriage conflicts and building lifetime marriage commitments.

The message of the campaign, "Forgiving love can last a lifetime," will be communicated through Family Life TV spots on 600 stations, radio spots on several hundred stations, transit cards in about 1,500 city buses, Choice Books on more than 1,000 racks, space ads in newspapers sponsored by congregations, TV spots in theaters and on cable systems, TV editorials, postcards, desk calendars with congregational imprints, Choice Audiobooks, and *Mennonite hour* and *Heart to heart* messages.

The campaign grew out of two concerns: the growing number of divorces, which suggests to couples with marriage problems that divorce is an easy way out of conflict, and the trend toward short-term marriage commitments.

In Mennonite theology and experience, the family is basic to both society and the church, said Kenneth J. Weaver, executive director of Mennonite Broadcasts.

Bread for the World goes national for membership

A new Christian citizens' movement organized to help feed hungry people has announced plans to open its membership nationally in the United States.

Called "Bread for the World," its goal is to build local branches of committed members.

"The organization has two chief purposes," according to Eugene Carson Blake, former general secretary of the World Council of Churches and now president of the organization.

"First, to inform the leadership and members of the widest possible spread of Protestant, Roman Catholic, and Eastern Orthodox churches about the facts of hunger, malnutrition, and starvation among the poor. . . .

"Second, world hunger requires governmental action by the United States and intergovernmental cooperation through agencies such as the United Nations. Unless Congress acts wisely and generously, it will not be long before Americans will be deciding who is to live and who is to starve."

Members of Bread for the World aim to acquaint their representatives and senators with their concern. They resist the special agricultural and business interests that too much determine United States policy, according to a policy paper released by the agency.

400 Nazarenes burn TV sets to protest "sinful" programs

About 400 members of the Pennfield Church of the Nazarene in Battle Creek, Michigan, threw their television sets into the fire to protest "sinful" programming.

The protest was spurred by comments from Evangelist Paul Wilde, who addressed the congregation a week earlier on the evils of TV.

One anti-TV father fired his shotgun into the screen before throwing it into the flames.

A chief complaint by Mr. Wilde was the heavy diet of sex and violence. Pastor Earl Burdick and assistant minister Thomas Chapman said they didn't own TV sets but supported Mr. Wilde in his denunciation of current programs.

The Nazarenes said they also objected to daytime soap operas which depict divorce and family problems and to some late-night talk shows. Some twenty members said they will sell their sets and give the funds to the church.

High birthrate produces poverty — or does it?

The population pressure is on, say Mennonite Central Committee volunteers in family planning work in eleven countries. Humankind has been fruitful and is multiplying—too fast.

In Vietnam, where the economy is in great upheaval, parents with large families cannot buy enough rice for their children. The island of Java, which holds 70 percent of the population of Indonesia, cannot feed many more people. The population of Bangladesh, the world's most crowded country, is expected to double by the turn of the century; half of the people are under twenty. Poverty, overcrowding, and malnutrition in Haiti are swallowing up agricultural and industrial growth efforts. Community and international peace are at stake if world population doubles in thirty years as expected.

What we need is an all-out Madison Ave. contraceptive campaign? Campaigns, free pills, and color movies alone will *not* stop the population explosion, indicated MCC personnel who responded to a recent family planning questionnaire. Massive family planning efforts on the part of the Indian Government, for example, have failed. Why?

The biggest reason, often overlooked by well-meaning westerners armed with birth control technology, is that many people in poor nations *want* lots of children.

"The general population is opposed to family planning," explained Ann Ewert, MCC nurse in Vietnam. "The people are still losing many of their children in the war. If they had no children left, who would take care of them in their old age? Certainly not the government!"

Child mortality is also a concern in Bangladesh. According to Rosella Toews, who began assisting women with family planning in March, "people believe they have to have ten children in order to bring two to adulthood. It's true in many cases. Thus a health program to take care of existing children is a must before we can effectively teach family planning."

In numerous countries personal identity and social acceptance are dependent on the ability to have children.

Religious opposition, too, has been underestimated. Cathy Bowman, who helped design an audiovisual presentation for public family planning education in Sumatra, reported that the more religious Muslims and some Christians feel the number of children should be left to God.

Members of a women's club at Santa Cruz, Bolivia, listen as an MCC volunteer instructs them in family planning and health.

Where families live off the land, children do not mean mushrooming college costs, medical bills, or new tricycles, but an extra pair of hands to draw water and work the soil.

Family planning in context. From worldwide church and government family planning experiments, it is clear that men and women choose to have smaller families only when basic health, economic, social, and educational needs are met. The most dramatic example is the birthrate in the West, which has fallen sharply as standard of living has risen. Lester Brown, senior fellow at the Overseas Development Council, said that if U.S. population growth continues at its present rate, the country will reach zero population growth by 1980. Canada's rate is only slightly higher.

The concern that family planning aid be offered to overpopulated nations as part of a larger agricultural and economic development program came through loud and strong at the United Nations World Population Conference in Bucharest in August. Most representatives agreed that poverty is not caused by overpopulation; rather overpopulation is a symptom of underdevelopment. Less developed countries called for land reform legislation and a redistribution of resources to lessen the gap between the rich nations and the poor, as well as family planning aid.

Some countries are suspicious of family planning programs they feel are designed to eliminate world poverty by eliminating the poor. MCC workers in Bolivia practice their family planning education work with caution since some Bolivians feel strongly that family planning is simply another way for outsiders to control their nation.

MCC family planning work, through small-scale and relatively new (average length of present activities is six years), is part of a wider overseas rural development, medical, and social services program. Work in Bolivia, for example, is supported by an integrated community development program. And in Vietnam some personnel are working to change continuing conditions of war which affect peasant families. However, a number of local family planning projects are isolated from other programs within a country and could be strengthened if coordinated with agricultural and economic development assistance.

MCC workers are aggressively involved in family planning education, refer individuals to family planning clinics, recommend all birth control methods except abortion, and perform surgery. All work except for educational work in

Kenya and Sumatra is directly related to a broader medical or public health program.

Helping men and women value themselves and each other as persons, not for their ability to produce children, is perhaps an assumed goal. Clear articulation of this concern would add an additional social dimension to MCC work.

Some volunteers, too, are recognizing that family planning and development work has far-reaching and sometimes negative effects on traditional values.

Workers like Ann Ewert in Vietnam who find that the people who accept family planning most readily are those who want to become rich like the Americans must discover ways for their presence to affirm material well-being without condoning the god of materialism.

It's really a third world problem? Since North Americans are approaching zero population growth and population pressures are greatest elsewhere, many people feel that population management is really a third world problem. But poor nations will not be able to upgrade health care, increase agricultural production, and make land reforms so voluntary family planning programs will work unless they receive substantial aid from wealthy countries.

Wealthy countries like the United States are active in providing birth control technology but tend to overlook the link between development aid and family planning. The United States ranks fourteenth among sixteen development assistance countries. Less than 1 percent of the country's national budget goes for development assistance.

North American responsibility for the poulation situation takes an additional turn in a world of shrinking resources and increasing gaps in standard of living between the rich and the poor. Some families are beginning to face the fact that one North American child claims as much of the earth's resources as twenty-five to fifty children in less developed countries and are choosing to limit family size to two, one, or no children. Family planning efforts must go hand in hand with resource conservation and sharing on the part of developed countries.

Mennonite and Brethren in Christ resources seem small in face of world need. But Christians, called to be faithful not successful, can simplify life-styles, urge government representatives to care for the poor of the world, and support development and family planning work through church conferences and agencies.

Gayle Gerber Koontz

Fifty plates in five minutes

Wheat, canned chicken, and tomato paste shipped to India by MCC are being distributed to the hungry by the Salvation Army Service Center in Calcutta.

Major D. F. Gardiner is in charge of the center and feeds about 6,000 people as well as running a large hostel for men, a paper factory, and a clinic. He also treats about twenty tuberculosis patients out of his personal pension.

Mr. Gardiner directs three feedings a day, one at the center and two at other places in the city.

Mr. Gardiner, who has spent the last forty-three years in Calcutta, twenty-five with the British army and eighteen with the Salvation Army, cooks large pots of MCC wheat, chicken, and tomato paste combined with local vegetables such as potatoes or eggplant. "He personally supervises the preparing of the food each day, seven days a week," reported Doug Reimer, MCC volunteer in India.

All the people he feeds have been studied by a social worker, who determines whether or not they really need help. "She reviews each case and if the person qualifies, he or she is put on the feeding program for six months," Mr. Reimer explained. "Each month the case is reviewed and the person is continued or cancelled. Few remain longer than six months. The real purpose is to help those who are in a temporary bind."

Those who qualify for the feedings are given cards which specify how many meals they are entitled to for what length of time.

Mr. Gardiner explained that when he first began his program, he was mobbed by people who didn't have cards but still wanted food. "They soon found out that I was tough and only those who had cards got food," he said.

The morning and evening feedings are for people who cannot come to the center. Mr. Gardiner loads his kettles onto the back of a jeep and bumps through the city to various prearranged points for these feedings.

At noon, men and women form long lines at the gates of the center for food. Major Gardiner himself opens the gate and watches the people come in to a combined cafeteria-chapel where ten stainless steel tables with chairs around them stand waiting.

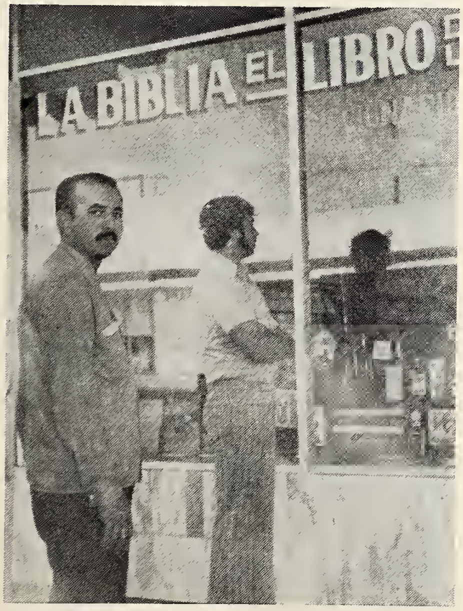
Mr. Gardiner takes his place behind a table with stacks of plates and pots of food and the serving begins. "The helper hands Major Gardiner a plate and he puts about a cup of food on it and hands it back. This is all done in a smooth and efficient manner. In approximately five minutes fifty plates are handed out," Mr. Reimer reported.

"Since there are only fifty plates, the others must wait until they are returned."

After feeding the men, Mr. Gardiner turns to a line of women waiting with their own pots. "Each card is checked and recorded at the door by a man who has a master list of persons entitled to cards. This enables them to tell how many meals they serve a day," Mr. Reimer said. "Their pots are filled with the same efficiency that the plates were. An observer gets the feeling that there is still a little bit of the army left in Major Gardiner."

In an hour 300 to 400 people have been fed.

The Salvation Army Service Center is only one of a number of organizations in Calcutta and throughout India which distribute MCC food.



Mexico bookstore opens

German-speaking Mennonite congregations in northern Mexico have opened a bookstore at Cuauhtemoc, in the vicinity of the Mennonite colonies. The Luz y Verdad *("Light and Truth") Bookstore was dedicated in October, with ministers from several Mexican evangelical churches and a representative of the American Bible Society present. The store stocks both German and Spanish books and Bibles. Hector Carrasco is manager.*

Words & deeds

Senior high youth in the Sharing Community of Kansas City, Kansas, raised $1,000 for hungry people in India recently with a "try hunger" meal. They served "food for thought" along with broth, half a slice of bread, and water—about 100 calories. The Sharing Community includes the Rainbow Boulevard Mennonite Church, Rosedale United Methodist Church, and Rosedale Disciples of Christ.

As a result of the article appearing in an October *Newsweek* about Mennonite Disaster Service, Nelson Hostetter, MDS coordinator, was invited to appear on the syndicated television show "To tell the truth." The segment, taped November 19 in New York City, will appear on television during the last week of January or first week of February, depending on local television schedules. The two "false" Nelson Hostetters were John Horoshka, a Wilkes-Barre, Pennsylvania, Agnes flood victim who had firsthand contact with MDS, and George Ryan, an insurance investigator from New York City.

The South Dakota Bicentennial Commission has approved a grant of $10,000 toward the Freeman Junior College Museum facilities that are being constructed on the new land purchased south of the present Administration building. Bicentennial assistance grants are funds that must be matched by the community or institution. The museum is to be dedicated May 16-18, 1975.

Contributions to MCC top 1973 giving by $1.2 million

In fiscal year 1974 MCC received over 1.2 million dollars more for overseas work than it received in fiscal year 1973. Expenditures of over one million dollars above the level of 1973 were made to bring aid to hungry and destitute people in Asia, in Africa, and in Latin America.

Material aid shipments also greatly increased with wheat and bean shipments to the Chad, India, Honduras, and Bangladesh. Some of this food was purchased with Canadian and U.S. contributions. Shipments of food and other supplies to all countries in fiscal year 1974 were 7,165,050 pounds, a 323 percent increase over 1973. Kansas farmers contributed almost 2 million pounds of wheat.

Record

Published

A food packet composed of sample resource materials relating to the food crisis has been compiled by MCC. The packet contains articles on an overview of the food situation, food policy, responsible eating, and applicable biblical references. Also included is an annotated list of printed and audiovisual resources related to the food crisis. Extra copies of materials in the packet can be ordered from the individual publishers of the various articles. Copies of the packet can be obtained for a $1.50 donation from MCC Information Services, 21 South 12th St., Akron, Pa. 17501.

Mennonite Mental Health Services has recently prepared an "Information packet on mental retardation." It indicates the needs of the retarded and their families and suggests programs which may help to alleviate such needs. Further information is available from Mennonite Mental Health Services, 4905 North West Ave., Suite 118, Fresno, Calif. 93705.

Bethania Mennonite Personal Care Home, Inc., requires a Director of Nursing for its modern, fully accredited 100-bed home.

Qualifications: 1. An application and understanding in developing a home atmosphere for people requiring personal and extended care.

2. RN plus other training and/or experience, especially in geriatrics.

For further information, please contact the administration, 1045 Concordia Ave., Winnipeg, phone 667-0795, weekdays from 8 a.m. to 4 p.m.

Deaths

Daniel J Epp, manager of Mennonite Press, North Newton, Kans., died Dec. 7. Born Mar. 7, 1914, in Henderson, Nebr., he had been employed at Mennonite Press since 1951.

Workers

Arthur Driedger, executive director of MCC (Manitoba) is spending six weeks in Honduras developing further the ongoing rehabilitative effort following Hurricane Fifi, which hit in September. Mr. Driedger will be working with Herman Bontrager, Eastern Mennonite Mission Board missionary who is coordinating the relief and rebuilding effort, then replacing him for three weeks while Mr. Bontrager returns to the United States.

Erwin Wiebe, Ebenfeld Church, Herschel, Sask., has begun a two-year term as a case-aide at Warden Woods Community Center, Toronto, Ont. He is the son of Herman and Helen Wiebe, Madison, Sask. He attended Swift Current Bible Institute.

Wiebe

Audiovisuals

The last trip, a 16 mm color film on teenagers and drugs, has been added to the Faith and Life Press Audiovisual Library, Newton, Kans., by Crossroads Community Center, Philadelphia, and the peace and social concerns office of the Commission on Home Ministries. The twenty-minute film, produced for Neighborhood Crusades, Inc., by Omega Films, presents Christian truth as the resource best able to cope with drug problems. The movie was filmed on the streets of Philadelphia. The film may be rented for $12.50 from Audiovisual Library, Box 347, Newton, Kans. 67114.

Review

How to make your marriage work

Reviews by Bernie Wiebe,
president, Freeman Junior College

Tell me again, I'm listening, *by Richard be Wilke (Abingdon (U.S.) and G. R. Welch (Canada), 1973, 143 pp., $3.95).*

In a time when the institution of marriage and family life seems besieged by criticism from within and without, *Tell me again, I'm listening* comes across as an authentic attempt at promoting positive family living. The author shares freely from actual experiences with living-room marriage therapy groups. He speaks also from twenty years of his own marriage.

There probably are few subjects on which we are so naive as on the art of listening. We make too many assumptions and leave too little room for the genuine misunderstandings.

Mr. Wilke speaks a positive message of encounter with today's sex-saturation, women's liberation, conflict, and non-verbal communication.

Answers are hard to pin down, but a note of hope is left in the struggle. An excellent study book with ready-made questions.

The love-fight, *by David Augsburger (Herald Press, Scottdale, Pa., 1973, 172 pp., $1.25).*

The love-fight, is another example by an author who combines creative elements of print, pictures, and dimensions of electronic communication. It is a book that is more than a usual book.

David Augsburger shows a perceptive awareness of many emotional dimensions involved in living so intimately together as required in marriage. He encourages us to "care enough to confront" each other on issues that tend to hurt marriage relationships. Anger, guilt, blame, trust—all are daily elements of family living. This book suggests that we begin by "owning" these feelings in ourselves. Then we can probably also learn to deal with them in others of our family.

Mr. Augsburger suggests many exciting and creative practical ways to begin dealing with the conflicts of marriage. One of the questions left to this reviewer though is, Just how does the Holy Spirit enter in? Some of the solutions seem too logical to be spiritually solid.

Certainly, *The love-fight* is one of the more valuable books on the market for couples who are open to learning what it takes to live together.

Cherishable: Love and marriage, *by David Augsburger (Herald Press, Scottdale, Pa., 1973, 159 pp., $4.95 cloth, 95 cents ppb.).*

Cherishable: Love and marriage is a creative adventure in reading. There are several things that will make any potentially or actually married person remember this book for some time.

It is, first of all, a beautiful illustration of communication. Mr. Augsburger utilizes dialog, drama, verse, prose, diagram, imagination, innovative grammar, and parable. In a way, his book is a non-book; it is more than linear writing; it is dynamic personal communication.

The book is also provocative. David Augsburger paints the complex issues of marriage and love into situations that are not easily resolved. In fact, he introduces issues, e.g., the unconscious deliberations involved in our attitudes that many marital partners are never aware of (p. 20: "It's a heavy burden to bear—perfection. [Not my wife's perfection, of course, but mine]").

There is a tension that remains at the end of the book. Mr. Augsburger waxes toward idealistic solutions. What about all those of us who continue to find with St. Paul that "I do things I don't really want to do . . . Romans 7"? It seems to me that in order to be the most helpful, we probably need to do more than this book does, to illustrate our ongoing needs and struggles for forgiveness and reconciliation.

For openers, I heartily recommend *Cherishable* to all who contemplate marriage or are already married.

Letters

Illogical argument

Dear Editor: In his article "Let's abolish church membership" (October 15 issue), Melvin Schmidt does not distinguish between false and true criteria for church membership. Then he concludes that because there can be false criteria for membership, we should abolish it. The whole argument is as logically invalid as if you said, "Because there are some false Christs, we must reject all Christs, even Jesus Christ of Nazareth to whom the Scriptures testify."

He goes on to make the same logical error in regard to church discipline. Because of some unchristian practices in the exercise of church discipline, we should reject all church discipline.

The false inference we are asked to draw in another argument is that, because we cannot make infallible judgments, we should make no judgments.

Another invalid argument is that, because some ways of measuring a person's relationship to God are false or inadequate, therefore there can be no measurement.

On the basis of his illogical conclusions, he would be forced to give up the institutions of baptism and Holy Communion, because there can now be no visible church as it was conceived by our Anabaptist forefathers. Yet after having told us that we have "no way of measuring a person's relationship to God," he now inconsistently makes such a judgment in terms of "repentance and renewal of life" and "his desire to follow Christ."

Please note that God also has his membership list (Dan. 12:1; Lk. 10:20; Rev. 20:12, 15; 21:27). *David Janzen, Niagara-on-the-Lake, Ont.* Nov. 30

Jesus relates to sinners

David Schroeder

The Spirit of the Lord is upon me,
because he has anointed me to
preach good news to the poor.
He has sent me to proclaim release
to the captives
and recovering of sight to the blind,
to set at liberty those who are
oppressed,
to proclaim the acceptable year
of the Lord (Lk. 4:18).

JESUS CAME to preach deliverance to the captives.

He came to seek and to save the lost.

He came to save sinners.

He came to save you and me.

He came to set his people free.

The minute we say it that way our minds turn off the sound and destroy the meaning of those words.

Switch on: *Religious channel*
Select topic: *Salvation*
Audience: *Sinners*

So rest easy! It's for others! I'm a clean-living American, I don't even eat with sinners!

But of a truth, Jesus wants to save you and me. It will not do to escape by claiming to have been saved, for we, too, are classified as sinners.

"Sinners" are those who are bound, who are captive, who are not free to follow.

The cause of Christ is today suffering because so many who confess his name are not free to follow him in life. So many Christians are bound by the principalities and powers of the twentieth century that they again need to be told that Jesus came to set them free. He came to liberate twentieth-century captives, to liberate you and me.

Jesus speaks of salvation. Jesus speaks about salvation in languages that had been fashioned for him in the history of his people.

Israel had come to know God through his dealings with them in their history. They had come to know God as one who promised salvation to his people. To Abraham he promised a son, cattle, and land.

For a people who were seeking to stay alive in the desert these were words of salvation. His people would not die! The meaning of this promise of land (rest) was extended by King David (Ps. 110) and Jesus (Heb. 4:8) and is still awaiting final consummation (Rev. 21: 7).

They learned to know God as one who liberates people, as one who comes to them in the hour of need to set them free. He came to a slave people in Egypt and set them free from the hand of the Pharaohs. This act of liberation gave birth to the concept of salvation as understood in Israel. Those who were slaves to Pharaoh were set free to serve the living God.

But salvation did not speak only of "freedom from . . ." but also "freedom to . . ." Out of freedom from bondage came freedom to serve. This Israel experienced in the way in which God made a people out of them. He made known to them the law.

In the law the will of God was made known to them. It was their choice to obey or not to obey. They were free to follow but the choice was theirs. They were bound to choose. And choose they did.

The law, the will of God had been made known to them, and they committed themselves to do all that the Lord had spoken, all that he had commanded. In so doing they became God's covenant people, bound to the will of God.

Through the reign of King David they learned further that salvation had to do with a rule of righteousness. David could be a king only as he subjected himself as a servant of God and as he sought to have God's will done on earth. Through David they understood that a righteous king, the Messiah, would come to lead his people; through him they came to know that God would establish his reign on earth.

Thus we become aware of the fact that for Israel salvation was a concrete reality. Man was saved fom oppression and set free to know and to do the will of God.

Jesus saves. Jesus follows in the tradition of Israel. He speaks of salvation in the same sense.

Jesus speaks of good news to the poor, of healing for the brokenhearted, of liberty for the captive, and of sight for the blind. In fact, he comes to usher in the Jubilee year, in which justice would be done to the oppressed and in which the structures that blind man to injustice and subjugation would be broken.

Jesus came to fulfill the message of salvation. He revealed to us the will of God, manifested the way, the truth, and the life, and gave himself to free us.

In Israel the offering acceptable to God occurred when the sinner identified with the purity of the lamb slain for him and when he offered himself to God as he offered the lamb in sacrifice. In like manner, Jesus offered himself for us. Now he who is Christ, who identifies with him in his death and resurrection, is accepted by God.

Jesus has opened the way to salvation to all who believe in him. He gave himself a ransom for many.

All too often we have limited salvation to this aspect of justification before God. When we do so, we no longer really understand the full gift of salvation Christ came to give to man. When we do so, we no longer experience the concrete reality of salvation, of being set free.

All too often we think of salvation only as an inner emotional experience. When we do so, we can hardly say what we have been liberated from or to. Salvation loses its concrete reality. When we do so, we usually end up speaking about having been saved from *other people's* captivities: smoking, drinking, stealing, immorality; but we have less to say about being freed from *our* captivities because they still bind us.

It is not enough to talk about inner feelings. Our feelings have been taken captive by the spirit of our age, by the media, by the culture in which we live. Because of this captivity our feelings justify our standard of living, our injustice to the poor, our nationalism, our racism, etc. Our feelings have been taken into captivity to where they justify disobedience to God Almighty. They, too, are in need of redemption.

Jesus comes to save us. He comes to save us from those things that enslave us and take us captive so that we are not free to follow him.

Jesus comes to free us from the captivities of the twentieth-century principalities and powers. He frees us from the snare of the media, the spirit of nationalism, the economic structures that feed the rich at the expense of the poor, the standard of living and the styles of life that are foreign to the gospel, the powers of military governments, and western imperialism in thought and deed.

Jesus comes to save us from our concrete sins. He comes to set us free from concrete and real captivities. It is time that the Christian church again hear the message of salvation.

Jesus saves. He seeks to save us.

Jesus relates to sinners (Lk. 4:18). He wants to relate to us. Jesus came to preach deliverance to the captives, to seek and to save the lost, and to save sinners. He came to serve you and me, to set us free.

Jesus seeks even now to save those who already confess his name, for so many Christians are bound by the principalities and powers of the twentieth century.

They need deliverance because they are bound. They are not free to follow.

First in a series of six articles

Contents

Shaking off the old myths about China . 2
News 5
Record 12
How to make your marriage work 13
Letters 13
Jesus relates to sinners 14
How to live with inflation 16

CONTRIBUTORS

Verney Unruh is the Asia secretary for the Commission on Overseas Mission, Box 347, Newton, Kans. 67114.

David Schroeder is on a one-year leave of absence from the Canadian Mennonite Bible College faculty to teach at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. 46514. His Bible study in this week's issue begins a series of six articles on Jesus' relationship to various persons and groups. The series was originally presented at the General Conference triennial sessions in St. Catharines in August.

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association.

CREDITS

Cover, The National Gallery of Canada, Ottawa; 3, 4, RNS; 6, 11, GCNS; 8, Ray Maynard, MCC; 9, Mennonite Board of Missions; 10, Jeanne Loucks, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert, Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Muriel Stackley, Box 347, Newton, Kans. 67114.

Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

How to live with inflation

Leighton Ford

Worry about our economic future has gripped most of the world. In the affluent world the problem is inflation.

While the richer countries worry about inflation, in the underdeveloped countries the problem is more brutal: famine and starvation. In large parts of Africa and Asia thousands are dying from lack of food. World Bank President Robert McNamara calls hunger "one of the great moral issues of our time."

Did you know that one-third to one-half of the world's population suffers from malnutrition? Did you know that one-fourth of the children born in the poorer countries will die before they are five?

It seems to me there are two basic ways we can try to live with inflation.

Solution 1 I call "the bigger life." It's the attitude found in the rich farmer that Jesus once told about. "'The ground of a certain rich man," said Jesus, "produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.' Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I'll say to myself, You have plenty of good things laid up for many years. Take life easy: Eat, drink, and be merry.' "

This man lived by the philosophy of bigger and better. Security for the future to him meant more of what he already had.

Jesus went on with the story of the rich farmer who thought he had made it. "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' This is how it will be with anyone who stores things up for himself but is not rich towards God" (Lk. 12:16-21).

To God this man was a fool. He was a fool because he forgot God. Over and over he said, "I . . . my . . . mine," but never "God." It was, "What shall *I* do? *My* crops . . . *my* barns . . . *my* goods." Part of the problem with inflation is that we have forgotten God, too. "Don't be a fool!" says Jesus. "Your materialism is killing you!"

This man was a fool because he forgot his neighbor. Never once did he think of sharing some of his surplus with the poor around him! "Don't be a fool!" says Jesus. "Share what you have!"

And this man was a fool because he forgot eternity. "This night your life, your soul, will be demanded from you," said Jesus. Forgetting that he was a living soul, this man existed as a kind of refrigerator to be stuffed. But that way is disastrous.

Where do we start to deal with inflation? It can't start just with economics and politicians. It has to start with you and me. We need a new sense of values; we need a new definition of success. As Jesus said, "A man's life does not consist in the abundance of his possessions." Success is not to be measured in things, but in relationships to God and to others.

Solution 2 is "the simpler life." It begins with a new perspective. The Bible isn't against material things; it is against material gods.

Listen again to what Jesus went on to say: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear . . . for the pagan world runs after all such things and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well" (Lk. 12:22, 30-31).

"Refuse the rat race!" says Jesus. Stop running after all the things the world runs after. Close your ears to the seductive ads. Don't buy anything unless you need it. If you have more than you need, give away part of it to those who do need it. Refuse to make fashion a god. Keep your car and the clothes you have as long as you can.

"Seek the kingdom!" says Jesus. And if you do, these things will be added to you. Your Father knows you need material things. He is not indifferent. And if you put him and his kingdom first, he promises to care for your real needs. Get your priorities straight. The way to have a simple life is not to run away from our complex world, but to focus everything on furthering God's kingdom.

We are going to have to lead simpler lives in the future. No question about that. The question is: Will it be because we're forced to, or because we choose to?

How do we live with inflation? Not by a bigger life, but a simpler life. The life with God on the throne: the life of freedom from the rat race: the life of present and eternal security.

And it begins when you make the exhilarating choice to let Jesus Christ be Lord . . . and really trust him!

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:02 JANUARY 14, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

"I hate,
I despise
your feasts,

and
I take
no
delight
in your
solemn
assemblies.

Even
though you
offer me
your
burnt offerings
and cereal
offerings,

I will
not
accept them,

and the
peace offerings
of your
fatted beasts

I will not
look upon.

Take away
from me the noise
of your
songs;

to the
melody of your harps
I will not listen.

But let
justice
roll down like
waters,
and
righteousness
like an
everflowing stream."

Amos 5:21-24

Lines from a VS bureaucrat's notebook

Gene Stoltzfus

After a long day of trying to unravel a whole pack of problems in a VS unit which included talking to a disillusioned, frightened VSer, trying to redefine the unit goals, and visiting a number of community groups who wanted the help of the "free" Mennonite volunteers, I wondered how I ever got to be a church bureaucrat. Some people want a rule to cover every circumstance, while others are sure that we're the angry hand of authority out to undermine the goodwill that is present. In my better moments, I know that buried within it, the church holds the promise for the new day that is coming. Let me tell you a bit about life in your Mennonite Voluntary Service program.

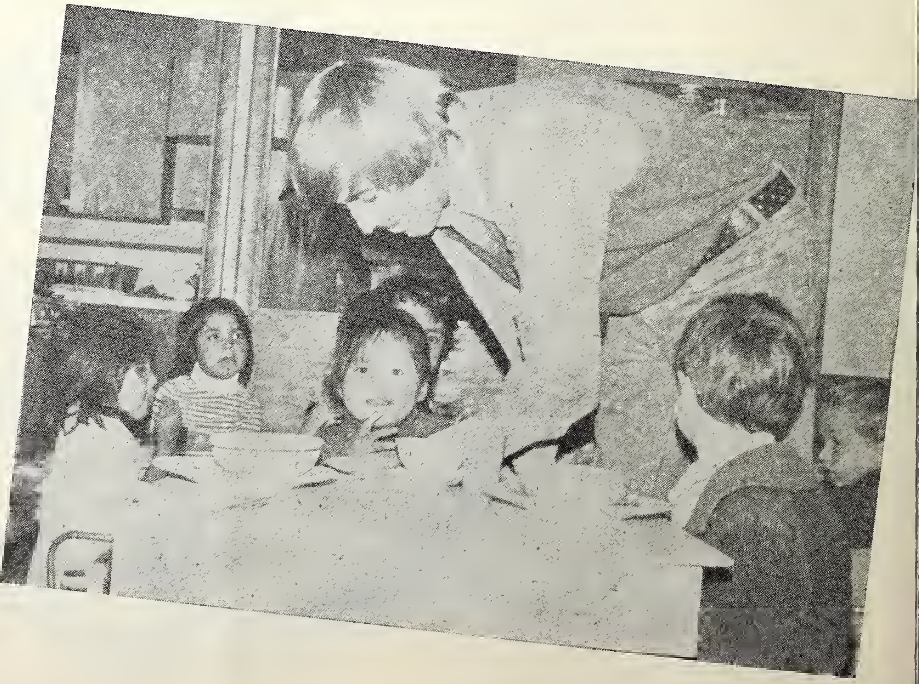
Some time ago when a friend of mine asked why the church puts so much emphasis on work with Indians, low-income people, and other disadvantaged groups instead of other internal ministries, I found myself getting a bit defensive about our MVS program. When I visit Denver, Seattle, Fort Wayne, and Philadelphia, I feel the crunch even more deeply because people ask why the church that claims to be so committed to bringing good news gives so little to the support of its volunteer workers and poverty projects.

Naturally, we cannot point to quick dramatic breakthroughs, but there are quantifiable achievements, such as the participation of several hundred low-income children in day-care programs, the repair of dozens of poor peoples' homes in Fort Wayne and Philadelphia, acting in behalf of the disadvantaged who simply don't have the resources to keep their lives together. We expect to work even harder to bring our service program into a clearer, more consciously defined structural relationship with congregations and new Christian communities.

Again and again we are asked why the church doesn't pay for at least some of its volunteers. Until now most of our units have been self-supporting. This has meant that some have taken earning jobs in hospitals and other institutions where we might not have chosen to work. Now, with unemployment rising, we will have to be even more careful about whose job we might take. At times we have had to curtail important service work in order to bring in money. Because of the need, we are hoping that individual congregations can begin to take the responsibility for financing one or more volunteers. The cost of a single volunteer per month is a minimum of $200, which covers food, transportation, housing, medical coverage, clothes, incidentals, and spending money for a month.

Some time ago while one of us was visiting a VS unit, a member of the local congregation commented about the idealistic nature of VS people, but added that she was concerned that they didn't always show up in church on Sunday morning. She had a valid concern. In fact, we feel that one of the strengths of our VS program is that it intentionally relates voluntary service to congregations and church-planting efforts. But these relationships can create cumbersome tensions as well as fruitful learning for both parties. Hopefully the total commitment of the congregation to service will grow into concrete action, just as volunteers grow in appreciation for church life.

Below, volunteer Don Esau helps at mealtime in the day-care program in Hammon, Oklahoma.



A young Mennonite comes to us and says, "I'd like to go into MVS but I have a lot of personal religious questions." We must face head-on that people coming from our Mennonite churches ar at a variety of places in their commitment to Jesus Christ. We can point to people who have found answers to their religious quest by seriously undertaking a service assignment. But others who have come to us with questions have found the church disillusioning. It's not an easy task to determine with an applicant and his/her friends and supporters if they are prepared spiritually and emotionally for church-related service. And when people are turned down, the reasons are often not just questions of Christian commitment, but also of skills and maturity.

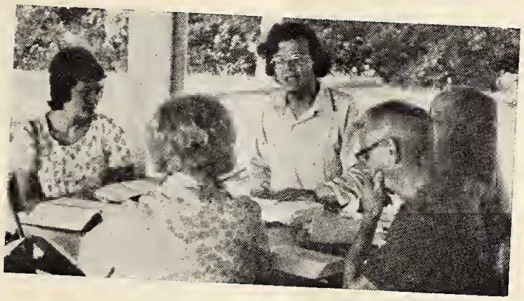
One source of encouragement has been the 25 to 40 percent of our volunteers who come from non-Mennonite backgrounds and find our service work and the Mennonite theological perspective on discipleship (which we don't always implement) a genuine breath of fresh air. While many of our Mennonite volunteers must use a service assignment to separate, often for the first time, the meaning of faith from the meaning of being the product of an ethnic community, others from the outside look with excitement and hope to a church which is trying to take the questions of poverty and justice seriously as it does questions of spiritual identity.

Volunteers are involved in day-care work in such places as Markham, Illinois; Hutchinson, Kansas; and Liberal, Kansas.

No question is asked more frequently since I joined the Mennonite Voluntary Service program than, "Is VS still realistic, since the draft is off?" At first the question puzzled me and then I began to understand that many Mennonites regard service as related to alternative service. When pushed on this, most people immediately recognize that service and gospel are interrelated and are always a part of the ministry of the church.

Our VS program did undergo a personnel crunch when the draft ended; but now we look ahead with confidence toward opening new programs because of the interest among Mennonites and non-Mennonites in the service alternatives provided by our program. The problem with associating service with the draft was that it created the assumption that VS is only for young people. We are working to correct that myth. We're actually anxious to work with midcareer and retired people in two-year assignments.

Maybe we should rename our program and call it the *Diakonate Corps* (from the Greek word for "servant") or some other name. Voluntary service has become such a widely misunderstood concept, not only in the church, but throughout our North American culture. Being a volunteer means anything from one hour of service a month visiting a hospital to full-time Christian service that includes living on a subsistence budget. I have no objection to volunteer work in the community; in fact, I like it. The point is, when our culture speaks of a volunteer, it no longer thinks of a servant life-style to go along with the action. VS should be seen as a church vocation with fully as much practical and biblical legitimacy as pastoring or any other full-time church vocation.


New volunteers join for Bible study during orientation sessions at Camp Mennoscah.

In a church I visited recently, a member asked why we don't just urge people who want to serve to enter government-supported volunteer programs. He argued that it was no longer necessary for the church to support its own program. I agree, if our programs are so similar to government programs as to be indistinguishable in terms of content and quality of people, indeed, we should go out of business.

On the other hand, I contend the church, as part of its total ministry, must have a prophetic service arm which grows out of its congregational corporate life. The church, because it is independent and ultimately answerable only to God, is not restricted to narrow boundaries of program and life-style so typical of government programs. The church is free to act.

We would like to make it possible for our service program to support families on a volunteer basis. But obviously, a family of four will be a heavy financial weight to any VS unit. During the Jubilee emphasis, the Commission on Home Ministries expects to find ways to support additional VS poverty workers. We expect that families, in some cases, can participate in two-year assignments more readily, especially if both he and she can function in a direct service assignment. If our programs are to have content, we must find at least some mature, trained, aggressive individuals. College students, of course, find it difficult to enter VS upon graduation because of the debts that have been incurred during their college years.

A few people have expressed reservation about service assignments because they assume that everyone must live in a unit house. This is not necessarily true, and we try to make a determination of this on a case-by-case basis.

Mennonite Voluntary Service is always going to be in a vulnerable position with regards to the church and the community in which it works. It must constantly take risks with people and new programs. We expect to do more risk taking and not less. This means that failure is, at times, inevitable. It also means that the Word of God has the possibility of breaking through in life-giving ways. We need the courage to acknowledge our failures and not allow them to go untended for years to disillusion givers and receivers.

I really could care less about the end of the draft. Maybe we can beat the devil at his own game. Maybe it took the draft to bring us out of our cocoons to face the death wish hidden in our modern way of life. Now we have the chance to move on and to build a witnessing church that cuts deep into a global hunger for food, life, and hope.

"The fields are white and ready to harvest" and if we hang together as the children of Menno, both the Schmidts and the Smiths, we might be the instruments of a most unexpected harvest.

What gives me hope is that wherever the church has been, there has been at least the possibility for renewal of commitment to life. As Mennonites, we have always vacillated between secure withdrawal and zeal for mission and new community. This need not divide us from each other. Serious action and mission have always required the critical support of the home congregations, both in prayer and money. But in return the home church must listen to the urgent cries for help coming from those working on the edges of church mission and growth. Perhaps the most crucial contribution these supporting congregations can make is to produce people who can live by a modest style of life and face the painful conflicts and divisions between people because they learned to do it right in their home congregations.

VS from the inside

An interview with Steve Simmons, a member of the Mennonite Voluntary Service team in Wichita, Kansas

How long have you been with VS, Steve?

I've been in VS over a year.

What does a VSer do?

VSers are involved in many things, some of them involved with the church and others involved with federal agencies and community service types of organizations. Voluntary service people usually don't get money for their work, and it seems a little odd that you might call the volunteer an earner. But it is necessary for our program to support itself through the earnings of individual voluntary service members. We've often wondered how the people who actually make the money feel about it. But I've found personally that the earners don't have as much trouble about the fact that they make money as the volunteers who do not make the money.

You also mentioned that you're related to the church. What kind of church are you related to and how?

I have a rather unique relationship with the church in Wichita. I'm working as an assistant to the community minister there.

Which church sponsors this program?

The Lorraine Ave. Mennonite Church in Wichita. It's part of the General Conference.

I see. Are you a Mennonite?

No, I am Presbyterian. I came over to the Mennonite church to do VS for about a year and a half.

What is a Mennonite?

I am one of the less qualified people to answer that question. I knew little about the Mennonite church before I came to Wichita, and most of my impressions were fairly stereotypic, the kind that you associate with Old Order Amish people—you don't wear coats with buttons on them and you don't wear jewelry and you have long beards and all the rest of it. I found that in fact this church is much like other churches in the Protestant tradition. There are some differences. The Mennonite church is much more of a peace church than most churches in this country, and they have

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

a tradition of voluntary service which I think is unique. The American Friends have something similar, but most denominations have nowhere near the association with voluntary service that the Mennonite church has had for about the past generation or so.

Getting back then to the VS people in Wichita and where you've worked with them, what is their relationship to the local church?

It varies. We've found, oddly enough, that some of the people who have the closest relationship to the church have been non-Mennonite. Many Mennonite kids who come into VS have had problems identifying with the church or are going through a period of rebellion. Relationships with the church range from very close to almost nonexistent. We have some who teach Sunday school classes and direct choirs. I've preached on occasion myself, and I know that our involvement with the church has been fairly strong.

You said that the people who were least involved with the local church were the Mennonite volunteers. Now, do you have any advice to give to the people who organize voluntary service?

I must admit that, at some points, I have wished that there were more of a religious identification on the part of everyone in VS, which may be my personal hang-up, I'm not sure. I've noticed that especially people who work in social agencies of one kind or another, if they have no spiritual life or religious affiliation, tend to get burned out within a short period of time, maybe two years. I think it's important to have a devotional life. I think it could be an important thing for voluntary service. At the same time, I've found it enriching to be involved in voluntary service with people from all religious persuasions, some of whom had no official affiliation with the church, some of whom were mixed up about the church and trying to define themselves in terms of the secular world rather than the church itself, and some who were devoutly religious.

Would you give any advice to someone who's looking for a service program or wants to do something altruistic for a couple of years?

Some people go into VS with the stated or unstated purpose of getting their heads together, and you find them much more concerned about their personal growth than about doing the work at hand. My personal feeling is that the best way to get your own head together is to find an assignment that means something to you and work hard at that, because you find that without evading your own problems or your own hang-ups, your problems can become insignificant when you are working with a welfare mother of six who can't put any food on the table the next day.

Steve, what have you learned about poor people, racism, poverty, and oppressors and oppressees in your term in Wichita?

I've learned that poor people often call themselves "poor people" and senior citizens often call themselves "senior citizens." I always had a reluctance before to use those kinds of terms. But not only do you find that poor people are people, you find that sometimes poor people, like anyone else, can be obnoxious; sometimes they can be saints. You begin to identify with them. I think for someone coming out of a middle class background, this can be an important thing.

A lot of us did a lot of marching during the late 1960s without really knowing where we were headed or whom we were trying to help. I think voluntary service has been a good way to find out exactly who those people on welfare are.

Steve, what was your biggest disappointment in the last year?

It happened over the past two or three months. I was helping to write a proposal for a nutrition project for senior citizens under Title VII of the Older Americans Act and it took a lot of research. We spent six months writing up the proposal. This is a good thing to do in VS. You find that you can worm your way into positions that you might not otherwise be able to get into if you were on some kind of paid staff.

We submitted it toward the end of last year, only to find out that we'd been upstaged by another organization that had been writing a proposal for a brief time. We felt that there were political factors involved here and that the decision actually hadn't been made objectively, but for me it was a good experience in finding out how the power structure works and in getting a bird's-eye view of the federal bureaucracy.

Do the Mennonite service programs really serve people?

I think they do. I think there's a good deal of liberal "laceration" that goes on.

Liberal what?

Laceration—we tend to worry about being paternalistic and about not serving the people that we're trying to help. I'm sure that that's always a good thing to look at and consider seriously, but at the same time, I think the Mennonite volunteers, in my experience, have as good a reputation for getting work done as any other group.

Steve, how have you changed in the last year?

Well, I ought to preface that by saying that I graduated from the University of Chicago before coming out to VS. I had the intention of getting out into the real world and finding out what life was like before I went back to the ivory tower, and I think I've done that since I've been out here. You do encounter people in their problems. In my case, I found out some of the intricacies of federal programming and federal proposal writing, and you really begin to see many things that you cannot get out of books. I've found student life to be insulated and I've found that I could even be living in a neighborhood and not identify with the neighborhood's problems or have any real contact with the people living there. In VS you're propelled into that kind of contact.

News

General Conference may get reparations from China

Close to $180,000 in reparations from the People's Republic of China may be given to the General Conference Mennonite Church if negotiations which U.S. Secretary of State Henry Kissinger began in China last November are completed.

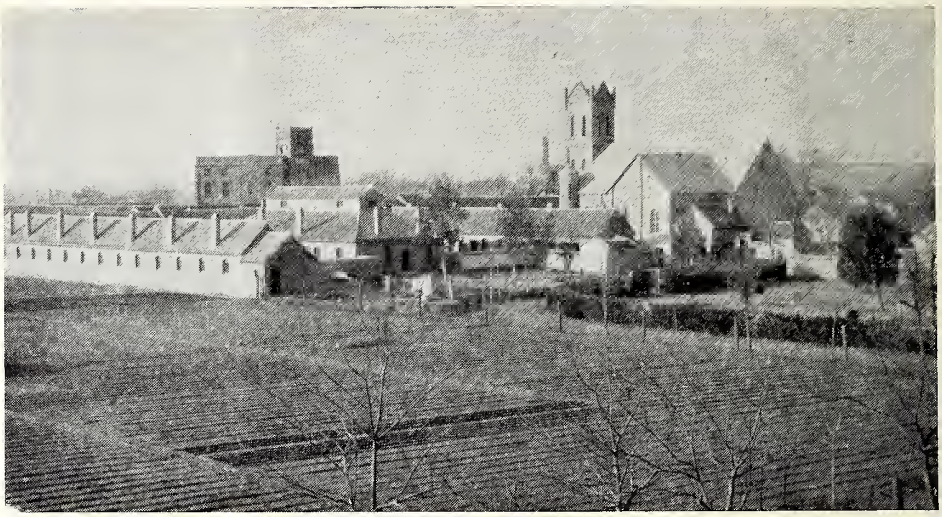
The reparations would be in compensation for mission property which the Communists took over following World War II. The last General Conference missionaries left China in 1951.

The conference applied six years ago to the U.S. Foreign Claims Settlement Commission for reimbursement for mission property which was impounded directly or through extremely high taxes.

Included in the property are primary schools, Bible schools, a nursing school, churches, residences, dormitories, and hospitals in Ta-ming, Nan-lo, Ts'ing-feng, Kai Chow, Ch'ang-yüan, Tun-ming, and Lung-wang-miao.

Most church property outside provincial capitals belonged to the Chinese Mennonite church and not to the mission.

Deeds to the property for which reparation is claimed are dated between 1911 and 1929 and were sent to Newton, Kansas, for safekeeping before World War II.



Among the buildings in Kai Chow, China, for which reparations are being asked are a hospital, left foreground; Hua Mei Middle School, left background; a church building, right, with a seating capacity of 800; and a Bible school, farther right but not shown in this picture.

Self-help MCC sales double to over $200,000

MCC self-help program receipts doubled during the last fiscal year ending November 30, 1974, former self-help director Janet Yoder reported.

In 1973, receipts reached over $100,000 for the first time. Receipts in 1974 were $201,118.

MCC operates the self-help program on a nonprofit basis to provide a source of income for persons in developing areas. Items from thirty different projects including Appalachian crafts and Canadian Indian products are available for sale through U.S. relief sales, special displays at churches, and self-help outlets in Canada and the U.S.

New items available for the first time during the last year included wood carvings from a Philippine project and silk screen wall hangings from Malawi.

Western District women look at old, new roles

About fifty-five women from the Western District Conference and ten representatives from other districts and provinces met December 27-28 in Newton, Kansas, for a conference called "Accent on women."

The conference, sponsored by the General Conference's Commission on Education and Commission on Home Ministries, was intended to raise awareness of women's part in church history, what the Bible says about women, and the current roles of women and men.

Dottie Janzen of Newton, Kansas, surveyed the roles of women in the Bible. She said Jesus broke with both Hebrew and Greek cultures in his view of women. He talked with women in public; he negated the notion of subservience and the idea that women need not learn the law; he rejected the blood taboo; and he lifted up the intellectual life for women.

Paul, too, was progressive for his day, Ms. Janzen said, and he accepted women in leadership in the early church.

Anna Juhnke and Herta Funk of Newton and Lois Janzen of Wichita discussed church history and women.

Janette Zercher of Hesston, Kansas, reported on her recent study of women in the Western District, South Central, and Southern conferences of the General Conference Mennonite, Mennonite, and Mennonite Brethren churches, respectively.

She found that, while women are represented on all committees in one congregation or another, more men serve on committees at the top of the local hierarchy (such as the board of deacons or the church council) and more women serve on committees at the bottom of the hierarchy (such as the library, nursery, and flower committees).

In addition, committees at the top of the hierarchy have more members than those at the bottom, leaving women even more underrepresented.

Exceptions to these conclusions were the education, music, and peace and relief committees.

Also speaking was Julia Campos, former professor at the Mennonite seminary in Montevideo, Uruguay, who is now studying in Richmond, Virginia. She said both Catholicism and fundamentalist Protestant missions in Latin America had promoted a subservient view of women in society. Indian society before the coming of Europeans had been matriarchal.

Hanoi minister tells of church's vitality

Below, Bui Hoanh Thu, pastor of the Hanoi Evangelical Church, tells John Nakajima about Protestant Christians in North Vietnam. The article is reprinted from Japan Christian activity news, *of which Mr. Nakajima is an editor. He was one of a team of four who visited North Vietnam in October to see medical work to which the World Council of Churches had contributed.*

Protestantism was first brought to Vietnam in 1912 by missionaries of the Christian Missionary Alliance in America. Later missionaries also came from France and England.

Many French who started their own church disliked us very much. Prior to 1954 there were 30,000 members and sixty pastors and evangelists, but this included a number of French. The reason the French disliked us is that some of them were bringing in drugs and alcohol to sell. I and another Vietnamese pastor criticized them for this from the position of biblical truth.

After the Dien Bien Phu victory, the leaders of the American churches told us various lies. At that time some 20,000 layman and thirty pastors went south. Those of us who remained took part in the fight against imperialism. Since May 8, 1954, our church activities have continued without interruption. During the time of fighting, all who could came to worship, except those fighting to protect their country. When they returned to Hanoi we rebuilt the church with our own hands.

It is often said that Communist government prohibits the practice of religion, but in our country it is just the opposite; the government actually has helped us rebuild our church. We have also established the Vietnam Protestant Association. Today it has forty churches, twenty-six pastors, and 10,000 members in North Vietnam. Catholics number 1,000,000 members and 300 priests.

Worship service is at 7:00 Sunday morning, 7:30 in winter. The education of the children takes place Sunday afternoon at 3:00; they hear Bible stories, sing, and are led to be good students at school. Sunday evenings are services anyone can attend, when the gospel is preached. On Wednesday night there is a prayer meeting: we pray for our country, the church, and the world. From time to time we also pray for the World Council of Churches and the stance it is taking under the leadership of general secretary Philip Potter. Thursday evening is Bible study. At a small Bible study group Saturday evening we pray for the Sunday service.

There was another church in Hanoi, but on December 22, 1972, it was destroyed by a direct hit from a B-52 bomber. The laymen built a temporary sanctuary with their own hands, and Christmas services were held there on December 25.

During the war many church members fled, but even when they were refugees they held services wherever they were. We stayed in Hanoi the full time. An air raid shelter has been dug under the parsonage. Soon after the renewed bombing ordered by the former U.S. President Richard Nixon in April 1972, a near miss broke all the glass in the windows of the church.

A total of ten churches were destroyed by American bombings. The church in Haidoung in the province of Haihung was hit and collapsed but, thank God, the pastor's life was spared. Recently we have been able to purchase brick, cement, and wood, so we have begun the rebuilding. We plan to have the dedication service on December 5. Because evangelism and social service are the two legs on which mankind stands, without both of these the church can't move.

We send our young people to the front lines. Our second work is to provide produce for the country. You see over there the garden of bananas? The same thing can be seen in almost any church yard. It is an example of how the church is cooperating in production. Pastors all work, too. The church is completely independent, both materially and spiritually. Bananas provide income for the church. The church today is accomplishing two things: helping the country's fight to protect itself and producing goods.

During the war no news came to us from churches overseas, but the Holy Spirit told us the realities of churches overseas. As an example, we assumed that African and Latin American Christian churches were living under very difficult conditions, and we prayed for them in their struggle.

There are four religions in Vietnam: Catholic, Protestant, Kao Dai, and Hoa Hao. In April 1972, members of all four groups had a joint celebration in order to carry on cooperative efforts.

Vietnam Christians are really fortunate in the lives they lead. We would of course like to participate in the World Council of Churches assembly in Nairobi in 1975, if we are invited.

CHM mailing suggests Jubilee options

A mailing to congregations to encourage planning, study, and action for Jubilee living has gone out from the Commission on Home Ministries.

The package includes four lessons on Jubilee, suggestions for a local Jubilee project, an outline for a one-day Festival of Jubilee, ideas for two families' supporting a third, information on a Jubilee Game, and a form for reporting Jubilee news to the General Conference news service.

The four Bible studies, entitled *Jubilee, the acceptable Year of the Lord,* were written by David Habegger and David Schroeder of Elkhart, Indiana. Also included are pupils' leaflets by Palmer Becker of Newton, Kansas. The lessons could be used during the regular Sunday school hour or for evening study.

Suggested Jubilee projects include designing a local voluntary service project, beginning a local poverty fund, eating simply and retooling for new types of food production, or pooling salaries within the congregation or a smaller group for two months.

The option for two families (or individuals) to support a third could mean supporting a poor family or someone from the local church or some other volunteer or mission worker.

"Entering into a relationship with a poor person or family might mean that all three persons or families would receive approximately the same income. The three families might opt to live on a VS allowance level," said the packet. The average cost for supporting a voluntary service worker is $2,400 a year.

The Jubilee Game, a treasure hunt to help people make choices about what they would like to do during the Jubilee Year, will be available from CHM about March 1 on a rental or freewill offering basis.

Reports on how congregations or others are putting Jubilee into action may be sent to General Conference news service at Box 347, Newton, Kansas.

Curriculum writers accept; budget figures increased

About two-thirds of the persons invited to write materials for the Foundation Series, a new Sunday school curriculum, have accepted a writing assignment, editors of the series have reported.

In their December meeting the three editors and the executive director worked further on writing assignments and began plans for a writers' orientation June 9-13 at the Laurelville Church Center near Mount Pleasant, Pennsylvania.

Editors also discussed the use of art and drama in the new curriculum.

Earlier the publishing council revised budget figures for the curriculum upward to $2,859,086 because of rising printing costs.

Part of this figure, however, represents fixed costs of planning, illustrating, and editing for the education divisions of the cooperating denominations.

Cooperating in the venture are the General Conference Mennonite Church, Mennonite Church, Brethren in Christ Church, and Church of the Brethren.

Uniform Series changes will be minor, meeting says

The Uniform Series of Sunday school lessons is still useful and will be continued with only a few modifications, decided representatives of seventeen of the twenty-two participating denominations.

Loris Habegger and Frank Ward of the Commission on Education of the General Conference Mennonite Church attended a special meeting to evaluate the Uniform Series in December in Nashville, Tennessee.

One of the major changes in the 102-year-old lesson series may be a revamping of children's series. Fewer than half of the denominations which use the youth and/or adult series still use the uniform topics for children, and most of these are the predominantly black denominations. (The General Conference Mennonite Church and the Mennonite Church jointly prepare youth and adult Bible study guides from the uniform outlines.)

Changes in the children's outlines might mean more flexibility in choosing children's topics which are different from the youth and adult topics.

The series will keep its six-year cycle, Mr. Habegger reported, but the Committee on the Uniform Series will be able to update the cycle at two-year intervals.

The study meeting also reaffirmed that topics for the outlines should arise naturally out of the biblical text rather than being imposed on the Scripture when the topics do not fit. The meeting also noted that some writers have been lax in distinguishing between what emerges from the biblical text itself and how to apply it to life issues.

In the General Conference Mennonite Church and the Mennonite Church, about 55,700 adult quarterlies, 18,000 youth quarterlies, 4,100 lesson leaflets, and 12,700 copies of *Builder*, the teacher's guide, are used each quarter.

In all participating denominations in the U.S. and Canada, about 4 million people use the same topics each Sunday. Each denomination uses its own writers and its own interpretation of the text.

Missionary deported

George Ogle, a United Methodist missionary, waves as he boards a plane in Seoul, South Korea. He was ordered deported for criticizing the regime of President Park Chung Hee. Forced to leave his wife and four children behind, the forty-five-year-old native of Pennsylvania was placed on a California-bound Korean jetliner by police. Deportation was ordered when the missionary, who had been in South Korea for twenty years, refused to retract comments critical of the Park government for its arrests of students, intellectuals, and clergy who asked for a restoration of democracy.

Retreat set for Mennonites in southeast United States

Mennonites in the southeastern United States are planning a weekend retreat March 14-16 at the Atlanta Baptist Assembly Grounds, Atlanta, Georgia.

The retreat is an attempt to acquaint Mennonites in the South with each other and to encourage dialog on a more frequent basis.

Theme of the conference will be "Communication within the body of Christ," with Don Jacobs of Landisville, Pennsylvania, as resource person. The direction discussions will take will depend on the interest of the participants.

Meals and lodging are included in the registration fee of $10 per person or $20 per family group.

More information on the retreat is available from Ray Maynard, Box 5201, Atlanta, Georgia 30307.

Zaire to choose a new date to celebrate Christmas

Christmas will no longer be celebrated as an official holiday in Zaire, although many Christians were expected to observe December 25 privately and at early morning or night services.

President Mobutu Sese Seko made the decision because the day is not authentically African.

The Church of Christ in Zaire will meet in February to pick another day to celebrate Christ's birth. Perhaps half of Zaire's 23 million people are Christian.

Words & deeds

An additional $5,000 has been sent for famine relief in India out of the General Conference Commission on Overseas Mission's poverty budget. The money together with $5,000 sent previously by COM will be used in Jagdeeshpur, Champa, and Saraipali to pay transportation and administration costs for Mennonite Central Committee grain shipments.

Jake Giesbrecht, COM missionary, said he is helping set up food-for-work projects in irrigation and other water resources. "The tail end of the rains (which came too late) is still running in the streambeds and will support many acres of wheat crops if we can dam up the streams immediately," he wrote.

He reported an average four-months food supply in the Saraipali area. The next major harvest will not come until next November.

Work to begin on second volume of Canadian history

The Canadian Mennonite Historical Society, which since its founding in June 1974 has been the sponsor of the history-writing project which resulted in the book *Mennonites in Canada 1786-1920,* by Frank H. Epp, has agreed to move ahead with the research and writing for a companion volume which will cover the period from 1920 to the present.

A precise target date for the second volume was not set by the historical society board, which met in Winnipeg December 6, but Frank H. Epp estimated that the research and writing would take about four or five years to complete.

Funding for the second book is expected to come from the conferences and MCC (Canada), just as it did for the first volume. A 10-cent per member annual contribution for the next three years will be requested.

In other business the board of directors approved a budget of $24,800 for 1975 and decided to hold off incorporation proceedings until spring, by which time it was hoped the British Columbia and Manitoba historical societies will have joined the Alberta-Saskatchewan and Ontario societies in approving the Canadian organization's provisional constitution.

The Canadian Mennonite Historical Society is interested in starting a periodical of its own, but it will not do so until after it is incorporated and has a firmer financial base. For the present it is negotiating with a periodical from the U.S. to produce a special Canadian issue.

The members of the Canadian society's board of directors are J. W. Fretz, chairman; Ted Regehr, treasurer; T. E. Friesen, secretary; Gerhard Lohrenz, Peter Andres, Orland Gingerich, and George Groening. They will next meet in spring.

Evangelicals adopt nine social concern proposals

Nine action proposals to implement 1973's Chicago Declaration of Evangelical Social Concern were adopted recently by 117 participants including a larger proportion of blacks and women.

The proposal arousing the most controversy was one favoring the ordination of women. The proposal on evanggelical feminism also advocated regional conferences on Christian feminism, preparation of a packet of materials, evaluation of curricula for sexual bias, and equal opportunity for women at all levels of the church. A national clearinghouse for the dissemination of information on Christian feminism will be established at *Daughters of Sarah* magazine, 5104 North Christiana, Chicago, Illinois 60625.

Other proposals concerned black community development, workshops on evangelical nonviolence, Dunamis (a pastoral-prophetic ministry to senators and congress persons in Washington, D.C.), establishing a study-action Center for Biblical Social Concern, circulation of a commitment of economic responsibility and simple living, and seminars on biblical evangelism which emphasizes discipleship.

Participants were from such denominations as Assemblies of God, United Methodist, Southern Baptist, Mennonite, Missouri Synod Lutheran, Christian Reformed, and churches in the National Association of Evangelicals and the Christian Holiness Association.

Three Christian business groups to work more closely

More cooperation among three groups of Christians in business is in the offing following a one-evening meeting in Pittsburgh, Pennsylvania, of leaders of the three groups.

The meeting of Mennonite Economic Development Associates (MEDA), Christian Industry Business Associates (CIBA), and Mennonite Business Associates (MBA) was convened by MEDA.

MEDA has invited MBA and CIBA to assist in inspirational program planning for its next meeting April 4-5 in Chicago.

CIBA invited the MEDA organizations in the U.S. and Canada to hold their annual meetings conjointly in Wichita, Kansas, early in November. The invitation was accepted.

The following day the MEDA board of trustees heard a report by Lupe de Leon, Jr., on the need for capital funds for minority development projects now that the Mennonite Church's Minority Ministries Council no longer exists. Mr. de Leon asked MEDA for help in determining where "the economic development program should be lodged" now that the council's other minority interests have been lodged with Mennonite Board of Missions.

Reports were also heard from Africa, Latin America, and domestic committees.

Though autonomous, MEDA is seeking a closer working relationship with Mennonite Central Committee and mission agencies. *David E. Hostetler*

Ask for stronger CO provisions in Labor Act

Mennonite Central Committee (Manitoba) has urged the Manitoba Government to guarantee the rights of persons who are conscientiously opposed to membership in labor unions.

The province's present labor legislation appears clearly to permit a person to opt for nonmembership if "by reason of his religious beliefs he is by conscience opposed (a) to joining a union and (b) paying dues to a union. . . ." But the Labor Board has been turning down all applications for exemption. Among the eight or so cases heard by the board recently have been three Mennonites.

The MCC (Manitoba) position, however, is not to ask for special privileges for Mennonites. It wishes all conscientious objectors to be recognized.

A delegation of three persons—Peter Peters, MCC (Manitoba) chairman; Harold Jantz, the drafter of a twelve-page statement on the issues involved; and Diedrich Gerbrandt, a member of the MCC (Manitoba) peace and social concerns committee—met with Russell Paulley, the provincial minister of labor, December 17 to discuss their concern.

Mr. Jantz said after the meeting, "While our meeting did not result in a firm commitment from the government, we did have the impression of considerable sympathy for our concern."

MCC (Manitoba) asked the government:

"(1) That it openly declare itself in support of an interpretation of the Labor Relations Act which will guarantee the rights of a conscientious objector and that the Labor Board be so instructed; or

"That it revise the . . . Act in such a way as to guarantee that the rights of conscientious objectors are respected.

"(2) That the Act establishing the Manitoba Labor Board be revised in such a way as to provide the following: (a) that the Labor Board be required to specify the reasons for its decision regarding any application for exemption from joining a union or paying dues to a union and (b) that an individual whose application is rejected by the board may appeal this decision to a higher judicial body."

The statement went on to give reasons why many Mennonites and other Christians object to membership in certain unions and associations and why the present interpretation of the Labor Relations Act is inadequate and unjust.

Coping with computers, coal in Appalachia

An increasing number of people are receiving Social Security benefits as a result of the expansion of MCC's family services program in Kentucky.

Volunteer Larry Augsburger, special counselor for Social Security problems, has spent the last several months becoming acquainted with the regulations and with the Social Security office in the city of Hazard.

"There are many people entitled to these benefits who are having trouble getting them," explained MCC North America director Paul Leatherman. "One of the reasons is the dehumanization of the system. Everything is computerized and the computer is in Baltimore.

"To get answers and handle problems, the people in the Hazard office need to talk to the computer. You have a stark contrast when a person from a holler in Kentucky bumps up against cybernetics and computer print outs."

Mr. Augsburger's job is to bridge that gap. Many families do not know how to correctly fill out the necessary forms or do not understand what benefits they are entitled to. With a visit to a family's home to check actual conditions and a look at the information they have received from the Social Security office, Mr. Augsburger is often able to handle with a phone call what would have taken the family months to accomplish.

"I feel the family advocacy program meets a large unmet need of Letcher County residents," commented Mr. Augsburger, who began the job in mid-August.

Letcher County Family Services (LCFS) is currently funded and directed by MCC, and many of its services are provided by Mennonite volunteers. A local board is in the process of being established, and more local involvement will be encouraged as the programs progress.

An MCC family services worker in Appalachia stops to greet the dog on a visit to a family in a Kentucky holler.

Another critical area in which LCFS is working is making coal available to families caught in an emergency with no fuel during the winter months. The goal of Operation Coal, chaired by volunteer Dave Brunner, is to convince local coal companies to donate and stockpile coal for such emergencies.

Since the oil shortage turned the nation's eyes back toward the use of coal, prices have shot up from $10 to $30 or $40 a ton. The emergency fuel program would provide a ton of coal each to families unable to afford fuel.

Letcher County Family Services has expanded beyond the boundaries of the county into Floyd County as John Nickel, MCC community social worker, has begun to develop a family services program there.

He has been concentrating particularly on the town of Wheelwright. A thriving town during the coal boom, Wheelwright became a ghost town when mining slacked off but is now being revived. About three-quarters of the houses are occupied.

However, many of the social services which Wheelwright formerly offered have not yet been reestablished. Mr. Nickel is attempting to start a community health center which would serve the surrounding area as well.

A citizens' health and social services information and discussion group has been formed to help citizens constructively channel their concerns about the lack of medical care facilities in the area. The group, representing about a dozen small communities with a population total fo 5,000, meets monthly.

Mr. Nickel is currently coordinating a health needs survey of the area for use in planning a health center.

Besides working on the survey, Mr. Nickel transports needy persons to local clinics and the social services office and monitors a sewing class which he organized as a result of discussions with groups of low-income families and food stamp recipients. The class meets weekly and is taught by a skilled local volunteer.

"At first much work needed to be done to get the local women to participate because none of them had even attended any educational event of this nature before," Mr. Nickel said. "Now, after eight lessons, the participants are enjoying the accomplishments of making several articles of clothing."

Regehr studies Mozambique for Mennonite agencies

Ernest Regehr, who has completed a six-months research assignment on southern Africa churches, has begun a three- to four-months study on Mozambique for Mennonite Central Committee.

The study will involve discussions with Mozambique leaders, including church leaders now in the country or in neighboring areas.

MCC will be sharing the results of this study with various Mennonite mission boards.

Mozambique, a former Portuguese colony, is being granted self-government by Portugal. The provisional government is functioning in the capital of Lourenco Marques and is to become fully constituted by June 25.

Following its independence, Mozambique is expected to have needs of the same type as, but of much greater magnitude, than other black African countries in which MCC and other mission groups are involved. Mozambique now has less than 1,000 secondary school teachers and only about 500 doctors, many of whom are Portuguese and may leave the country as independence solidifies.

Located along the southeastern coast of Africa, Mozambique is surrounded by Malawi, Tanzania, Rhodesia, Botswana, and Swaziland, countries in which MCC and Mennonite and Brethren in Christ mission boards have already established programs. It will also be another independent black African nation bordering on South Africa.

Twice the size of the state of Montana, Mozambique has a population of about 7.5 million, of which only 1.5 percent is European. Most of the people are Bantu and follow tribal religions, but there are about 960,000 Christians (of which almost 300,000 are Protestants), and over 800,000 Muslims in the country.

Under the domination of Portugal since the early 1500s, Mozambique has been governed by a Lisbon-appointed governor general.

In 1964, guerrilla warfare against the Portuguese broke out, and revolutionaries took control of some parts of northern Mozambique. The leader of the Mozambique Liberation Front, a U.S.-educated anthropologist named Eduardo Mondlane, was assassinated in 1969, and during the early 1970s Portgual claimed to have killed or captured thousands of guerrillas or revolutionaries.

Record

Ministers

Paul Dahlenburg, pastor of the Spring Valley Church, Newport, Wash., will become pastor of the Bethel Church, Pekin, Ill., next June. He was formerly pastor of the Butterfield (Minn.) Church.

Paul M. Zoschke, pastor of the Woodland Church, Warroad, Minn., was ordained Dec. 1. He has served the Woodland Church since July 1973. He is a graduate of Calvary Bible College in Kansas and Dallas (Texas) Theological Seminary.

Workers

James C. Juhnke and *Robert S. Kreider* will edit *Mennonite life,* beginning with the June issue. Robert Schrag, editor of *Mennonite weekly review,* is outgoing editor of the quarterly magazine, which will return to the sponsorship of Bethel College. The publication was begun by Bethel College under the editorship of Cornelius Krahn.

David A. Shank, part-time campus minister at Goshen College, has been named speaker for The Mennonite hour for one year. Dave is the third speaker on The Mennonite hour, replacing David Augsburger. B. Charles Hostetter was Mennonite Hour speaker from 1951-66.

Calendar

Jan. 16-18—MCC annual meeting, Winnipeg

Feb. 8-9—Mennonite Disaster Service annual meeting and twenty-fifth anniversary, Hesston, Kans.

Feb. 10-14—Council of Commissions, Newton, Kans.

Canadian

Jan. 19-23—Seminary-Without-Walls, Saskatoon, Sask.; Gertrude Roten, lecturer

Jan. 30-Feb. 1—Council of Boards, Conference of Mennonites in Canada, Winnipeg

Feb. 21-22—Conference of Mennonites in Manitoba annual meeting, Home St. Church, Winnipeg

Western

Jan. 20-24—Seminary-Without-Walls, Faith Church, Newton, Kans., Jacob J. Enz, lecturer

Letters

Compassion fund

Dear Larry: I would like to call to your attention the enclosed article which appeared in the October 10, 1974, issue of *Mainichi news* (Japan). I find it most interesting that the Defense Expenditure Non-Payment Union has decided to noncooperate with payment of the 6.4 percent of total tax revenues going to defense expenditures. I hope that the spirit of their noncooperation will be a source of encouragement to North Americans to do likewise. (See an abbreviated version of the news article on page 28.)

The second subject I would like to speak to is the article "Inflation pinches Mennonite housing efforts" (December 3 issue). The article ends with this statement: "The only way we can get involved with people whose incomes are really low is if we can get government funds." That statement is a quote from Delmar Stahly.

I would like to strongly disagree with Delmar's conclusion. There is enough surplus capital among Mennonites in Lancaster County to establish a Compassion Fund which would provide noninterest capital for purchase and resale of repairable homes for low-income families. As homeowners make their monthly mortgage payments, the money could flow back into the Compassion Fund to buy and repair more houses. The fund could also purchase rental units for low-income housing and offer substantially lower rentals by use of noninterest capital.

The problem is not that funds are unavailable; the problem is that Mennonites have substituted cultural patterns for kingdom values. We have absolutely no basis to look to the federal government for expressions of compassion, for it is we who are to reflect his nature, not the federal government. *Ladon Sheats, Koinonia Partners, Route 2, Americus, Ga. 31709* Dec. 4

EDITOR'S NOTE: News item from the October 10, 1974, issue of *The Mainichi news*:

A group of Christians in Tokyo have started a movement to refuse to pay the part of their taxes to be used for military purposes.

"They will form the 'Defense Expenditure Non-payment Union' at a meeting on November 23 at the auditorium of the economics department of Tokyo's Nihon University.

"The group consists of some fifteen Mennonites including Michio Ohno, forty-three, of Hino City, Tokyo, private school owner.

"They initiated the movement on the basis of the pacifism envisaged in the Bible. . . .

"The share of defense expenditures in the total tax revenue in fiscal 1974 is 6.4 percent."

A steer in every freezer?

DEAR LARRY: In response to the letter by Nancy Floyd of the Kansas Cowbelles (December 3 issue) about the consumption of beef:

I suggest that the problem of beef-raising farmers is similar to that of the automakers and others who will lose income if consumption of goods decreases. This is a function of the economic system in which profits are based on ever-increasing sales which are a result of ever-increasing consumption. President Ford seems to have ignored this factor when he advised Americans to consume less in order to fight inflation. Consuming only the amount needed is an ideal, but when we have been conditioned over the past twenty years at least to consume more in order that our gross national product should continue to rise, this ideal will be hard to achieve without some other changes first.

Applications are invited for the position of administrator of Menno Home, which offers personal care to a maximum of 117 guests, intermediate care to 93 guests. The present administrator reaches retirement age in 1975. The applicant should be conversant in English and German. Applications will be received up to February 28, 1975, and should be accompanied with a personal resume'.
Please reply to:
Board of Directors
Mennonite Benevolent Society
32945 Marshall Road
Abbotsford, B.C. V2S 1K1

Beef is not necessarily the best source of protein. It is high in animal fat, which many people need to limit for health reasons, calorie intake being an important one. Beef is difficult to render fat-free, and of course the leaner the meat one buys the more expensive it is. Thus some other foods, such as poultry and fish as well as grains and legumes, may be better sources of protein than beef.

We can no more afford to buy beef so that the beef-raisers may be spared loss of income than we can afford to buy cars so that automakers may continue to make a profit. (Remember when President Eisenhower told us the American thing to do was to buy a new car?) What is needed is a system in which producers are rewarded with profits in proportion to their ability to produce the correct amount—the needed amount—of goods, rather than in proportion to their ability to sell ever greater amounts. This has never been done on a national scale that I know of, but that doesn't mean it can't be done; I believe we must move in that direction as quickly as possible. *Ruby Baresch, 257 North Rutan, Wichita, Kans. 67208* Dec. 4

Learning to do without

DEAR EDITOR: The cookbook for eating less meat does not appear to have wholehearted acceptance. Let me begin by saying we are retired farm people whose roots are still deep in the soil. We came through the era of 9-cent eggs, 11-cent oats, 7-cent prime beef, a $140 teaching salary, and $40 babies.

The four major wars in our lifetime have catapulted us into a period of prosperity with the result that we're incapable of judging between need and greed. Many of our own Mennonite people still prefer a war economy, as envisioned by their choice of government officials.

Now that the self-imposed Pandora's Box has blown the lid, even a Mennonite cookbook on reducing meat consumption poses a threat to our insecure security. True, there is an unconscionable disparity between farm marketing and consumer retailing, but that is only one link in the huge economic chain tightening around the world.

Nancy Floyd's letter, "In praise of beef" (December 3 issue), brings to mind Charles Wells' news sheet, *Between the lines*. Mr. Wells is well known by his many readers for his Judeo-Christian interpretation of important news events. These are condensed statements from *Between the lines* (December 1 issue).

Americans eat more meat than any and much more than most. Since 1960 U.S. meat consumption increased 22 percent, averaging 254 pounds per person. Our consumption is two to four times more meat than the body can use, according to leading nutritionists. The American Heart Association recommends cutting by one-third to reduce arterial deterioration.

It takes five to ten pounds of grain to produce one pound of today's beef. Almost enough to supply the famine areas, say food researchers. Stockmen need not suffer, for grains are mostly eaten by steers when they've already gotten normal growth on grasslands. Finishing in the feedlot could be bypassed, or the period shortened, and the grain sold profitably. Many feedlots dotting the countryside today are owned, not by farmers, but by urban professionals and corporate operators whose excess profits are plowed into beef and land, thus aggravating the problem.

Again, the editor's words (*Between the lines*, December 15), "Food, like education and health, will become a government responsibility to the extent that private responsibility is sabotaged by greed. Can't we increase the joy of Christmas by being more attentive to our menus and bettering our own health through becoming more mindful of others? A family that fails to do so isn't really celebrating Christmas 1974."

Let's welcome the challenge of learning to do without and enriching life. *Mrs. D. P. Ewert, 309 South Cedar, Hillsboro, Kans. 67063* Dec. 6

Chattering?

DEAR EDITOR: We are exhorted to confess our failure to "chatter the gospel" by a group of sixty-five Mennonites and Brethren in Christ attending the Congress on World Evangelization at Lausanne. They presumably wrote with serious intent, but with a most unfortunate phrase (November 19 issue) .

I am trying to take seriously those who adopt the "evangelical" label, but must admit that this kind of phraseology makes it doubly difficult to get over my prejudices. "Chattering the gospel" is the last thing in the world that I want to be involved in, and anyone wishing to know why need only to check the dictionary definition of *chatter*. *Mel D. Schmidt, 655 South Lorraine, Wichita, Kans. 67211* Nov. 22

MCC's ten most wanted

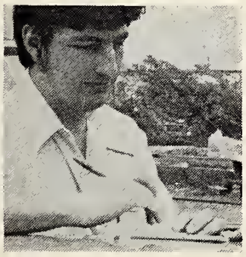
agriculturalists—agronomists, horticulturalists, crop and soil scientists, extension workers. Russell Stauffer, Bolivia

community workers — organizers to help North American urban communities meet their problems. Dan Ebersole, Atlanta

home economists — nutritionists, seamstresses, creative teachers and homemakers. Ramona Smith Moore, Bangladesh

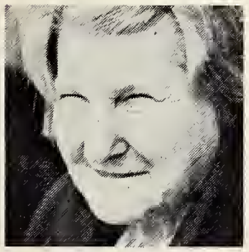
ag and civil engineers — trained people to assist with water, ag and economic development projects.

family planners — people to listen, explain, refer; often combined with medical work.



business managers—accountants, administrators for crafts, ag and technical cooperatives. Robert Nice, Appalachia

educators — English, science and math teachers top priority. Dan Unger, Nigeria



social services workers — recreation leaders, counselors, caseworkers, houseparents.

public health workers—medical workers with interest in preventive medicine.

peacemakers—flexible, sensitive people for war-torn areas in Vietnam and the Middle East.

Committed Christians with these and other skills are needed to fill over 300 openings in 1975.

Write:
Mennonite Central Committee
21 South 12th St.
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

Jesus relates to people

David Schroeder

Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew went with Philip and they told Jesus. And Jesus answered them, "The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."
John 12:20-26

THEY ASK TO SEE Jesus but do they get to see him? We are not told. Obviously then that's not the point of the incident.

The point of the narration is to indicate that Jesus was waiting for a response of this kind. The minute the Greeks ask about him he is prepared to go the way of the cross. He takes it as a sign from God that the time has come for all men to receive the word.

Jesus already emphasizes the *everyman* when he says, "If any man serve me, he must follow me." Anyone can be freed to follow! The incident carefully lifts out the universal aspect of the gospel. Jesus calls Israel's attention to an aspect of God's revelation that they had all too often neglected or negated.

Salvation for all men. From the beginning the universal nature of God's saving work is indicated but not always understood. In the promise to Abraham it is indicated clearly that through him and his people all the nations of the earth would be blessed. It is a promise to all people.

The covenant God made with Israel was on the basis of the acceptance of the law. There are indications in the Pentateuch, Joshua, and Judges that other generations and peoples joined Israel on the basis of the acceptance of the law. Moses' father-in-law and his people joined Israel (Ex. 18:10 ff.). Caleb and the people of Hebron also were incorporated (Josh. 14). The renewal of the covenant also served those who were born after the exodus.

The law indicated to all men the will of God, not only for Israel. Those who accepted the law and obeyed the will of God belonged to God's own people.

Throughout Israel's history this universal aspect was never completely lost. It is represented in one form or another in Melchizedek's blessing Abraham, in the fact that other nations sought out the wisdom of Solomon, and in the prophetic word spoken to Israel as well as to other nations.

Limiting the message. Israel all too often neglected or negated the universal intentions of God's revelation to them. They had been blessed of God and God's promise was gladly received. They were God's own people through the covenant. The trouble is they knew it. They became secure in the surety of God's word.

Perhaps Israel expected that all the world would come to them. And some of them did, but when they did, the wall between them and the outsider was lifted so high as to make it virtually impossible to join them. All this was done in the name of protecting God's word; in the name of "building a fence around the law." In this way Israel effectively hid the message of God from the rest of the world.

But God will not be so limited by man's disobedience. God scattered Israel among the nations. In the diaspora Israel again learned to propagate the faith. They began to teach others the law, and allowed others through circumcision, baptism, and sacrifice to become Israelites.

At the time of the mission work of the early church many who had been taught the law were among the first to respond to the gospel of our Lord.

The gospel is for all. Jesus reminds Israel and us of the universal nature of the gospel.

He offered the water of life to the Samaritan woman and to her people. When he preached in Galilee he made it a point to go beyond Israel's borders into the surrounding non-Jewish territories. He accepted the faith of the Syrophenician woman and laid his hand on the deaf man from the Decapolis. Of some of the non-Israelites he had to say, "I have not found such faith in Israel."

In this way Jesus reminded Israel of the message they had received, a message intended for all people. He lifted up the universal aspect of the revelation of God and asked them to return to it. He took the tradition and fulfilled it in himself: "And I, if I be lifted up, will draw all men unto me."

The Mennonite response. The Mennonite church has responded in different ways to the gospel. The early Anabaptists received the gospel as being intended for all men and were active in evangelism and mission. Yet this has not remained the case.

We have all too often responded in ways in which we became untrue both to the gospel and to our heritage. Too often we have hidden the gospel from other people. We treasured what we received but regarded it as given only to us. We tried to conserve it by building a fence around it. We isolated ourselves from those to whom we were to witness.

At other times we tried to bring the gospel to people by first denying the revelation we had received from God. We tried to become like other evangelicals or liberals so as to be accepted by the people to whom we sought to speak. We so often have tried to sell our own heritage, our own insight into the gospel, and have tried to communicate what we are not.

Today more than ever we need to follow the example of Jesus. He represented the best in his tradition and called all people to hear that message.

Can we in our day take seriously the call to proclaim the gospel to all? Can we at the same time do it in such a way as to proclaim the understanding of the gospel given to us of God? Can we proclaim in word and deed the revelation God has given us?

Second in a series of six articles

Meditation

May your troubles be little, too, Mr. K.

How OLD is he? I don't know for sure, maybe eighty. He looks tired, much older than he did even six months ago. I am having some coffee, he a cigarette while he waits for the visiting nurse to make her routine visit to his wife. His arthritis has been bothering him so much that he hasn't been out of their apartment for seven weeks.

His voice turns loud and bitter, "They don't care about you when you get old. Just put you away. They don't want you around."

"Who are 'they'?" I ask innocently.

"Everybody! All anybody cares about is the Almighty Dollar (pause) and it's only worth thirty-five cents now."

What is my reaction? When he says "they," he is including me. I could self-righteously say, "Not me! I'm in VS and not making any money. Besides, I care about you." My initial reaction is defensive. But that isn't the point.

What have we done to the elderly of our society? Isn't he right? When was the last time you sat down with even your own grandparents to listen to them, so they might know you care?

Often when we think about the elderly we remember only the aches, pains, and illnesses which they tell us about every time we see them. But what's underneath all that? Old people are individuals, too. They have unique personalities, a sense of humor, a wisdom that comes only with age. Like all of us, they want to share themselves, they want to be understood, cared about, loved.

Many times after Christmas I was told: "It was so lonely. Nobody came to see me." I began to feel selfish in having spent Christmas with my family and younger friends. Maybe I should have stayed here and shared the day with those who have no families and friends who are able to come to visit.

Can't we all try a little harder to remember those who have lived their life and are, in the words of my friend, "just waiting for the undertaker"? Can we somehow give them something more to live for? I don't have the answers, but maybe some of you do. Or maybe you could help find them.

This same friend once said to me as I left his apartment, "May all your troubles be little ones." Yes, Mr. K., and I pray that somehow yours may diminish in size, too.

Barbara Gingerich

COVER

The circle and the branch are incre ingly becoming the symbol of the Mennonite Voluntary Service program of the Commission on Home Ministries. While the circle reminds us of the search for unity, the branch inside suggests the new life that is possible when justice and righteousness begin to take root in people's lives. The symbol also suggests the peace sign and the cross, both reminders of the quality of sacrifice needed to accomplish justice.

CONTRIBUTORS

Gene Stoltzfus, Box 347, Newton, Kans. 67114, is the General Conference's VS director.

Barbara Gingerich of Baden, Ont., is an MCC volunteer in Toronto.

D. Larry Fisher is director of MCC's program in Botswana in southern Africa. His address is Box 33, Gaborone, Botswana. The article on the back page is condensed from a piece he wrote for a recent issue of MCC's in-service publication, Intercom.

CREDITS

18, Gene Stoltzfus; 22, S. F. Pannabecker; 24, RNS; 26, Rich Garber, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert, Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Muriel Stackley, Box 347, Newton, Kans. 67114.

al army of volunteers

eers struggles
te of their sim-
l people poorer.
go native" or to

after service. The
d proceeds to
bit more idealistic and
is thoroughly disgusted by the affluence around him, but eventually a home and a job must be found and a way to get there and back.

Having delayed the final decision myself by choosing to work in Botswana, I am encouraged to consider a fourth alternative. Let us call this new way a paid professional army, as opposed to the use of volunteers—an army supported by a community with personnel, funds, and direction.

Let's take a look at some examples.

Three doctors agree to establish a two-person practice freeing one to serve those in need as a paid professional. The three rotate to share the burdens and benefits of service. All three families live on the same standard.

Three farmers form a similar group only to find that additional training is required in tropical agriculture if they are to be of service. One farms, one serves by introducing artificial insemination in Appalachia, while the third attends a course in agriculture on scholarship.

Why does each cell have three? The assumption is that, given the high standard of living in North America, it would be possible to reduce that standard by a third and still live comfortably. Instead of the community supporting two percent of its members for service, it could support 33 percent or more. All could share benefits and costs.

Instead of a once-in-a-lifetime donation of time by young people, we would have a continuously giving community. Instead of green, guilt-ridden volunteers, we would have seasoned, well-trained veterans of service with continuous upgrading of skills inherent in the system. In short, we would have a paid professional army, equipped with skills, experience, and language training, and supported by a 33 percent draft quota.

In a sense there is nothing radical about this call for a paid professional army. It is a larger and better supported army than we now have.

No huge new central bureaucracy for placing such a corps of workers would be necessary. Existing structures would need to expand.

The congregation could provide a framework for at least three or four professionals involving nine to twelve families in rotation for local assignments. Which congregation could not support a full-time contracting team of four for renovating substandard housing?

The conferences could be relied upon to organize regional programs which would likely draw together personnel from different congregations for more specialized tasks. Cities which occupy much of the energy of our volunteer effort could be centers of action. Counseling, vocational training, and youth work are just a few of the areas.

Current North American voluntary service programs would need to be expanded. This would not be as difficult as first imagined, since it is easier to find meaningful assignments for experienced professionals. In some cases, family groupings would be spontaneous so that placement would be the only requirement. VS boards could concentrate on non-Mennonite areas.

Mission boards would benefit from a vastly increased manpower tool with built-in support. Improvements in the mission program would be both quantitative and qualitative.

Finally, MCC would need to expand its overseas program. And it would need to get into the training field in a big way, providing a steady supply of properly trained personnel.

This paid professional army would not be made up of volunteers on a standardized allowance. In order to insure maximum participation throughout the age spectrum, a more flexible scale is called for. Individual cells could work out their own flexible support plan with perhaps a little advice on retirement benefits by MCC or conferences.

Obviously some would not be in a position to join a cell. Some would continue to volunteer for short-term assignments. Others would continue to donate food, money, handicrafts, and time. Service programs and relief sales would continue to thrive.

What is called for is merely the provision for full-time service by rotating cells within existing church structures. Let the supply of such workers determine the expansion of those structures.

The nice thing about it is that it only takes you and two others to get the thing going. But perhaps we have too many COs for a paid professional army—COs being Consumer Oriented.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:03 JANUARY 21, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The meaning of Anabaptism

Walter Klaassen

What are we to say about the meaning of Anabaptism on the 450th anniversary of its founding? What is its relevance for the twentieth century?

I DON'T KNOW which house it is. All of them have stood in this little street since before 1525. A local resident walks by eyeing me curiously and almost audibly asking the question, "What is he doing here? A tourist, no doubt, not knowing that the city center lies the other way." I hear shutters opening above me and look up. Feather ticks appear on the window ledge. Can this be the house? Did Felix Manz lean out of that window as a boy and yearn to spit on passersby below? Was this the house in which he lived as a student and young man with his mother?

The day is bright. The scent of lime

blossoms hangs heavy on the golden air. Mennonite tourists are even now in the big church being told how Anabaptism began here.

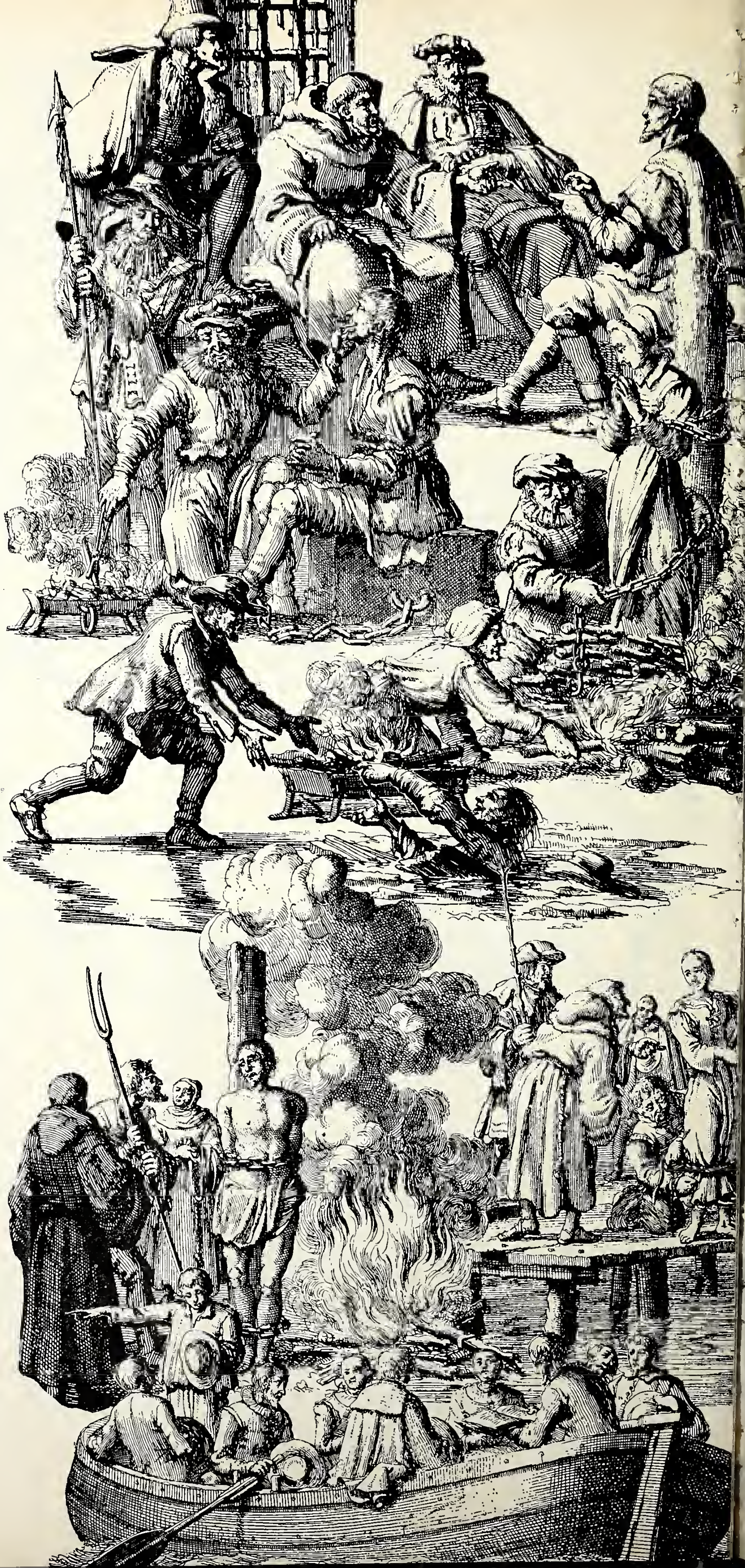
It was quite possibly a cold day, that January 21, 1525. There was snow on the ground, and it crunched under the feet of men walking stealthily to this house and entering quietly. At first no words, then slow questionings and one-word answers. Others entered and low conversations began. Soon Bibles were read, Greek and Hebrew, and prayers uttered with their burden of "What do you want us to do?"

Suddenly, "Baptize me!" Like an electric shock. Momentary confusion. Then, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Again and again and again. "And so each confirmed the other in the service of the gospel."

It meant a new beginning, a separation from a long, dark, corrupted history. It meant a rediscovery of primitive Christianity, a sharing in the springtime of faith, of nearness to Jesus and the Apostles. It meant the wonderful charismatic joy of the power of the Holy Spirit, the exhilaration of knowing that they were called to be fellow missionaries with Peter, Paul, and Philip. It meant the sober gravity of the certainty of suffering for their faith with Stephen, James, and John. It meant a deep and satisfying certainty that they were part of the secret purpose of God.

That is something of what it meant to them. What are we to say about the meaning of Anabaptism 450 years later? What is its relevance for us and for the twentieth-century world in which we live? Is there more there than dramatic martyrdom and a stubborn biblicism for their descendants of the fifteenth generation to admire? Or is it perhaps a tradition which those same descendants would in their lucidly honest moments rather shed, leaving it for more enterprising spirits?

Jesus. At its heart, Anabaptism was a resurfacing in the sixteenth century of the constant surge in Christianity to take Jesus seriously in everyday living. This ran counter to the church's official position which was that the demands of Jesus were too difficult for ordinary people to carry out. Parallel to this was the tendency to confine Jesus to the function of a heavenly Savior who did something for people which was described theologically, but whose earthly life was irrelevant for Christians. For Anabaptists as for the followers of St. Francis, Peter Waldo, and Peter Chelcicky the earthly



life of Jesus became the clue to the shape of the Christian life. He was the model, a man living out a God-pleasing life among all the temptations of the world. It gave encouragement to the disciple to know that his Master had endured and overcome every difficulty it was possible for him to encounter.

The place of Jesus in the Christian life remains an important question today, for if we call ourselves Christians we cannot escape it. We cannot follow Jesus precisely as they did, but their single-minded dedication to discipleship under the most difficult imaginable circumstance serves as a source of inspiration to us. However, only if we too take discipleship seriously can we truly be their descendants.

Religious liberty. Secondly, Anabaptism means taking human choice seriously. In a situation where most people were not expected to make a personal decision about being a Christian, Anabaptists took a high view of personal responsibility. There could be no dependence on someone else's decision. While there was no question of mankind saving itself, they insisted that people have to accept God's offer of salvation consciously and personally. They believed that people were set free by the grace of God to make personal decisions to lead holy lives.

The emphasis on the possibility and necessity of personal choice called for a social situation in which it was possible to make a free choice. That necessitated religious liberty. Since the response of faith to God's invitation must be free, they could allow for no coercion in matters of faith. Anabaptists were among the few in the Reformation era who defended this (at the time) novel and dangerous doctrine. Most authorities, both Catholic and Protestant, regarded religious liberty as extremely dangerous to the unity of faith in their areas.

While for us the matter of religious liberty from external coercion has been settled long ago, there are still those in the world who yearn for the freedom to live and believe according to their conscience. They need all the support we can give them. For ourselves, we need to give more thought to religious liberty within the church. That was a battle the Anabaptists did not altogether win; we, too, have some catching up to do. How do we treat offenders who differ from the majority in action and thought in our churches? How little freedom we have given our artists and musicians. How much freedom do we allow our young people to say no to Christianity and Mennonite heritage as well as yes?

Missionary vision. Thirdly, this emphasis on freedom meant in turn that, in Anabaptism, Christianity once more became a missionary movement at the lay level. They saw Europe as a mission field, since very few had ever made a personal decision for Christ. They believed they were commissioned to call people everywhere to obedience to Christ. The churches that were formed as a result of their missionary work were not the territorial or national churches of Protestantism or Catholicism, but communities of those who had been called to decision and obedience.

From this follows directly the Anabaptists' rejection of ethnicity as in any way determining their Christian faith. They could not agree to the widely accepted view that one was a Christian simply by virtue of being a citizen of Zürich or Saxony. They did not reject citizenship in an earthly political or national community, but they could not accept the assumption that such citizenship had anything basic to do with their citizenship in the kingdom of God. To be an Anabaptist meant not simply to belong to a political jurisdiction in which Anabaptists were in control as was widely the case with Protestants and Catholics. Rather it meant being a disciple anywhere on God's earth. Physical descent and political affiliation were not important factors in their Christianity.

Thus they did not see their missionary work as controlled by political or national boundaries. They recognized a basic contradiction between the emphasis on ethnicity and the missionary mandate and they chose to follow the latter.

It is ironic that the emphasis on ethnicity rejected by the early Anabaptists should have become a special characteristic of their descendants. For an outsider to become a member of a Mennonite church implies the contradiction of accepting a totally different ethnic identity as well. It is no wonder that the various centennial celebrations of these years evoke little enthusiasm among Mennonites of other than white Germanic background.

Community. Fourthly, Anabaptism means taking community seriously. One is struck by the Anabaptist enthusiasm for the church, the community of disciples. Their discipleship, which has often been identified as individualistic piety, was always seen as lived out in the company of other disciples. They did not see themselves as standing in isolation before God, but always hand in hand with sisters and brothers.

This emphasis is highly relevant for our time and situation in which individualism is celebrated as the true expression of humanity and when, at the same time, masses of people cry out for warm, supportive, sharing community but can't find it. We need a community in which we can grow to our fullest potential and in which we can ritualize what we are. The two ancient signs of baptism and the Lord's Supper, which were rituals of community in Anabaptism, can continue to help us today. Baptism is the sign of entrance into the true community out of destructive isolation, and the other is the celebration of the present reality of the saving community brought by Jesus.

This community is also a fellowship of sharing and mutual aid; this speaks to a tender point in the twentieth-century North American life—that of private property. Anabaptists insisted that no one should call anything his own if it was meant to exclude others. We are stewards of what God has entrusted to us. That includes ready and instant sharing with those in need both inside and out of the community.

Resisting the powers. Finally, Anabaptism means a critical stance over against all social and political powers that make claims on human loyalty. In the sixteenth century both church and state claimed divine right in asserting their power over people. Today the church (for the most part) no longer does that, but the states and governments that claim absolute loyalty are still very much with us. So are the businesses and corporations which by their demands drive many a person into an early grave. Moreover, these powers try in various ways and at various times to get our cooperation in the exercise of violence upon our fellow humans for political or economic gain. Anabaptism remains a particularly shining example of how some men and women resisted the demands of the powers in their time. They calmly insisted that only God can claim ultimate loyalty and that all the powers of this world are always under the judgment of that same God.

Anabaptism should not be treated as a model rigidly to be followed. That would be a denial of the tradition. It should be regarded as an incarnate word from God about the meaning of truly human life. But we must note that the Anabaptists always point back to the incarnate Word, Jesus, who remains the ultimate model of true humanity.

Tracking a slave trader

Levi Keidel

"Do YOU KNOW how many people want to go with you on that cave expedition tomorrow?" Flo asked me. "There must be a couple of dozen. Are you prepared for that many?"

Flo and Charles Streshly are supervisors of the Presbyterian retreat grounds at Lake Munkamba in south central Zaire. This cave hunt had started as a simple thing. For the past two years I've been tracing the history of Ngongo Lutete, a ruthless black slave trader whose raids decimated the Baluba tribal population of this area in the early 1890s. John Miller, a second-generation missionary who grew up in this area, told me of a village of people who had hidden with provisions inside a cave to escape a raid. Frustrated raiders lived outside the cave entryway for eighteen months, killing the villagers by starvation.

As a boy twenty-five years ago, Mr. Miller had discovered a cave with many skeletal remains. Over recent months, a Zairian friend named Kumbi had helped me retrace its location. Mr. Miller and I had agreed to meet here during the vacation to try and trace it out.

"We weren't counting on that number," I told Flo. "So far as I know, Mr. Miller is the only spelunker among us. I have about fifty candles we can light and mark our way with. Do you have a ball of string we could unwind from the entryway in case the candle idea doesn't work? Does Charlie have a coil of rope, in case someone falls over a ledge? How many lanterns do we have? I don't suppose we can chase anybody away. Tell them to meet here on our yard tomorrow morning at 7:15."

The next morning twenty-seven persons appeared: Peace Corps teachers, short-term Christian service personnel, missionaries, and their teenage children. They saw nothing serious about the undertaking; they were out for a lark. We piled into two open-bed pickups and were off.

Our first destination was the city of Mbuji Mayi, two hours distant. There we would pick up Kumbi, our guide. The trucks sped along the hard dirt road. Here it was lined with village huts. Later it stretched out like an unrolling ribbon across the flat tree-flecked savannah. Then it wound down the side of a steep escarpment, across a valley stream, and up the opposite side.

I tried to do a mental replay of the horror drama that was featured on this tranquil landscape eighty years ago.

Ngongo Lutete[1] was from the cannibalistic Batetela tribe which borders this area to the north. As a boy he was a table servant to the Arabs. When grown, he sold slaves to them. His headquarters camp was large enough to hold 15,000 captives. It was encircled by a high earthen mound and a moat. The mound was capped with a solid fence of wooden posts. Each post was topped with a human skull. The veranda cornerposts of his palace were continually splashed with fresh human blood. Its floor was hard . . . the white polished crania of buried skulls.

Old people say that Ngongo Lutete's raiders left no living thing behind them. All but the young and strong were killed. Ngongo's delicacy was meat of baby fetuses removed from the abdomens of their decapitated mothers. He saved the victims' ears, eyes, noses, and lips as souvenirs. He stripped meat off their carcasses, dried it in the sun, and heaped it into baskets.

Ngongo sold ten men for a gun; one man for two gun-loadings of powder; five women for a handful of gun pellets; a child for an empty bottle. With newly acquired weaponry, he augmented his barbarism. "He swept the earth clean of people, like a broom sweeps chaff, not leaving a grain," they say. Is it possible that today I would see some residue of his savagery?

I was prepared for disappointment. But what about all these other people? Were they really counting on me to deliver? Would they hold me responsible if our efforts proved fruitless?

"Do you all realize we have absolutely no idea of what we're going to find?" I shouted above the noise of the truck. "It may be a two-by-four hole we can look at in ten minutes."

They looked at me with the stony indifference of those listening to a foreign language.

"Do you hear me?"

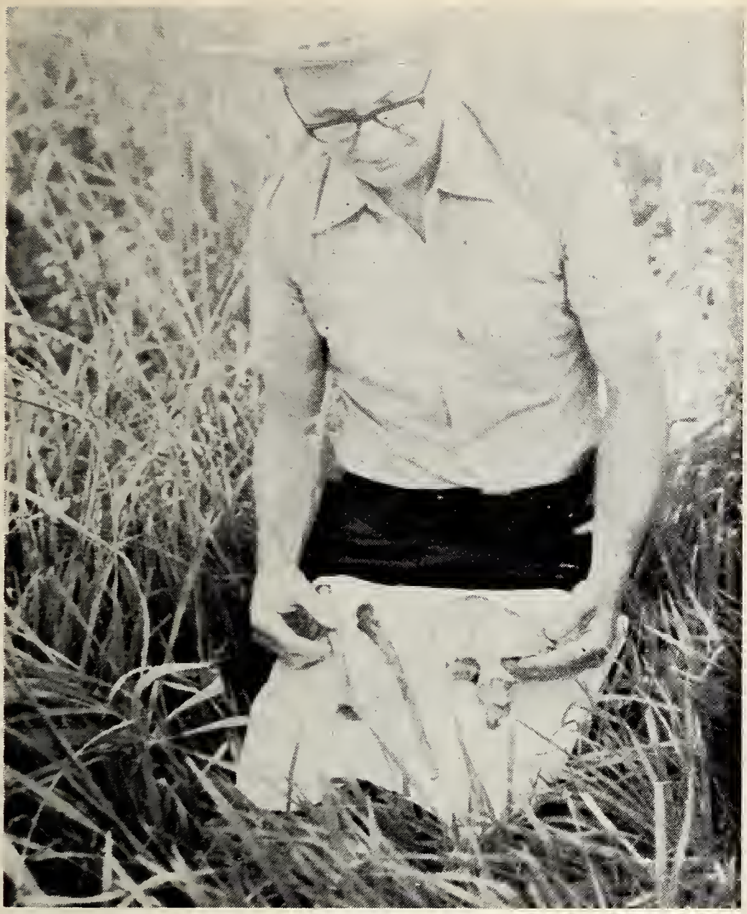
"Don't worry about it," one of them said.

We arrived at Mbuji Mayi. Kumbi, our guide, said we should get permission for the expedition from proper government authorities. We parked our people-spangled pickups at the pretentious entryway of a government building. Kumbi and I were shuttled from one office to another and emerged thirty minutes later with verbal approval. Then he wanted to inform Pastor Biya, administrative head of the area Presbyterian church of our intentions. This we did.

Fifteen minutes south of the city on a blacktop road, Kumbi stopped us. "I want to get two friends from the village here to help guide us," he said. We began asking ourselves: Were all these procedures necessary, or were they delay tactics? After waiting fifteen minutes, a Peace Corps teacher voiced our inner sentiments when he drummed his fingers on the truck bed and said, "Patience! This is Zaire."

Kumbi came with two guides. We continued south on the blacktop, turned off to the right, and slowly worked our way west and north on miles of bone-jarring

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $6.00, one year; $11.50, two years; $17.00, three years; foreign, $6.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.



The author exhibits two forearm bones and the thigh bone of a young girl found during an expedition in south central Zaire.

dirt and crushed-stone roads. The guides were not sure of the way. They stopped to ask a woman pedestrian, then a passing truck. We had missed a turnoff and backtracked. The guides stopped at a village to pick up two local people who could help us pinpoint the location. Then we stopped to get a local chief's permission, and all five of our guides disappeared among the huts.

We sat under shade trees and brought out our lunches. Was there a genuine reluctance to our visiting the cave? Was this labyrinth of procedures calculated to exhaust our resolve? Zairians believe that the spirits of their dead live in the ground. Were they fearful that we would disturb the spirits of their ancestors who had perished in the cave, who would recompense them with ill fate for having led us to it? Kumbi appeared.

"Is there anything else hindering us from proceeding?" I asked.

"Finish eating, and we will go."

We backtracked a short distance and took a little-used side road. This deteriorated to a grass-covered footpath with axle-scraping boulders. It led us to a cluster of huts on the crest of a hill. Here we parked, unloaded equipment, and began a mile-long trek by foot across the savannah. We circled around a cluster of trees and descended a steep slope to an escarpment of layered grey limestone. There was the semblance of an entryway. It led to a facing wall of broken layers of stone. We stared at it incredulously.

"Is this the cave?" we asked.

"Perhaps stone collapsed and blocked the entryway since our last visit," a guide shrugged.

We peered aimlessly between the layers of stone while absorbing the import of disappointment. Apparently this was it. Some of the group left to wander leisurely on the savannah; others of us lay down for a rest break before starting the journey back.

At length I climbed out of the hollow. Suddenly I saw a girl with a guide waving wildly from a stone outcrop a hundred yards distant. When I reached her, I saw the ground suddenly slope steeply to a limestone wall. There a large irregular circular entryway led into darkness. This was clearly something significant. We called the others. They came, looked, rushed pell-mell into the mouth, and disappeared. I descended to the entryway. It was about fifteen feet in diameter. Slick black and interspersed with jagged pieces of limestone made footing uncertain. I found a level stone to one side. I prepared my camera flash equipment and lit my pressure lantern; my fingers were all thumbs with excitement.

I proceeded down the steep incline. From the mouth, the cave walls flared like the sides of an expanding cone. About 100 feet inside, the entryway opened into an enormous cavern, with a stalactite-studded ceiling forty feet high. The left half of the cavern floor was fairly level. Its grey wall was rough and irregular with jutting alcoves, shiny moist brown-and-white mineral deposits, and a hole leading to an anteroom. The right half of the floor dropped steeply into jet darkness.

"Is there a story about a village of people perishing here?" we asked a guide.

"Yes. The village was betrayed by an old woman too weak to reach the cave. When people inside fended off the raiders, they were angered; they blocked the entryway with grass hut roofs and dead sticks, and set it ablaze. One man escaped; he followed an underground stream and came out thirty miles southeast of here."

We explored the anteroom. Its floor was cluttered with potsherds. Back in the chamber, two village boys brought me two forearm bones and a thigh bone, apparently of a preadolescent girl. More careful scrutiny of the floor revealed randomly scattered odd bones. Around a jutting wall alcove we found an almost complete skeleton, presumably where the person had been sitting when he died.

We reached the middle of the cavern floor, where it broke down steeply into darkness. We skirted a six-foot white bullet-shaped stalagmite and, hunting at our feet, found a more gentle incline. Cautiously we followed it. Hairpinning its way back and forth down the face of the steeply descending slope, it led us through inky blackness eventually to the base of the cave. Here was a clear shallow stream with pale-grey tiny-eyed catfish leisurely wafting their tails. I picked one up in my hand. Doubtlessly, this was the villagers' source of meat and water.

I slowly climbed back to the cavern floor, giving others time to leave before me. When it appeared all had left, I called out loudly, listening to my voice echo from these stony chambers. I heard a far-distant reply. I waited. A fellow and girl emerged from the darkness. They had been following the stream.

"It leads you into a whole series of chambers," they said. "There are millions of bats and lots of bones. Water came up to our chests once. We followed the rooms until we ran out of time." This had been that one man's escape route.

I turned and slowly climbed the entryway ascent behind them. Yes, these were signs of Ngongo Lutete's savagery. They were visual symbols of the estimated 400,000 persons a year who during that time were captured by raiders in this part of central Africa.

I left the cave. Mentally, it was easy for me to close the chapter of this incident. Historically, it is more difficult. There were thousands of such incidents across central Africa, where people gave birth to these outrages against their fellow human beings. Many difficult and costly pages remain to be written before the legacy of this crime is complete and this chapter in human events can be closed.

---

1. Primary sources of information are *Histoire des Baluba,* F. Lazare-M. Mpoyi, Institut St. Jean, Mbuji Mayi; *Sons of Muntu,* thesis of David A. McLean, chairman, department of anthropology, St. Andrews Presbyterian College, Laurenburg, North Carolina; and personal interviews on location.

News

Drug and alcohol abuse grows, congress told

Over 4,000 persons attended the North American Congress on Alcohol and Drug Problems in San Francisco last month. It was hailed as the largest meeting of its kind ever on the subject of drug and alcohol abuse.

U.S. Senator Harold Hughes, a recovered alcoholic himself, opened the week-long meeting and served as the congress chairman. It is generally acknowledged that it is the Iowa senator's courageous and relentless campaigning for a more open and serious approach to alcohol abuse which has led to the public's growing awareness of the magnitude of the drug and alcohol problem.

Sixty governmental and private drug and alcohol programs, religious organizations, professional associations, and agencies representing the liquor industry co-sponsored the congress. More than 600 authorities presented papers at over 200 general and concurrent sessions.

The five liquor industry groups which were listed as sponsors were the Association of Canadian Distillers, the Brewers Association of Canada, Distillers Spirits Council of the United States, and the U.S. Brewers Association, and the Wine Institute. Their representatives were neither vocal nor visible at the meeting. When congress planners were asked if they approved of the liquor industry's involvement, they responded with a strong yes. They felt that the industry must shoulder much more responsibility in fighting problem drinking. They suggested that it should do much more research on the effects of alcohol abuse, set up model alcohol education and rehabilitation programs for its own employees, and take a much more careful approach to its advertising.

The topics treated at the congress included research, alcohol and drug use in industry, highway safety, prevention, Alcoholics Anonymous, criminal justice, and care among special groups such as native North Americans, blacks, and Asian Americans.

Although Senator Hughes was pleased with the progress that had been made in education and prevention during the past decade, he pointed out that much still needs to be done. "We haven't yet learned how to orchestrate a comprehensive social policy for dealing with alcohol and drug problems — the most effective mix of criminal law enforcement, education, treatment, the use of legal controls on availability and of changes in social environment to minimize the damage of substance abuse," he said.

The scope of the problem is alarming. The following observations and facts are gleaned from a few of the presentations made at the congress:

- The annual dollar cost to the taxpaying U.S. public of alcohol abuse is estimated at $25 billion, and the illicit drug price tag is $10 billion.
- The incidence of female drug addiction, according to one speaker, has increased 300 percent in the last five years.
- Ten percent of the adult population in the United States and Canada consumes 80 percent of the liquor sold. The number of alcoholics in these two countries exceeds ten million.
- Over-the-counter and prescription drugs are leaving a growing number of North Americans dependent. A Utah state drug and alcohol official said, "We have become a society in which when things don't go our way we turn to over-the-counter or prescribed medications. We look for instant mental health. The pharmaceutical companies have caught on to this and they're ripping us off."
- Teen-age drinking is increasing. Dr. Gerald Globetti, director of the Center for Alcohol and Drug Education at the University of Alabama, said alcohol use has been climbing among adolescents since 1968. A California study showed that in 1968 52 percent of seventh grade boys and 38 percent of seventh grade girls used alcohol. By 1973 these percentages had increased to 79 percent and 67 percent. A similar study of junior and senior high school students in Toronto, Ontario, revealed that 47 percent

used alcohol in 1968, 60 percent in 1970, and 71 percent in 1972. If problem drinking is defined as drunkenness once a week or more, Dr. Globetti said, about five percent of the country's adolescents could be thus classified.

- Arrests in the U.S. for alcohol-impaired driving are running at about one million per year. This is up 200 percent since 1960.
- Fifty-one percent of drivers involved in fatal accidents have blood alcohol levels sufficiently high to be classified under the law as intoxicated.
- Although the word was out a year ago that the use of hard drugs was down, it was reported at the congress by Robert DuPont, director of the President's Special Action Office on Drug Abuse Prevention, that the use of heroin is again climbing. Mexican "brown heroin" has more than made up for the disruption of Turkish opium production. Heroin usage has also been shown to be spreading to smaller and middle-sized cities. The doggedness of the heroin addiction problem, said Dr. DuPont, "has caused us to stop thinking of this as a war, something that can be fought and won. It is more like weeding a garden. It will be with us for a long time." He went on to say that if heroin were as uncontrolled as alcohol, the cost would be well over that of drinking.

Sen. Harold E. Hughes (D-Iowa), a Methodist layman, was the chairman of the historic North American Congress on Alcohol and Drug Problems which was held in San Francisco December 12-18. Sen. Hughes did not seek to retain his Senate seat in the 1974 election. Instead he plans to work with the Fellowship Foundation of Washington and International Christian Leadership on problems of alcoholism, drugs, addiction, peace, justice, and brotherhood. A former governor of Iowa, Mr. Hughes joined Alcoholics Anonymous in 1952, and has been active in the temperance movement since kicking the habit.

- Non-users of drugs or alcohol among teen-agers are becoming a progressively smaller proportion of the student body. This has been the finding of an extensive annual survey made of all high school students in San Mateo County in California. In 1969 12.4 percent of the senior boys and 17.9 percent of the senior girls said they had made no use whatever of alcohol, tobacco, marijuana, amphetimines, or LSD during the previous twelve months. In 1974 only 8.5 percent of the senior boys and 9.3 percent of the senior girls made that claim. The non-user apparently has to make the decision to abstain with little help from parents, friends, or school. In fact, another study presented at the congress showed that 96 percent of the students in a Beverly Hills (Calif.) high school who have used drugs at one time or another were introduced to them by a friend or an acquaintance.
- Methadone, which has been used as a substitute substance to help cure addicts, came under a blistering attack from the director of a former methadone treatment clinic. Edmund H. Menken told the congress that methadone "is not a cure to drug addiction, it *is* drug addiction. We have been co-opted into believing it's OK to have someone addicted as long as it's a legal chemical." Mr. Menken said that earlier treatment models, such as Daytop Village in New York City in 1963, hold much more hope for the addict through their self-help approaches than does methadone.
- Inner city people see hard drugs as much a sociopolitical problem as a psychological and medical problem. William Harvey, head of a treatment center in St. Louis, said, "We're trying to teach our clients to defend themselves against a repressive society." He and other members of his panel pointed out that inner city and minority group young people still have precious few paths out of the poverty setting. Drugs, sports, and prostitution are some of the main options many young people see as ways out of their dreary, hopeless circumstances.

But the congress did not devote its time solely to scanning the bleak alcohol and drug landscape. It tried to find models that have worked.

Several speakers pointed out that North American society has opted for alcohol use. A program which promotes abstinence, therefore, has no appeal, except for recovered alcoholics whose first drink will plunge them back into drunkenness. These speakers emphasized the need for educational programs which will teach and encourage responsible drinking.

Industry and business, it was reported, are slowly beginning to see the need for establishing programs to help employees who have alcohol or drug problems. Kenneth Eaton, deputy director of the National Institute of Alcohol Abuse and Alcoholism, told one session that corporations which set up special education and counseling programs benefit financially through less absenteeism, greater productivity, and better morale.

Dr. Eaton warned, however, that management and labor must learn to work together better on this problem than they have thus far.

Judge Leon Emerson of Downey, Calif., speaking to representatives of the 21,000 lower court judges in the United States who have to handle most of the drunken driver cases, said, "Wake up, judges! See what sort of a caseload you have before you. . . . Learn what resources are available to help the addicted person. . . . Show police how to make an arrest without picking a fight. . . . And don't wait until a person's third arrest to suggest that he get help. Do it on the first arrest, because the first offender is eight times more likely to get into further trouble than the average person."

Progress is being made in some communities in getting problem drinking drivers from the courts into treatment through court-based referral programs. The Alcohol Safety Action Program, said one speaker, is one of the most innovative and effective social action projects funded by the federal government. It improves treatment facilities, improves the lower courts, and in the long run it will decrease the number of problem-drinking drivers who cause a major proportion of all traffic accidents. Thirty-five such safety action projects are currently in operation.

Is there a problem which acupuncture can't cure? Now it has been found to be a successful tool in helping addicts to kick the habit. The congress heard a report on recent acupuncture experiments in Hong Kong which showed a 90 percent success rate in treating withdrawal symptoms of heroin and opium addicts. The experiments were carried out in a

Kowloon hospital by a western-trained doctor, Hsiang-Lai Wen.

Alcoholics Anonymous used the drug and alcohol congress as the occasion to release the figures on their latest and largest survey of AA members.

The triennial survey questionnaire went to three percent of the AA members. Ninety percent of the sample group responded. Here are some of the facts that were revealed by the survey and a press conference with Dr. Jack Norris, AA president.

- Women account for nearly one in three (31 percent) of new AA members in the last three years, and account for 28 percent of the organization's total membership.
- Breaking down the membership by occupation, the survey showed 38 percent are in the executive/professional/technical category. Blue collar and office clerical account for 32 percent. About 11 percent said they were housewives.
- About 92 percent of those surveyed cited an improvement in the quality of their lives: families restored, better jobs, improved health.
- About 30 percent indicated some form of counseling—medical, psychiatric, spiritual—for their alcoholism was important in directing them to AA or played an important part in their recovery.
- AA has an estimated worldwide membership of 800,000. It is growing by about 10 percent annually. The most rapid increase at present is in Central and South America. Local AA groups number about 22,000.
- The average length of sobriety among those surveyed was four years.

Larry Kehler

Middle East tour features field archaeology option

The Mideast Study Tour '75, sponsored by four Mennonite seminaries and directed by Millard Lind of Goshen-Elkhart, Indiana, and Elmer Martens of Fresno, California, will feature an optional two week on-site archaeological experience at Tel Aphek-Antipatris in Israel.

Mr. Lind announced that arrangements have been completed for the seminary group to participate in the "dig" from July 7-19, and that interpretative lectures will be part of the program. The cost is an additional $100 over the base study tour price of $1395.

The "dig" now in its fourth season, is sponsored chiefly by the Tel Aviv University and the New Orleans Baptist Seminary. Last year's finds included imposing architectural remains and several rare cuneiform tablets. In the 1973 season during which the Mennonite seminary group participated, coins from the time of Christ were found, as well as a Roman arch and a rare cluster of Byzantine pottery.

WHERE TWO OR THREE ARE GATHERED IN MY NAME . . .

The study tour itself, endorsed by the Council of Mennonite Seminaries, is scheduled for Egypt, Jordan, and Israel during the three weeks of June 15-July 7.

Information is available either from Millard Lind, 3003 Benham Avenue, Elkhart, Indiana 46514, or Elmer A. Martens, 4824 E. Butler Ave., Fresno, California 93727.

Commission on Overseas Mission assists Taiwan health

Medical work through the Mennonite Christian Hospital in Hualien, Taiwan, has been the destination of $8,000 of COM's poverty fund. Helen Willms, nursing supervisor, and Robert Hwang, head of the social service department, report that in 1974 this was used to:

-provide sixty-three free X-rays for tuberculosis patients and their families.

-assist patients with purchasing medication, the prices of which are rising.

In Taiwan, a public health nurse gives a talk on nutrition.

-supply medicine for the daughters of a widow, one of whom had an open case of tuberculosis and all of whom had been sleeping under one blanket.

-make it possible for Miss Ping, R.N., to hold clinics and give health instruction in a village distant from Hualien.

-provide temporary financial help during the hospitalization of twenty-three family breadwinners (most of them farmers and day laborers), thus preventing the selling of an ox, furniture, or land to get income.

-assist families with birth control counseling and, if desired, sterilization surgery.

Commission on Overseas Mission has budgeted $5,500 for this ministry in 1975.

Voluntary service ad is available as poster

"The Marines are looking for a few good men: Mennonite Vo'untary Service is looking for good people" on page 46 of *The Mennonite* is available in an 11" by 17" reprint.

It is suggested that students and teachers post this poster in high schools and colleges as an alternative to military recruitment. Youth groups and Sunday school classes or other task groups might want to post it in public libraries and community bulletin boards as a means of starting dialog. In those cases, the name of a local contact person should be included on the bottom.

Harold Regier, secretary for peace and social concerns, stated that while the military is spending millions on recruitment the church has too often been silent about a Christian alternative. Two brochures are available upon request describing alternatives to military recruitment.

Gene Stoltzfus, Mennonite voluntary service director, stated that he is aware of a growing consciousness of the need for real service and life-style alternatives among non-Mennonites. Presently, MVS has a number of persons from non-Mennonite backgrounds in its program. Stoltzfus suggested that persons contacted through this poster who reveal a serious interest and commitment to Christian service should be told to contact MVS or encouraged to become involved in local church service programs.

The posters are available at $1.00 each or $6.00 for ten from Mennonite voluntary service.

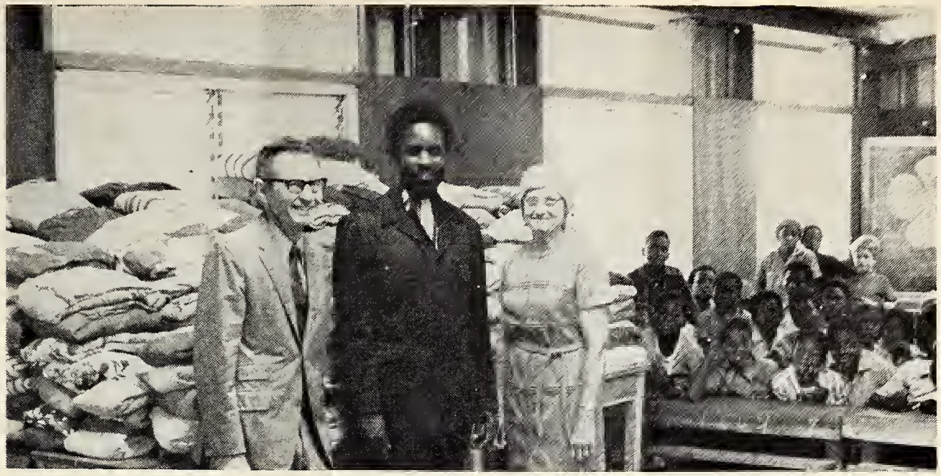
New short-term service unit renovates housing in Wichita

Housing rehabilitation is the task of a new short-term voluntary service unit in Wichita, Kansas, working under the auspices of the General Conference Mennonite Church.

The unit, operating from the beginning of January to the end of March, will be locally sponsored by Fairview Mennonite House and the Lorraine Ave. Mennonite Church.

Volunteers are working with Willard Ebersole, a contractor and member of Fairview House, in repair and modeling of homes in the neighborhood served by Midtown Citizens Association. They are also working on houses of low-income people in other areas of the city through Mennonite Disaster Service.

Volunteers include Daryl Nickel, Gettysburg, Pennsylvania; Jonathon Auker, Newton, Kansas; Berdon Epp, Henderson, Nebraska; and Jim Schmidt, Goessel, Kansas. Two or three others may yet be named. Volunteers are living with members of Fairview Mennonite House, an intentional community.



200 Jamaican children receive Christmas bundles

Reuben and Laura Krehbiel, Mennonite Central Committee volunteers in Cascade School in Green Hill, Jamaica, stand on either side of Mr. O. Grapine, principal of the school. Behind them is a table full of MCC Christmas bundles which were distributed at the school as part of its Christmas carol and candle lighting service. "Even though there is great satisfaction in distributing the bundles to children who need them, we question the value of continuing this kind of outright gift-giving over a period of years," writes Marlene Kropf, also with MCC. "It is hoped that the fledgling coffee industry in the area will eventually help the community learn self-reliance and develop economic independence. Until then there is a place for these gifts of love."

Mental health scholarships are available to four students

Four $500 scholarships are available to students with a vocational interest in mental health, announced Vernon Neufeld, director of Mennonite Mental Health Services, Inc.

The scholarships, made possible by the donated earnings of Mennonite Central Committee volunteers working at Brook Lane Psychiatric Center, are administered by MMHS and MCC.

To be eligible, students must be classified as a college junior, senior, or graduate student during the upcoming academic year, have a declared major and vocational interest in the mental health field, have a minimum C+ college average, and evidence vital interest and participation in the Christian church.

Those applying for the scholarships will also be evaluated in terms of financial need, past service experience, attendance at a church-related college for undergraduate studies, and membership in a Mennonite, Brethren in Christ, or Church of the Brethren congregation.

The scholarship funds are awarded in two payments of $250 each on September 1 and February 1, and may be renewed for one or more years.

Interested students must have their applications and other supporting data to the director of MMHS by March 1, 1975, to be considered for the following academic year. Winners will be announced April 1.

Applications can be obtained from: Director, Mennonite Mental Health Services, Inc., 4905 N. West Ave., Suite 118, Fresno, California 93705.

Council of Commissions will convene Feb. 10-14

About 150 persons are expected to attend the annual Council of Boards and Commissions of the General Conference Mennonite Church, February 10-14, at the First Mennonite Church, Newton, Kansas, to plan programs and budgets for 1975. Planning will be affected by the rapid inflation and deepening recession in North America.

The Commission on Education will take a look at ways to help congregations relate to students in nonconference colleges. Reports are slated on Bible study camps for youth, the new Foundation Series curriculum, and projected workshops on the role of women in the church. New ways of relating to Mennonite colleges will be discussed.

Tooling up for the 1975 Mennonite Jubilee will be high on the agenda of the Commission on Home Ministries. They will also take a further look at war taxes, poverty and affluence, and other life issues. Reports will come on church planting, congregational renewal, and voluntary service. New patterns of leadership for Indian congregations are to be explored.

Expansion overseas is planned by the Commission on Overseas Mission on the basis of a resolution passed by the General Conference last year. A number of new mission candidates are to be interviewed. Survey trips to new countries will be planned. The commission will discuss staffing needs at central offices.

A progress report on the new library building is coming to the board of the Mennonite Biblical Seminary. The need for new staff in biblical studies, counseling, and minority education will be on the agenda. Recruitment of General Conference students continues to be a major concern.

The General Board as usual must look at the overall program and determine priorities in program, policy, and budget. Replacement staff in communications will be discussed. Plans for contacting congregations more effectively are to be reviewed. Deletion of the constitutional "Division of Communication" has been recommended. *Heinz Janzen*

Zairian church responds to housing crisis

Mennonite Central Committee volunteers are aiding the Church of Christ in Zaire to build houses in the city of Mbandaka to help alleviate a serious housing shortage there.

During colonial days, the government required proof of employment before a person or family was allowed to move to the city. With independence in 1960, this policy was abandoned, and since then thousands of people have poured into Mbandaka searching for a better life.

Although the population of Mbandaka has increased fivefold since independence, no housing program was established for the city until the Church of Christ in Zaire began its Fund for Humanity to finance the construction of houses late in 1973.

The goal of the program is to build 114 houses on a plot of land which has been furnished by the government. Simple but durable houses are built and sold at cost to be paid over a period of twenty years without interest.

"The feature of no interest is the key to the whole program, because conventional financing with interest makes it impossible for families on the lower income scale to ever secure a decent house," explains Millard Fuller, formerly of Koinonia Partners in Georgia, now a Disciples of Christ missionary with the Mbandaka housing program.

Fuller says that if a family buys a typical four bedroom house which costs about $3,360 to build and pays for it over twenty years, their monthly payment with interest at 12 percent would be $48. Without interest, it would be $14. The income range of families preparing to move into the houses that are finished is from $50 to $140 a month, making it impossible for them to afford a mortgage with interest.

Each family must make a downpayment of $200 before moving into their house. This money and all monthly payments which follow are put back into the Fund for Humanity to help build more houses.

Mcc volunteers Ken Sauder of Marietta, Pennsylvania, and Larry Stoner of Lititz, Pennsylvania, work on the crew of thirty which is busy at the construction site along with dozens of volunteers from the Church of Christ in Zaire who come at fairly regular intervals to lend a hand.

Last month, a couple from New Hampshire, sponsored by their local United Church of Christ congregation, arrived with enough funds to build one house. They will spend three months working in construction and helping families who have moved into their houses to start gardens. Other North American volunteers who have helped with the project are Dan Froese, an MCC volunteer from Saskatchewan, and Don Mosley, an engineer from Koinonia Partners in Georgia.

The crew can complete about one house a week. The houses are built of concrete blocks with cement floors and tin roofs. They have a living room, dining room, kitchen and three to six bedrooms. An outside latrine and well are provided for each house.

Although the kitchen is connected to the house, it is not connected to any other rooms and a person must go outside when moving between the kitchen and the rest of the house. A separate kitchen is the custom in Zaire where food is prepared over an open fire on the floor. The smoke escapes through open vents at the top of the kitchen walls and does not enter any of the other rooms.

The church makes its own concrete blocks for the houses at the Block and Sand Project, a block manufacturing operation which it bought in 1965. With a crane mounted on an anchored barge in the middle of the Zaire River, sand is loaded onto barges and transported to the river bank where it moves on a conveyor belt to a dump truck which hauls it to the block plant. The plant can produce 6,000 blocks a week in three sizes.

Besides providing cement blocks and sand for the housing project, the Block and Sand Project sells them to the public, and the profits are used to help finance the housing project.

Over 2,000 families have filed written requests with the church for the 114 houses being built. Families are chosen by a selection committee of the Church of Christ in Zaire, and are expected to help with clearing their lot, digging the well and latrine pit, scraping excess cement from the walls, and painting their house.

Cement for the houses is sometimes difficult to find, and delivery is slow, with four to six months elapsing between the placement of the order and the delivery. However, housing project leaders have been able to work out an arrangement with an English company presently working to extend the runway of the Mbandaka airport, exchanging sand for cement.

The program has run out of other building materials from time to time, but has always managed to keep building. The Catholic community of the city has loaned tin, roofing nails, gasoline and other supplies during pinches when none were available for sale in the city.

Another major problem for the program is that the cost of building materials has increased 40 percent over the past year. This means higher costs for the families buying the houses. The church committee which directs the program is looking for ways to cut costs without affecting the quality of construction to hold monthly payments for the houses down to a reasonable figure.

The project has goals other than carrying out Christ's command to minister to the needy and providing housing in the Mbandaka area. It trains masons, carpenters, and other types of builders while building the houses. Having volunteers at the construction site helps to promote a spirit of selfless service to the church and community. The project may also serve as an example of what can be done in housing and a stimulator to encourage other housing programs in Zaire.

Ten Mennonite congregations will study and act on poverty

At least ten congregations in the Mennonite Church and General Conference Mennonite Church will participate during 1975 in study and action on the issue of poverty and affluence.

The project will begin with an orientation session February 16-18 in Washington, D.C., to which two representatives from each congregation have been invited. During the year the congregations will seek to raise awareness of poverty-affluence issues, consider the economic implications of the gospel for their lives, and develop models for dealing with these issues which would be used by other congregations. The project will close with a joint evaluation session by the congregations next November or December.

Cooperating in the project are the commissions on Home Ministries and Education of the General Conference and the Mennonite Board of Congregational

Ministries. Part of the funding will come from a Mennonite Mutual Aid grant.

"We hope this is a process by which we can learn how or if congregations become involved in poverty issues and how we can be helpful to them in providing resources," said Frank Ward, COE executive secretary and moderator of the orientation session.

Participating congregations are Tabor Church (Newton, Kans.), West Swamp Church (Quakertown, Pa.), Alberta Community Church (Portland, Ore.), and Grace Church (Regina, Sask.), from the General Conference; Portland Church (Portland, Ore.), Grace Chapel (Saginaw, Mich.), Hawkesville Church (Hawkesville, Ont.), and Plains Church (Lansdale, Pa.) from the Mennonite Church; and Akron Church (Akron, Pa.), and South Side Fellowship (Elkhart, Ind.) which belong to both conferences.

Jeannie Zehr is new editor for "Window to mission"

Jeannie Hughes Zehr of Moundridge, Kansas, is the new editor of *Window to mission* beginning with the April 1975 issue. Former editor of this quarterly, the official organ of Women in Mission (formerly Women's Missionary Association), is Muriel Thiessen Stackley.

Ms. Zehr is a graduate of Bluffton College, a pastor's wife, librarian, and mother of two children.

A continuing major feature of *Window to mission* is adult program resources for use in congregations.

New resource book available: thirty reviews for thirty cents

Women and the church is the name of a new resource booklet containing reviews (by sixteen contributors) of thirty books (primarily), films, filmstrips, records. The compilation will make people in congregations aware of what is currently being published. It is also potential resource for programs; there is a wide choice of material.

Adult education director Herta Funk lifts out one of the books *All we're meant to be* as the "best and most thorough work coming out of American evangelical Christianity."

The complete listing may be had for 30 cents from Congregational Resources, COE, Box 347, Newton, Kansas 67114.

Record

Workers

Ella E. Bergen, Homewood Church, Carman, Man., began a one-year term of voluntary service Jan. 2 in Hutchinson, Kans. She is a 1972 graduate of Mennonite Collegiate Institute and is the daughter of George and Betty Rempel Bergen.

Samuel Habib, Egypt, was one of three international speakers featured at the annual meeting of MCC (Canada) convening in Winnipeg on Jan. 15-17. Habib (speaking on "The Coptic Evangelical Church's witness in the Middle East") is secretary of the Presbyterian Synod of the Nile of the Coptic Evangelical Church and director of the Coptic Evangelical Organization for Social Services.

Beth Anne Miller, Hively Ave. Church, Elkhart, Ind., began a five-months term of voluntary service on Jan. 2 in Liberal, Kans. A 1975 graduate of Penn High School, Beth Anne is the daughter of Robert and Ellene Miller.

Philip Sawatzky, a 1974 graduate of Rosthern Junior College, began a one-year term of voluntary service on Jan. 3 in Fort Wayne, Ind. He is the son of Jerry J. and Tina Sawatzky.

Keiko Takanashi, from Urawa-shi, Japan, began a two-year term of voluntary service on Dec. 2 in Markham, Ill. Ms. Takanashi is a 1973 graduate of Hosei University and is the daughter of Kanzaburo and Toshiko Takanashi. She previously served in Markham from September 1973 to July 1974.

Tran thi Ly and *Phan thi Phuong Hang* (of Nhatrang and Saigon, Vietnam, respectively) are in the United States for one year under MCC's Exchange Visitor Program. Hang (whose poem "How long?" was on the cover of *The Mennonite* last October 29) will work first at the ABC Day-care and Nursing Center in Lansdale, Pa. Ly will spend six months at the Mennonite Hospital in La Junta, Colo. Both young women have worked with MCC in Vietnam.

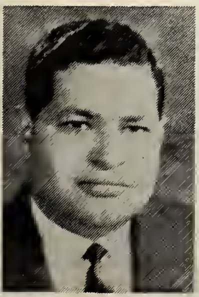
Kenneth J. Weaver, executive director of Mennonite Broadcasts, Harrisonburg, Va., has been named associate executive secretary of Mennonite Board of Missions. He will join Secretary H. Ernest Bennett in the executive office next summer and will carry major responsibility in coordinating planning, development, and evaluation of board domestic missions and service programs.

Calendar

Feb. 3-7—School for Ministers (Workshop on Pastoral Counseling), Associated Mennonite Biblical Seminaries, Elkhart, Ind.; Howard Clinebell and David Augsburger, resource persons

Feb. 21-23—College-seminary student conference, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Bergen

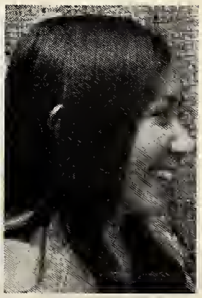

Habib

Miller

Phan

Sawatzky

Takanashi


Tran

Jesus relates to tradition

David Schroeder

Read John 6:25 ff.

It is always difficult to know what to do with tradition, how to receive it, how to benefit from it, and how to pass it on. Perhaps we can gain some help and insight on that from Jesus. How did he relate to the heritage of Israel? In what sense did he walk in that tradition?

First a word about tradition itself. I use it in the biblical sense. It refers to that which was considered significant enough to pass on in a formal way to the succeeding generations. We would call it "sacred" tradition and thus separate it from custom and from cultural developments. It refers to that which makes an Israelite an Israelite regardless of languages, custom, or cultural adaptations.

A true Israelite

Jesus was and remained an Israelite. He was much more one with his people than we think. We notice the differences between him and some of the Pharisees and think that he brought something so new that they crucified him, but that is not the case.

When we talk about Jesus, we hardly talk about the Old Testament or the beliefs of Israel. Yet we cannot understand Jesus' words or deeds apart from the tradition of Israel.

Jesus accepted and understood the revelation God had given to Israel. The gospel writers have given us only one brief glimpse of the childhood of Jesus—the day when he in a formal sense became a son of the law. At the age of twelve he became responsible to keep the law. He had been instructed in it from childhood. He was taught as a son of Israel. Now he was responsible to walk in that way.

Along with Israel he affirmed that God will fulfill his promise to Abraham. That promise is still in the process of fulfillment. "Come unto me and I will give you rest."

He affirmed that God is a God who comes to his people to liberate them. "The Son of man has come to seek and to save that which was lost."

He came to affirm the prophetic word of the covenant and established that new covenant, "This cup is the new covenant in my blood."

He affirmed Israel's understanding of the sacrificial system and atonement for sin. "I, if I be lifted up, will draw all men to me." John the Baptist responded, "Behold the Lamb of God that takes away the sin of the world."

Jesus affirmed Israel's understanding of the kingdom of God, the rule or the reign of God on earth, and begins his message with, "The time is fulfilled, the kingdom of God is at hand; repent and believe in the gospel" (Mk. 1:15).

Jesus accepted the tradition of Israel. The Israelites' view of God revealing himself to them in the events of history is also his view. He understood that history. He identified with it and he incarnated it in his life.

Jesus accepted the law as the expression of the will of God. In his position to the law every Israelite would judge whether or not Jesus was one of them. You could disagree on many things, e.g., the resurrection (Pharisees and Sadducees); the tradition (Sadducees accepted only the Pentateuch); the way to relate to overlords (Sadducees and Essenes). But *all* were committed to the keeping of the law of Moses. Reject the law and you were no longer an Israelite! They had a way of checking. Does he, or does he not accept the law? To this Jesus replied unequivocally: "I have come not to destroy the law but to fulfill it." "I have come to do thy will, O God." "Not my will but thine be done."

In this regard he became obedient to the will of God as no one in Israel had ever been. Paul could say, "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous."

Jesus was not only a son of the law and in that sense a son of Israel; he was obedient to the will of God in a measure they had never before seen. He was in this sense *the* Son of Israel; in truth, the Son of God.

The word of truth

Jesus was also critical of the tradition. He did not accept it uncritically.

At various points he negated the teaching of the rabbis: "Ye have heard that it has been said . . . but I say unto you." He did not shy away from differing with "official" interpretation. But he could ask his opponents, "Who of you convinces me of wrong?" That would be measured by applying the law.

—He rejected the interpretation of the Essenes and did not withdraw from the world into his own group as did the Essenes.

—He criticized those Pharisees who were making a show of religiosity. Their keeping of the law was to make a show before men. Jesus would have none of it.

—Jesus criticized those who made the law heavy for the common people, but escaped the law themselves, and quite legally, e.g., Sabbath law.

—Jesus criticized those who kept the law but used it to escape the will of God, e.g., law of Corban.

—Jesus criticized those who subtly changed God's intention in the law by making the law a whipping tool. He could say that the Sabbath was made for man, not man for the Sabbath.

—He could even correct their understanding of the word of Moses on divorce and point to God's intention at creation.

All these had to do with understanding the law, with knowing the will of God.

The incarnation of the message

Israel had already understood that God would send a righteous king to lead his people. He would send a messiah. They understood that when he came, he would establish the reign of God on earth. They knew he would reconcile an erring people to God and would lead them to do the will of God. They understood that the Day of the Lord would be a day of salvation to those who believe and a day of judgment for those who rejected him.

Israel had no difficulty seeing Jesus as a son of the law but believed he was teaching that which was false, what was contrary to the law. They did not see that he was also *one* with God. That he was God incarnate.

They rejected the revelation of himself as Son of God.

—Who can forgive sins but God only? (Mk. 2:1-12).

—Not even the angels are greater than Moses. How can a man say, "But *I* say to you. . ."? What man dare speak with an authority that not even Moses had? Is he greater than Moses?

—Who is this that can cast out demons, stills the storm, and heals the leper? Only God can do such things! Is he pretending to be God? Does Satan give him such power?

—Does he set himself up as ruler and judge? Is not God the judge?

In the Gospel of John, Jesus is shown at the feasts of Israel. He showed himself fulfilling the message of the Passover (Jn. 6:25 ff.). A sign was wanted, such as Moses had given in the manna; Jesus had already fed the multitudes, but they did not recognize the sign. Jesus interpreted for them: "I am the bread come down from heaven."

When the message became incarnate, Israel had difficulty accepting it. There were those who followed and those who could not see him other than as one who perverted the law, as a false teacher who was deserving of death.

Even in his death Jesus incarnated the tradition of Israel. Israelites had their sacrifices through which they became acceptable before God. They laid hands on the lamb, identified with its purity and subservience, and sacrificed the animal indicating their desire to so offer themselves to God.

Applications are invited for the position of administrator of Menno Home, which offers personal care to a maximum of 117 guests, intermediate care to 93 guests. The present administrator reaches retirement age in 1975. The applicant should be conversant in English and German. Applications will be received up to February 28, 1975, and should be accompanied with a personal resume'.

Please reply to:
Board of Directors
Mennonite Benevolent Society
32945 Marshall Road
Abbotsford, B.C. V2S 1K1

FESTIVAL OF THE WORD SONGBOOK

Special Offer

Now only $1.00 per copy plus postage. In quantities of five or more, 75 cents each.

Write: Festival Office
Goshen College
Goshen, Indiana 46526

Jesus gave himself for his people. In the hour that the lambs were slain at the Passover feast, Jesus was crucified outside of the city. He fulfilled *the* sacrifice for sin. Those who believe in him, who have accepted him as Savior and Lord and who identify with him in his death and resurrection, have been justified before God.

Jesus—tradition—Mennonites

Jesus stood foursquare in his tradition. He was not embarrassed by it and not apologetic about it. He did not regard it lightly. It was a part of him and his people. He walked in it.

Jesus was not uncritical of the tradition received.

In order to be evaluative, you have to have some criterion of evaluation. For Jesus the law reflected the will of God. Whenever the law as interpreted stood in contradiction with the will of God as revealed to them, he would reject it. He stood within a tradition and corrected it. He yielded obedience always to the will of God. But the will of God was never fully revealed in the past. It was not to be known apart from discerning what God was doing in history in the present. Israel did not see this, and crucified Jesus.

Jesus took the core of the tradition and incarnated it in life. He saw the basic revelation (theology), the direction in which the feasts pointed, and the direction God was moving in history; he lived it in life. That is a dangerous thing to do. It often leads to suffering and death. Jesus recognized that Israel already knew that salvation would come out of the suffering servant's yieldedness to God (Is. 53).

Can we learn from it? Can we stand foursquare in our Anabaptist tradition, know it, identify with it, and have it be part of us?

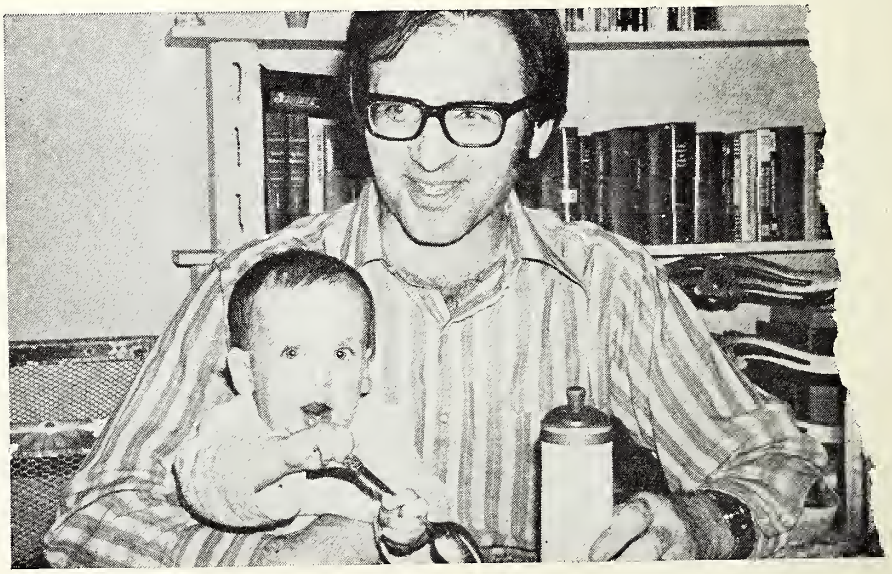
At the same time, can we be critical of it, letting it be judged by the will of God revealed in Scripture? Can we let it be purified by events in history? Can we let God's Spirit lead us into all truth?

Can we again incarnate our tradition? Not slavishly as a part of the past lived in the present, not as a return to what once was, but as people who have been set free to follow and are bound only by the will of God?

Third in a series of six articles

The Marines are looking for a few good men

Mennonite Voluntary Service is looking for many good people*



*Jesus Followers to serve as community organizers, day-care teachers, poverty workers, carpenters, houseparents, and many other positions

Contact: **Mennonite Voluntary Service**
Box 347, 722 Main Street
Newton, Kansas 67114
Telephone: (316) 283-5100

Letters

Tax privileges undeserved

Dear Editor: Daniel Hertzler (November 26) says that with the coming of a new religion called secularism many privileges that the church now takes for granted will be threatened. He mentions that tax breaks may be the first to go.

I think all churches should pay property tax. Many churches own a substantial amount of property which is bordered by paved streets, sidewalks, sewer, and water services. The church pays nothing for the upkeep of these services. This means that the widow down the street has to pay more and the low-income family is faced with higher taxes, all because the church has an undeserved privilege.

As churches, let's not be like the "good citizen" who demands better roads, bigger schools, a new post office, and lower taxes. *Leonard C. Boldt, Box 152, Route 4, Saskatoon, Sask.* Dec. 10

Freedom for Israel

Dear Editor: As a personal heir to my late friend Frits Kuiper, who died childless, I send you herewith the urgent call, "Freedom for Israel." Will you please publish it? *K. E. DeHaan, Heelsum, Anth. Kroonweg 18, The Netherlands*

Editor's note: The item referred to in the above letter follows.

Freedom for Israel!

We direct this earnest plea as non-Jewish Christians: to all peoples of the earth and their governments, whether they be black or white, in the East or West, North or South; to believers and nonbelievers alike, whatever their faith or party; to those politically committed, but also to the uncommitted, the uncertain, and the seekers; to the have-nots and to the haves; to the powerful and to the weak; thus to every man and woman, each in his own calling and station in life.

Freedom for Israel
as a nation in the promised land:

in order to answer the call given to Abraham together with the charge and promise to be a blessing to all people; in order to continue and renew the work of Moses, who led this people out of Egypt to carry out the instruction (obey the command) about freedom in righteousness (justice); in order to establish thus an existence of their own Jewish people, honorably and upright among other inhabitants of the earth.

Freedom for Israel in the promised land
in and around Jerusalem:

because there the memory still lives on, how Abraham's beloved son was returned to him from the dead; because there the prophets of the people envisioned a reconciling peace spreading from Zion over the whole earth; because the faithful and the wise have constantly longed for this city, for there again the people can witness to such a future in the midst of all the confusion of life in these times.

Freedom for Israel in the promised land
in and around Jerusalem
with our support:

in that we try to help this people with words and deeds in renewing its struggle over and over again to exist; in that by so doing we endeavor to be sincere friends and inspire each other to be faithful in this; in that we just in this way openly declare ourselves and ask others to join us in the cause; so that it at least can be clear that Israel does not stand all alone.

The Mennonite-pensioned minister Frits Kuiper wrote this plea in November 1973. He died in March 1974.

Learning from Jesus

Dear Editor: In response to the letter "Barriers to soul winning" (December 10 issue), I agree that Mennonites probably do not do as much soul winning as some of the "American" evangelists, as witness the fact that there are not many names in the Mennonite church outside of Classen, Epp, Wiebe, Penner, etc.

On the other hand, the fact that many people respond to altar calls is not the sole criterion for soul winning. We must compare the fruits of both methods before we can judge which is better.

It is also true that discipleship is not easy. The opposition to participation in war, for instance, which Mennonites have always stressed, is very unpalatable to many of the modern evangelists and their followers, and may be one reason why Mennonite numbers do not increase.

I think if the conference emphasizes that in evangelism we want to do more learning from Jesus, I don't think we can go far wrong. *Marie J. Regier Frantz, Box 205, North Newton, Kans. 67117*

Contents

The meaning of Anabaptism 33
Tracking a slave trader 36
News 38
Jesus relates to tradition 44
Letters 47
Babel 48
You said it 48

CONTRIBUTORS

Walter Klaassen of the Conrad Grebel College faculty, Waterloo, Ontario, was invited jointly by the Gospel Herald and The Mennonite to prepare a special article to commemorate the 450th anniversary of the Anabaptist movement.

Levi Keidel, a literature and evangelism missionary in Zaire under the Africa Inter-Mennonite Mission since 1951, reminds us of the ugly history of the African slave trade. Next Sunday is Race Relations Sunday.

David Schraeder, 3003 Benham Ave., Elkhart, Ind. 46514, continues his biblical studies on Jesus' relationships. His relationship to tradition is the theme of this week's study. It's a good companion piece to Walter Klaassen's article.

CREDITS

Cover, 34, art, Jan Luyken, design, John Hiebert; 39, RNS; 41, Marlene Kropf, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert, Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Muriel Stackley, Box 347, Newton, Kans. 67114.

Babel

The whole earth was on the threshold of a universal system of communications and measurements and commerce, and the people were heavily steeped in computer know-how. When they discovered that they could zap messages instantaneously from west to east and from north to south via satellites in the sky, that they could easily move millions of tons of resources from one continent to another with giant oceangoing carriers, and that they could view the earth as a screen-sized ball by way of a television camera on the moon, they said, "Doesn't the world suddenly seem much smaller than it did before?"

And they said to one another, "Come let us use our transistorized radios and television sets and our communications satellites and our large oceangoing vessels and our computers to make a name for ourselves."

Then they said, "Come, let us build ourselves a glorious global village with our marvelous technology—a village such as the world has never seen. Let us build it so securely that we will never again feel isolated and alone."

And the Lord came down to see the global village that the people had built with their technology. And the Lord said, "They think they are one people and that they understand each other because they trade with each other by means of huge supertankers and speak to each other via the satellite and the computer. This is only the beginning of what they will do. Nothing that they propose to do will now be impossible for them."

"Come, let us go down," said the Lord, "and there confuse their language and their plans so that they may not understand each other's speech."

So the Lord caused an energy crisis to come, and he allowed recession and inflation to stalk the earth, and he permitted Africanization to sweep one continent and liberation theology to influence church leaders on another, and he placed a sky block in the way of the heralded supersonic airliner, and he allowed computers, because of human error, to make mistakes, and he gave the stock market a downward nudge, and. . . .

Therefore the global village, the creation of the god Technology, was called Babel, because in it the Lord confused humankind's technological expertise and confounded the modern god's prophets. LK

You said it!

In my message last Sunday I suggested that the next decade in our General Conference may be a time of conflict over theology. Because of this I said I thought it would be crucial where we send our children for Bible training.

If we send our youth to schools such as Swift Current Bible Institute and Canadian Mennonite Bible College, we will share with them a theology of evangelism-that-cares and a new blend of evangelism with loving service to the unlovely.

If our youth go to schools such as Winnipeg Bible College or Briercrest or Prairie Bible Institute, they will receive a theology which is heavy on personal devotion and piety, preoccupied with the end of the world, and strong on intellectual agreement on doctrines. . . .

Parents (must) seriously consider the implications of the schools they choose for (their) children. If you disagree with my judgment, and I may be wrong, I would welcome and invite dialog. *Fred Unruh, in an autumn issue of the Grace Mennonite Church's bulletin (Regina, Saskatchewan)*

Readers are invited to submit clippings and quotes from bulletins, newsletters, sermons, and other sources for possible use in this occasional back-page feature.

The Mennonite

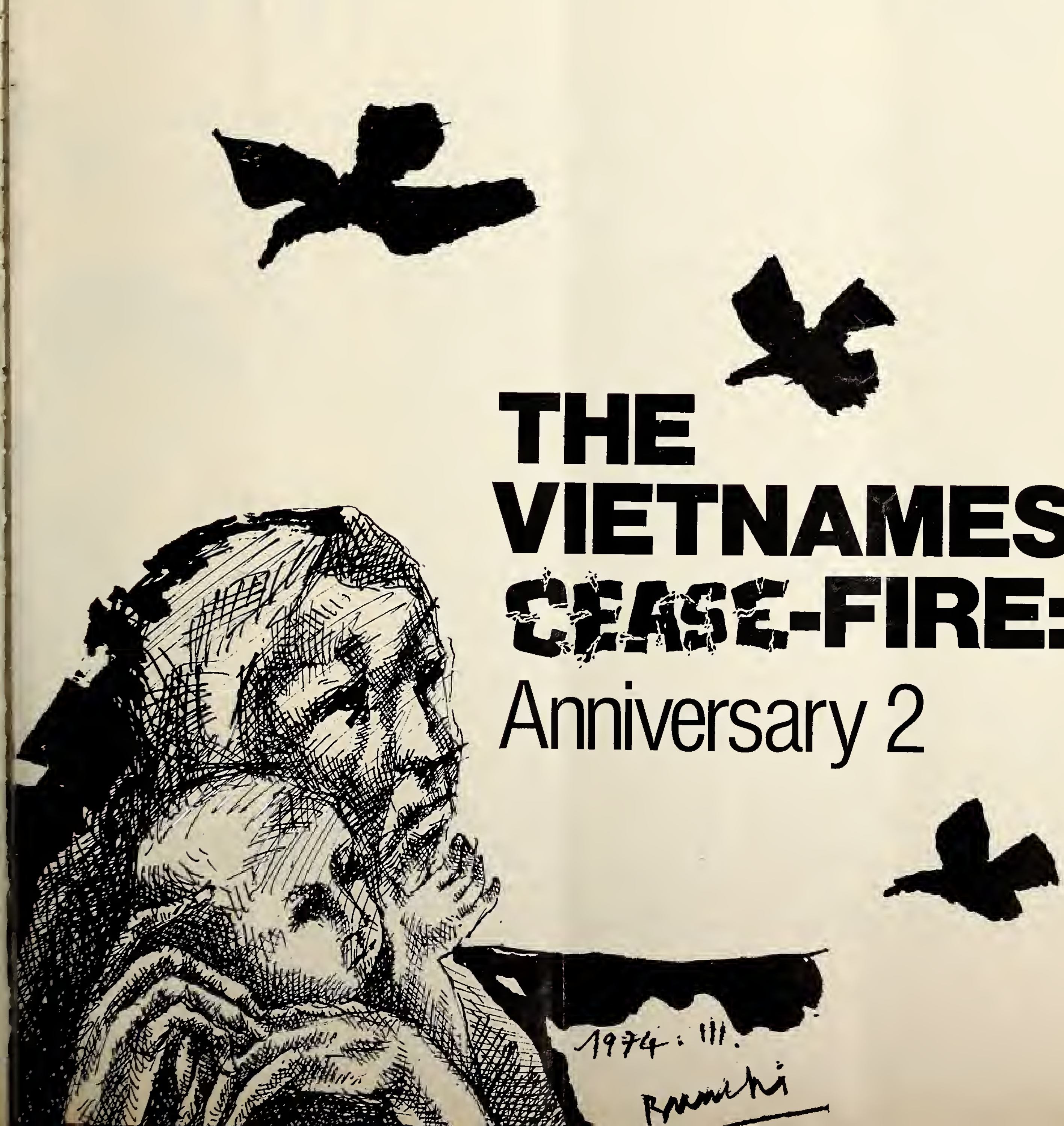
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:04 JANUARY 28, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

THE VIETNAMESE CEASE-FIRE:

Anniversary 2



Little peace, less honor

Robert and Lois Kreider

In Stuttgart, Germany, at the end of World War II, a German prisoner of war (just released from the Russian front) told a story of having filed daily reports on the doomed position of the German troops at Stalingrad. In time he was called back to headquarters in Kiev or Kharkov where he was shocked to discover that headquarters was turning out a steady stream of glowing news bulletins of German successes at Stalingrad. This former intelligence officer declared, "Up to that point I thought Germany had a chance of retreating, regrouping, and winning, but at that moment all my hopes were shattered. I knew we would lose the war. And we did. You can't lie to your people and win."

Early last year we visited Vietnam and discovered what we had only imperfectly known before: the United States is still at war in Vietnam. The dying goes on — 80,000 killed in fighting since a cease-fire in Vietnam was negotiated January 27, 1973. That is 25,000 more than all the Americans killed in a decade of war in Vietnam. Eighty-five percent—perhaps more—of the dollars for the South Vietnamese side of this war continues to be paid by U.S. taxpayers.

The Vietnam story seems to be such an unhappy chapter in our American history that we don't want to talk or hear any more about it. We put it out of sight, out of mind, and cover it up with self-congratulatory phrases like "peace with honor." But there is little peace and less honor. These are a few of the things we saw and heard and they were not good.

We had driven along a river ten miles north of the sad village of My Lai to inspect an area suffering a severe food shortage. Villagers stopped us along the way to tell us that the previous night the South Vietnamese army (ARVN) had shelled a village only a mile away destroying houses, killing three or four and wounding seven or eight. Much of this area is controlled by the ARVN by day and the Provisional Revolutionary Government (PRG) by night.

That same day we inspected the raw, shell-pocked slopes of what the local people call "artillery hill." Much of the area within a mile radius of this former U.S. army hilltop stronghold is unusable for rice paddies because it is contaminated with thousands of unexploded shells, grenades, and mines.

We were led by a Mennonite Central Committee worker, whom we were visiting, to a spot on that slope where last month a Vietnamese refugee mother of seven had been blown up as her hoe struck a hidden unexploded shell.

A barefooted farmer, also a refugee, came up and told us that he had uncovered thirty unexploded M-79 shells in the half-acre plot which he was preparing for the planting of rice—the first crop in ten years on that land. He took us to an abandoned well where we saw a nest of deadly shells he had gingerly laid there, shells found while hoeing.

Not the South Vietnamese army nor the American army nor the Vietnamese landlords will risk their lives in clearing these fields. However, the desperate refugees who have been driven from their own nearby fields in the war zone will take that risk. This refugee farmer explained: "My family is hungry; I have no choice but to go on clearing the land."

Our MCC friend is exploring ways in which he and other volunteers from overseas can help the refugees clear their land of unexploded ordnance. U.S. mine sweepers have cleared Haiphong harbor of mines in North Vietnam. In South Vietnam are hundreds, perhaps thousands, of these artillery hills—"Haiphongs on land" — each polluted with deadly shells and grenades. We keep wondering whether that refugee farmer is still alive or whether his hoe too has since struck a live M-79 shell, his family left fatherless.

The following morning two of our colleagues saw two bodies lying along Highway One as they drove south of Quang Ngai—victims of fighting between ARVN and PRG the night before.

Nothing appeared in the Saigon newspapers about these events in the day following. Perhaps this was too routine to bother to report. Or perhaps this was just a routine cover-up. North of Saigon we saw a country under siege—Vietnamese troops everywhere, barbed wire entanglements, highways outside the town closed to traffic at night, armed guards at all bridges, sandbag bunkers at entrances to public buildings.

We picked up reports from MCC workers of their visits to and concern for political prisoners—one a young farm girl who had been seized by police in the market and taken away to be tortured to the point that she became paralyzed from her waist down. Our workers reported to U.S. Ambassador Martin this and other cases of South Vietnamese holding without trial and torturing political prisoners. He simply denied the existence of such atrocities. Ambassadorial stonewalling.

After a week of seeing the war out there in the Vietnamese countryside, we returned to Saigon. We talked about these experiences with a visiting American pastor. He, too, was disturbed to hear our reports. However, the next day, Sunday, he visited friends on the staff of the U.S. Embassy and U.S. Agency for International Development. He returned Sunday evening and admitted that he had received quite a different picture from these U.S. officials. He had been informed that the South Vietnamese government with U.S. help was regaining control of the countryside; peace was returning; the American press was unfairly exaggerating corruption among South Vietnamese officials, the torture of prisoners, the intensity of the continuing war.

We were shocked, saddened. It was incredible that there could be such a disparity between the image-makers in Saigon and what we had just heard and seen.

In the air-conditioned, insulated offices of Saigon, unpleasant information is filtered out, leaving only the pleasant news. A cancer grows on our flesh. Another cover-up? Don't we want to face the truth? Have we not learned? Are we not mature enough as an American people to be given straight from the shoulder the facts of a war that goes on and on?

Now, two years after the Paris Agreements, we urge a fresh and thorough reassessment of the war in Vietnam by the people, the Congress, and President Ford. It is a continuing and tragic war—our war—the war we are paying for—this war with its staggering human, moral, national, spiritual costs: or is it not our war if it is someone else's sons who are dying? Is this our cover-up?

The churches' search for peace

Donald Sensenig

The second anniversary of the Paris Peace Accords, proclaimed as the end of the Vietnam war, has stumbled up. The war continues—a bloody struggle for control of Vietnam's area and resources, for the labor and money and lives of its people, and for the loyalty or at least acquiescence of the Vietnamese people to the control of one side or the other.

How is the church in Vietnam involved in this struggle? South Vietnam has a significant Christian minority of about 10 percent, second only to the Philippines in all of Asia. A small part of this minority (approximately 100,000 counting children) is Protestant. A tiny minority of that is Mennonite.

Twenty years ago a massive movement of Catholics from North to South followed the nationalist-communist victory over the French. The chief reason for this movement was church leaders' fear for the future of the church subjected to unfriendly control and propaganda under a communist regime. This fear still dominates the minds of Vietnamese church leaders and many lay Christians, both Catholic and Protestant. Equally strong, however, is the longing for peace after years of war. But peace seems unattainable without wrenching changes and uncertainties. Change is frightening as the churches' freedom and position may be affected. If only peace could be realized by fervently praying!

The Protestant churches have remained officially uninvolved in national political concerns, believing that their spiritual concerns and tasks do not include the realm of this life with all its evils. The Saigon government is seen as a part of this world, although it is not anti-Christian so long as the church sticks to purely spiritual concerns. Individual Christians are, however, employed by the Saigon government, or as teachers, or as members of the armed forces in combat and non-combat roles. Identification of the churches' welfare with the survival of the Saigon government is widespread.

Recently a significant number of Catholics actively demonstrated against President Thieu. Their complaint was that the overwhelming political corruption will soon make the government completely unacceptable to anyone. The embittered people will be uncontrollable, and the communists, being less objectionable, will take control. Father Thanh, leader of the movement, says, "Whether we like it or not, we must negotiate with the communists. But I'm not in favor of a dialogue . . . until we have a cleaner government. If we keep Thieu and his methods, we are going to lose to the communists" (*Christian science monitor,* November 6, 1974). Others fear that these protests could get out of hand and cause the collapse of the government.

The United Buddhist Church, as reported in their Paris bulletin, *Le Lotus,* November 1, 1974, are promoting a campaign with three slogans: "Don't shoot your own brother"; "Use love to resist hatred"; and "Seriously implement the Paris Peace Accords." The Accords, among other things, call for (1) a committee of national reconciliation made up of neutral people acceptable to both sides and (2) freedom to publicize viewpoints other than the government's. Neither of these have been implemented.

"The third way" is the United Buddhist Church's theme. It is described as "the way of reconciliation . . . the way of peace. . . . It truly is the way of struggle; it advocates a permanent revolution for real changes within humans and their societies. Actions to oppose American intervention, to free prisoners, to help orphans and resettle refugees should be done in that spirit of reconciliation, otherwise they will only help encourage the conflict. . . . Reconciliation is the ability to transcend partisan conflicts, to see that the two sides of the conflict *belong to the same reality.* . . . Vietnam is a reality."

The works of relief and compassion in behalf of orphans, refugees, and widows are a concern of all the religious communities. But it seems that the most "Christian" perspective on dealing with threats and enemies is expressed by the Buddhist church. In actual implementation, they are, of course, subject to the same failings as Christians.

The Vietnamese Christian churches have inherited (from their Western parents?) an attitude toward Communism that hinders their ability to contribute to peacemaking. Too often the reality of suffering in Vietnam, the beliefs, frustrations, relationships, and enmities of real people is given less importance than the threat that Communism undoubtedly holds for religion and for Christianity.

But the Father of our Lord Jesus Christ, Lord of history, is working in the church, and nothing is static or unchanging. The church may be instrumental in bringing peace to that troubled land. Let us pray that the church in Vietnam and in North America will learn how to be salt and light to this world.

The spirit of the soil

Max Ediger

MENNO STANDS LOOKING over his field of waving green wheat. In a few weeks he will harvest it and once again his granaries will be full.

He stoops down and takes a handful of the soil. As the dark, rich earth runs through his fingers, he experiences a feeling that only a person attached to the soil can know. His grandfather settled this land and broke the sod almost a hundred years ago. It has been in the family and will stay in the family.

This wheat crop will be a good one. There should be plenty in the bank this winter to care for the family, even after taxes.

NGUYEN STANDS AT the edge of the refugee camp, gazing across the bare countryside to the edge of the mountains. There, he knows, is rich land. Ten years ago he left that land; land which had belonged to his father, his father's father and to many generations before that.

In those days, ten years ago, Nguyen had not been a rich farmer. But like the others in the village, he had enough to eat, and with his wife and five children had a happy life. He dearly loved that land. His ancestors were buried there, and he too would find rest in that soil.

But things did not go well. Planes suddenly flew over, dropping leaflets announcing that all villagers were to move immediately. This land was to become a free-fire zone. Nguyen and the other farmers discussed the matter but decided to stay. This was their land! Their very life! How could they leave?

The next day the planes returned. Instead of dropping leaflets they dropped bombs. Nguyen was in the field harvesting his precious rice. The bombs came so suddenly, everyone was caught by surprise. The death toll was high. Nguyen lost his wife and youngest child in that attack.

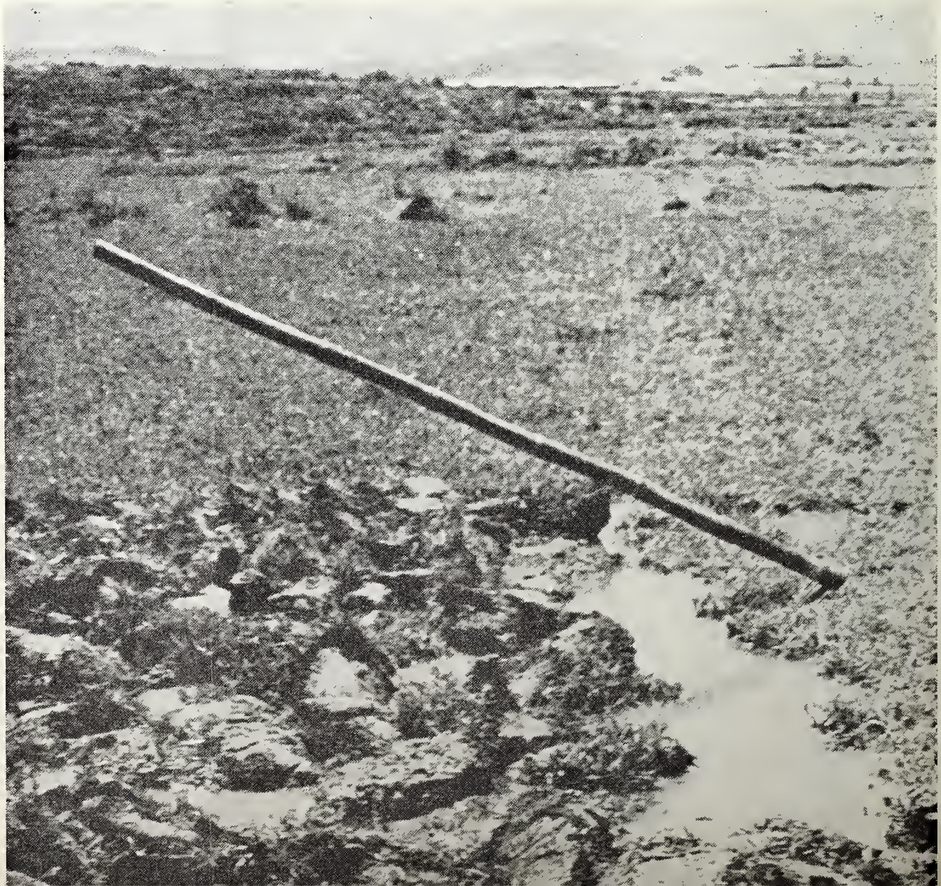
By evening foreign soldiers moved in and all survivors were forced to move. They had no time to bury their dead.

Life in the camp was difficult. There were many days of waiting. Waiting to return home. Waiting for food. Waiting for someone who would listen.

The years dragged on. Still there was no peace. One of Nguyen's neighbors decided to return home anyway. There was no life in camp, surely he would be able to plant his rice and find some way to live on his old land. He was shot. The officials said he was a Viet Cong because he was in a free-fire zone. Nguyen and his neighbors knew that the man was just going home.

As the years passed, Nguyen listened to artillery falling on his land by the mountains, watched planes burning, bombing, and spraying his beloved soil. He watched his oldest child slowly die of sickness.

And then came the hope of the Paris Accords. Peace was coming! They would all be free to go home. Finally they would grow rice again; they would build



This field is being opened by hoe below Artillery Hill. Thirty grenades have already been uncovered in the area.

their homes; they would live again!

They moved back as a village. Their excitement was great, but when they saw the total destruction of their land they broke down in tears. Houses were piles of rubble, trees were shredded, craters covered their rich farm lands. It would take much work and many years to repair the damage. They would do it. This was home. They belonged here! They were at long last reunited with their land.

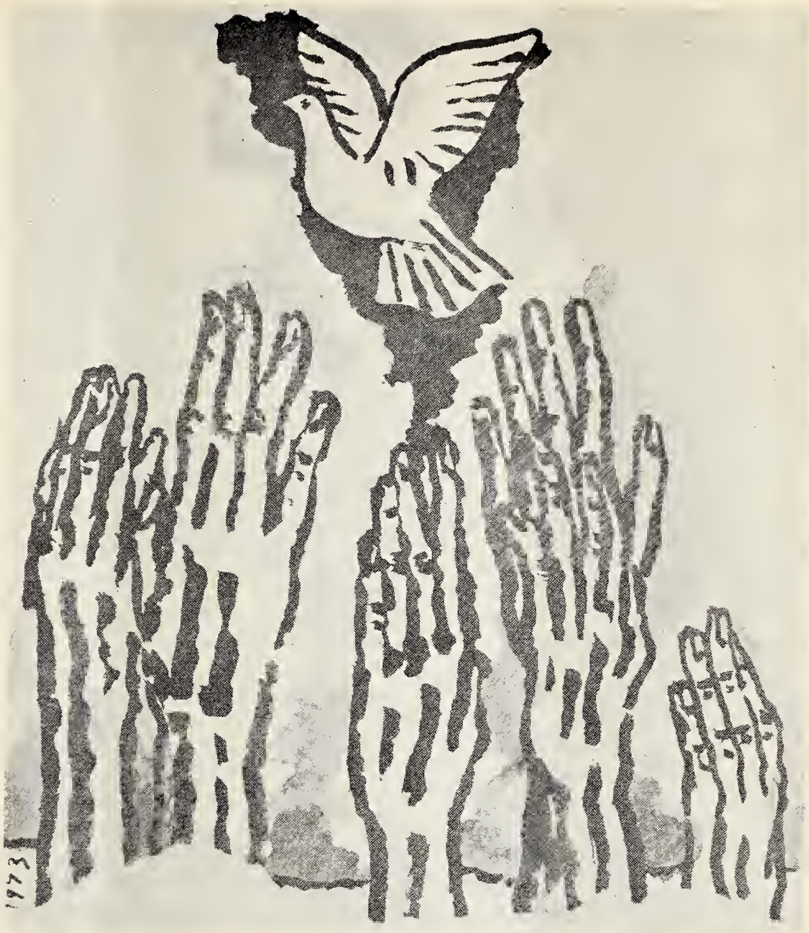
But their rebuilding was short-lived. A few days after their arrival, soldiers threatened and harassed them and told them to return to the camp. That night artillery came once again. Reluctantly the villagers returned to the camp, carrying their shattered hopes with them. What was this Paris agreement? Why was a promise made only to be broken?

Nguyen with several other villagers, decided to return to the old home during the day to farm, and then at night, when the artillery came, they would return to the camp. At least they could be busy and perhaps even grow some rice.

Digging the soil which had lain untilled for ten years brought strength and joy to Nguyen. The sun was hot, the soil hard, his throat parched, but Nguyen felt happier than he had for ten years. The smell of freshly turned soil soothed his lungs. Behind him a patch of rich, black soil grew as each bite of his hoe turned over sod.

But a new terror soon struck. An explosion in the next field suddenly interrupted the sounds of chopping hoes and happy people. A neighbor woman lay on her freshly turned soil, her body broken and lifeless. Her hoe had struck an unexploded grenade. The hope that this was only an isolated accident faded quickly as two more villagers died that day in their fields and as others found unexploded ordnance lying in their fields.

At night the war goes on, with artillery and bombs. During the day shooting continues and a few villagers go to the fields to try to turn over a little more soil. Now and then another villager is carried back to the village, a victim of an unwanted and unending war.



Nguyen kneels at the edge of the camp, tears filling his eyes. It now seems he may never see his beloved home again. Not because of the dangers, but because his camp is being moved south. To "secure lands" they say. Didn't the Peace Accords say he could go freely anywhere he wanted? Then why is he being forced to move south to a strange and frightening place? Nguyen misses his wife, his youngest child, and his oldest child. He misses his second child who has been pulled into the army and now is forced to kill his own people. And Nguyen misses his land, his home, his family altar. Why can't he go home? Why was he forced to suffer and wait these ten years only to be taken to a different area where his future is empty? He grips a handful of loose sand and his spirit cries out. Cries out for his family, for his home, for his land, for peace!

MENNO IS SLOWLY rising to his feet, the last bits of black soil falling between his fingers, when the cry reaches him. He stands, listening.

Two men, half a world apart, yet with so much in common. They both love the soil. They love to grow their crops and supply the needs of their families. They both desire to live in peace.

Their spirits have touched. The one pleading for help in finding peace, the other is capable of helping in that search.

Time pauses in balance. The one with sand running through his fingers, crying out, the other with rich soil clinging to strong hands, hesitating.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Nation's oil needs squeeze Alaskan natives

Stan Senner

Life for Alaskans is changing rapidly. In the race to extract the state's fossil fuel resources, traditional subsistence life-styles—still *chosen* by many Indians and Eskimos—are being sacrificed along with the wilderness area on which these life-styles depend.

In 1971 the U.S. Congress passed the Alaska Native Claims Settlement Act aimed at resolving the conflicting land claims of the Federal government, the state of Alaska, and some 55,000 aboriginal natives. Settling the land claims was a necessary precedent to the authorization and construction of the trans-Alaska pipeline, bringing oil from Alaska's North Slope to an energy-hungry nation.

The Alaska Native Claims Settlement Act (ANSCA) divides Alaska into twelve regions. The native people in each region are organized into *profit-making* corporations. Qualifying villages within each region are also incorporated as either profit or nonprofit corporations. Under the terms of ANSCA, regional and village corporations throughout Alaska are selecting up to a total of forty million acres of land, and the twelve regional corporations are together receiving a cash payment from the United States Government of one billion dollars. Part of the cash payments to the regional corporations will be distributed to their respective native shareholders, and the remainder will be used to make business investments.

Doyon, Ltd., for instance, the regional corporation for the Alaskan interior, will invest some of its cash payment into a new bank. The Calista Corporation in the Yukon River delta has signed contracts with Shell Oil to do seismic surveys of their regional lands in search of oil and gas deposits. Taking a different tack, the Nunamiut Village Corporation of Anaktuvak Pass has elected to incorporate as a profit corporation to enable it to receive economic benefits from the creation of a national park proposed in the central Brooks Range.

Through ANSCA Congress recognized the probable development of Alaska's variety of resources and established a vehicle by which native people could profit from that development. In doing so Congress essentially created pressure that natives should develop their resources for profit-making purposes. Although a profit-oriented cash economy is foreign to their culture, many native people now have the ways and means to compete in the world of commerce and politics. But for those who don't choose to live as white people, ANSCA is hastening the end of traditional, centuries-old life-styles.

A substantial number of Alaska's 55,000 Indians and Eskimos still live more or less in a subsistence manner. Subsistence, here, does not mean "substandard," but rather that life's essentials, food, clothes, and shelter, are derived from the land.

The desire of many contemporary nations to live to a great extent in traditional ways seems to reflect the interest of many minority and ethnic groups (including Mennonites) in maintaining their historical and cultural identity in the midst of the twentieth century's turmoil.

The quality of subsistence living in Alaska is inseparable from the quality of the land, water, and wildlife populations. Just as buffalo were crucial to the existence of the Great Plains Indians, caribou and marine mammals (e.g., seals) are still crucial to many of Alaska's Indians and Eskimos. Herein lies the rub between subsistence living and the world of business and energy crises.

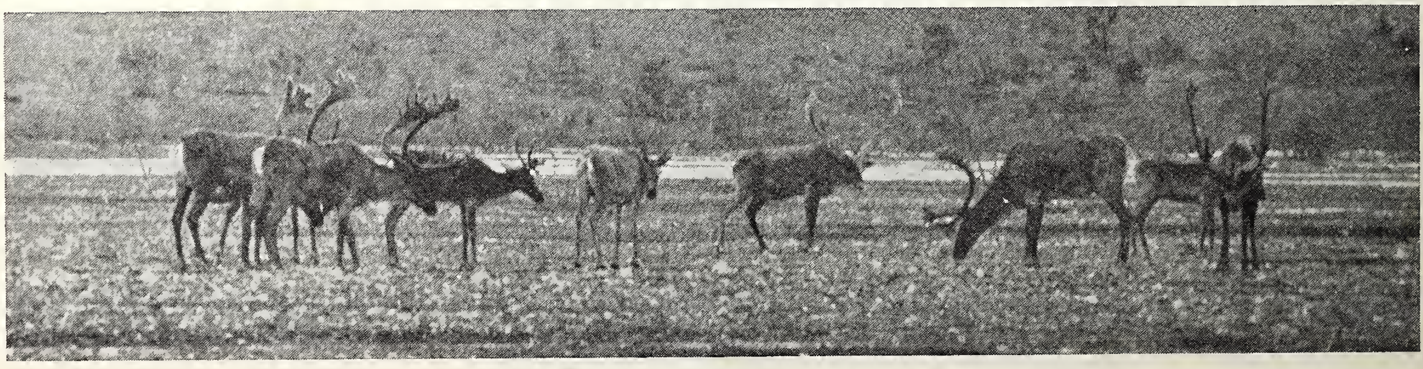
At present Alaska has few public highways, none north of the Yukon River (although a haul road north of the Yukon and paralleling the trans-Alaska pipeline may be opened to the public in the future). Most native villages are located along the seacoasts or along interior river systems. Access to the villages from the large cities is by boat or airplane. Although most natives desire an improvement in their presently irregular transportation services, highways are usually vigorously opposed.

In this fall's statewide election, a native from Galena running for the Alaskan legislature included the following in one of his political advertisements: "Roads from airports to villages—Yes; Roads in villages—Yes; Roads from villages to the city—NO WAY!"

Highways and associated developments such as gas stations, restaurants, and motels bring a variety to social and environmental impacts—"nosy" non-native tourists, increased alcoholism and disease, increased sport hunting pressure—and they are simply incompatible with subsistence living and wilderness.

Alaska's wide-ranging caribou (the Porcupine caribou herd numbering up to 150,000 animals ranges over an area from 56 to 90 million acres in size) cannot live with highways and all the pressures those bring. What is happening is that the great caribou herds are being gradually reduced as their range becomes increasingly fragmented and restricted. Without caribou and other game, subsistence living is dead.

Roads, pipelines, and railroads are being proposed to every corner of the state as the federal and state governments, profit-making regional native corporations which are often run by urban-based natives, and private industry combine in



"As has happened with Indians before, a unique culture based on wilderness and wildlife is being sacrificed to turn the wheels of a modern nation."

the push to extract Alaska's mineral and petroleum resources. For some of the beleaguered village natives, it seems that every time their mail is delivered they learn of another highway aimed in their direction.

Under the guise of land-use planning, the most recent threat to Alaska's wilderness resources and the people who depend on them, is a "multimodal transportation and utility corridor system" recently proposed by the U.S. Bureau of Land Management, the federal agency within the Department of Interior responsible for administering public domain lands. BLM's "Primary Corridor System is defined as a network of corridors intended for the systematic transport of high-value, energy-related resources from their point of origin to processing or transshipment points in other regions of the state."

The proposal calls for some 11,135 miles of transportation corridors, including at least 6,000 miles of highways. Twenty-seven percent of the land which may ultimately be crossed by the corridors is in native ownership.

According to Jim Kowalsky, the Alaskan representative for the national conservation organization, Friends of the Earth, "BLM's corridor is nothing more than an energy transportation plan developed on the basis of speculated energy deposits without regard to other uses of these lands or the wishes of the people who live on them. This is not land planning."

In a recent letter to Jim Kowalsky, the chief of a native village wrote, "I received your letter . . . concerning the new proposed road (BLM corridor system) to cut and tear up our beautiful Mother, the earth. I am very regretful and frustrated to hear the news. I hope you can be of help in the future to hear our cries of anguish."

Whether or not this village chief's plea will be heard is doubtful. Since ANSCA took effect there has been a trend to look to the representatives of the natives' regional profit-making corporations as the spokespersons for the people. Considering their positions as representatives of profit-making corporations, these people may not accurately portray the views of the native villagers. It is something like consulting the John Deere Tractor Company to ask how Kansas farmers feel about roads and power lines running through their wheat fields.

The real question, beyond whether or not the voices of the native villagers are being heard, is: Do the natives have any choice?

Through Project Independence, the United States has embarked on a crash program to develop all domestic oil reserves as fast as possible, regardless of who or what gets in the way. A case in point is a recent letter from the Secretary of Interior, Rogers Morton, to James Haley (D-Fla.), chairman of the House Committee on Interior and Insular Affairs; Mr. Morton proposed an amendment to the Bureau of Land Management Organic Act which would allow the Secretary of Interior to create, by executive order, national petroleum reserves which would be subject to intensive petroleum development.

The reserves could be created on any public lands (except national parks), and these lands would not be subject to selection by native regional and village corporations under the terms of ANSCA. In other words, at first the government was willing to give the natives certain Alaska lands under ANSCA, but is now proposing that if the lands are valuable in terms of petroleum reserves, that they don't want the natives to own them after all.

The most recent threat to Alaska's wilderness resources is a multimodal transportation system. It would be developed on the basis of speculated energy deposits without regard to other uses or the wishes of the people.

Many problems beset Alaska's native peoples. But in my view one of the most tragic is that the natives are being given no choice as their traditional lands are being exploited to meet the short-term energy needs of a greedy nation. As has happened with Indians before, a unique culture based on wilderness and wildlife is being sacrificed to turn the wheels of a modern nation.

Below is an inland village in northwestern Alaska. On the opposite page is a small cluster of barren-ground caribou in the state's interior.

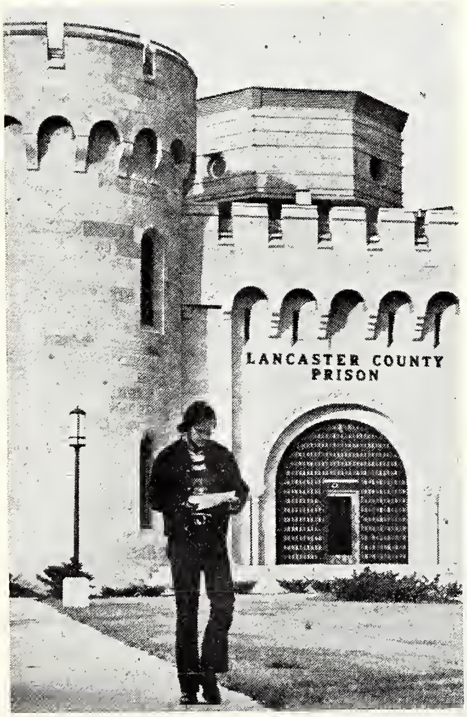
News

MCC volunteers aid offenders in U.S., Canada

Opportunities for MCC volunteer involvement with offenders are expanding in Canada and the United States.

In a recently created volunteer's position in Lancaster, Pennsylvania, Carl Landis (pictured below) works with the public defender's office, the Lancaster offender ministries council, and the Friends' Lancaster bail project. In connection with the public defender's office, Landis does some research and investigation, works informally with district justices lowering bail charges, assists in the explanation and filling out of forms, and makes pastoral-type visits to prisoners. He hopes that the offender ministries council will expand and undertake projects such as helping parolees find jobs, establishing a community treatment center or halfway house for adult offenders, following up with the families of parolees and relating to residents of Barnes Hall, a home for juvenile offenders.

In Cincinnati, Ohio, volunteer Jean Swartley helps to answer calls on a hotline which is part of the program at Talbert House, a halfway house for offenders. Besides helping offenders, Talbert House provides a counseling service to help persons calling with their problems until they can be referred to a more permanent counselor or agency.



Carl Landis leaves Lancaster County Prison where he visits prisoners as part of his work with offenders.

A man-to-man and woman-to-woman job therapy program in British Columbia is run by volunteers organized by John and Anne Neufeld. These volunteers establish relationships with prisoners before they are paroled, accompany them on their first day of freedom to their new jobs, and relate to them for six months to a year. The program currently has about 250 volunteers matched with inmates and parolees in one-to-one relationships. Besides supplying volunteers, MCC (Canada) aids the job therapy program financially. A new phase of the program helps parolees to find jobs.

Job therapy programs with MCC volunteers have also been established in Toronto, Ontario, and Winnipeg, Manitoba. The Toronto program is newer, and currently has fifteen volunteers assigned to inmates in the Mimico Correctional Center. Coordinated by volunteer Harry Nigh, the program is currently being reviewed to determine future directions and expansion plans.

In Winnipeg, an MCC (Manitoba) program called Open Circle functions the same way as the British Columbia programs. Also located in Winnipeg are two halfway houses, Leonore Place and Grosvenor Place, which are financed by MCC and staffed by volunteers.

Aid to Honduras continues: three programs expand

Aid to victims of Hurricane Fifi which hit northern Honduras last September has moved into its long-term phase: food-for-work construction projects, a health and nutrition program, and an agriculture program.

In the Aguan Valley, the Mennonite Central Committee and the Eastern Mennonite Board of Missions are funding the construction of 100 houses in three different locations. The houses are being built with wood and plastered adobe walls, cement floors, and a tin roof; an outdoor latrine accompanies each one. Hurricane victims receiving houses will work a minimum of sixty days in construction, receiving food for their families and fifty cents per day. Houses are also being built in the San Pedro Valley, Santa Rita, Flores del Oriente, El Progesso, and Robles.

A child-feeding center serves the village of Tocoa in the Aguan Valley. The program hopes to feed 150 children between the ages of six months and six years a high protein, high calorie snack in mid-morning, and to teach good hygiene and nutrition to both the children and their mothers. Bible stories and songs as well as supervised play accompany the snack. Children coming to the center have height, weight, and arm circumference checked, and are tested for hookworm and other parasites. They remain in the program until reliable statistics indicate that they are no longer malnourished. The resident doctor in Tocoa is cooperating with the center.

An agriculture project is being planned for the lower Aguan Valley where over half the crops were destroyed by Hurricane Fifi. Here 2,500 farming families live who are not being assisted by either the national agrarian reform institution or the Standard Fruit Company in agriculture rehabilitation. Crops must be planted immediately if more severe food shortages are to be avoided. A tractor and basic ground-preparing equipment have been purchased, and volunteers to drive the tractor and give the local people technical advice are being sought. The project also seeks to provide these farmers with low-cost or free seed for 500 to 800 acres each of beans, corn, and rice. Hopefully such a project will organize local farmers into a cooperative agricultural project which will continue with the help of volunteers from the Honduras Mennonite Church after the hurricane rehabilitation program ends this spring.

Eastern Mennonite Mission Board is also supervising well-drilling throughout the Aguan Valley; this began in December with two volunteers running a well-drilling machine.

Mennonites working with these projects are volunteers from surrounding Latin American countries, Eastern Mennonite Mission Board personnel, and a few North American volunteers who speak Spanish and have had previous experience in Latin America. Mennonite Disaster Service personnel are giving leadership to the construction.

1974 is a banner year in conference giving

In terms of financial support for General Conference Mennonite programs, 1974 was another banner year. Budget receipts totaled $2,816,029 which is 115.6 percent of the budget. In dollars, it amounts to $379,548 above the budget and represents an increase of $394,149 or 16.3 percent over 1973 receipts. Of the total, 20.3 percent came in during December. Not all boards and the seminary fared equally well. The Commission on Overseas Mission received 120.2 percent of budget; the Commission on Home Ministries, 111.6 percent; the Commission on Education, 95.2 percent; Mennonite Biblical Seminary, 103.5 percent. The above is a preliminary report and may need to be adjusted slightly when all accounts are posted and balanced.

Kansas senator calls for increase in food aid

The recent World Food Congress in Rome has resulted in a much deeper and wider understanding of the world food problems, said Republican Senator James Pearson of Kansas at Bethel College in January. To meet the emergency famine situation he called for (1) the establishment of an international grain reserve and a system of distribution, (2) the providing of federal assistance for research programs in the colleges and universities aimed at food-producing technologies adaptable to developing nations, (3) a world food institute "aside and apart from the world food organization in Rome which would direct and have a major thrust in new technologies adaptable to developing countries," and (4) a food information-gathering agency in national administrative structure.

Invited to the campus by the Bethel College Church, Pearson is a member of the Bethel College Council of Advisers.

FESTIVAL OF THE WORD SONGBOOK

Special Offer

Now only $1.00 per copy plus postage. In quantities of five or more, 75 cents each.

Write: Festival Office
Goshen College
Goshen, Indiana 46526

Fifty pregnant heifers airfreighted to Jordan

Fifty purebred pregnant holstein-friesian heifers arrived safely in Jordan on January 5. Accompanying the cattle were John and Verna Yost of Route 2, New Holland, Pennsylvania (middle and right in photo), who recently retired from the dairy business. Sent by Mennonite Central Committee, they will remain with the cattle for six months to a year to see that they adjust properly to the new climate and to demonstrate livestock care techniques. John Hubert, MCC agriculturist in Jordan, will also be relating to the cattle project. The relief and service committee of Lancaster Conference Mennonite Church (Chairman Henry Shenk is at left in photo) was in charge of soliciting and collecting the heifers, absorbing the costs of purchase, and preparing the health papers. Heifer Project International (HPI) assisted with preparation of the animals, handled the shipping arrangements, and negotiated with the Agency for International Development in Washington, D.C., which paid almost $50,000 in airfreight costs.

Record

Workers

Mr. and Mrs. R. S. Lemuel, a Mennonite Brethren couple from India, were ordained and commissioned December 15 for service in Bangladesh. The commissioning was held in the Calvary Mennonite Brethren Church, Mahbubnagar, India. P. J. Malagar, secretary of Asia Mennonite Services, gave the commissioning charge. The Lemuels will move to Calcutta for language study prior to entering Bangladesh. Asia Mennonite Services was organized in 1973. It is a joint mission venture of the Asian Mennonite churches and the North American Mennonite churches.

David F. Wiebe of the Freeman Academy and college administrative staff, has been awarded a $3,000 stipend toward a fellowship in the Community College Development Specialist Program, University of Colorado Graduate School, Boulder. Wiebe has been granted a six months study-leave beginning Jan. 15. Walter Ortman with the assistance of Marie Dalke assume the duties of interim acting principal for the academy.

Ministers

Ronald J. Hunsicker has resigned as pastor of the Charleswood Church in Winnipeg to join the Department of Pastoral Services of the Oaklawn Psychiatric Center, Elkhart, Ind. He will begin his new duties in June.

Letters

Meat and our diet

Dear Editor: A recent letter, "In praise of beef" (December 3 issue), raised two important questions which deserve consideration: the relationship between meat and proper diet, and the social consequences of our diet.

The writer stated that all of us require protein. This is true, although some studies have shown that many North Americans overeat protein. In such a case, the body breaks down the protein, using it as an energy source, rather than as a source of amino acid building blocks (its normal primary function). As an energy source, protein is no better, no worse than starch—except that protein requires much more energy than starch to produce. So, it is wasted. Assuming that we eat just the right amount of protein, however, it is not true, as the writer intimated, that we need to get this protein from meat.

Meat such as beef is a convenience food. It contains, already assembled, all the amino acids, in approximately the right proportions, that we require for life. Plants such as soybeans, which contain much higher *quantities* of protein than beef, lack a few amino acids and thus cannot, *alone,* fulfill our dietary requirements. Not all plants have the same deficiencies, however, and a combination of plants may provide protein higher in both quantity and quality than meat—whole wheat bread and baked beans, for instance, (a dull example, perhaps, among all the bright ones possible, but one that shows that Mom was ahead of her time). Also, plants generally are higher in both vitamins and minerals than meat.

The best bet for people just beginning to cut down on meat in the diet is to include animal products such as milk, eggs, and cheese, which are higher in quality and quantity of protein than meat, and are cheaper, in energy terms, to produce.

It is all very well to propose that eating less meat is better stewardship of earth, but the social consequences of these dietary changes must also be considered. I am not much concerned with the big corporate feedlots, food brokers, packing plants, and supermarkets. They've been ripping off both consumers and producers too long to be given much pity. But what of the producers, the ranchers and farmers?

First of all, I think we should remember that ruminant animals such as beef and dairy cattle, if treated as a supplementary rather than as a staple source of dietary protein and hence not 'overproduced' beyond the true capacity of our grazing lands, do not have to be fed high-grade plant protein (at least in any significant amounts). Ruminants have bacteria and protozoa in their rumen which can digest cellulose—plant substance inaccessible to humans and other nonruminants—and turn it into protein. Not only can ruminants turn grass into protein, but studies have shown that they can do the same with waste paper!

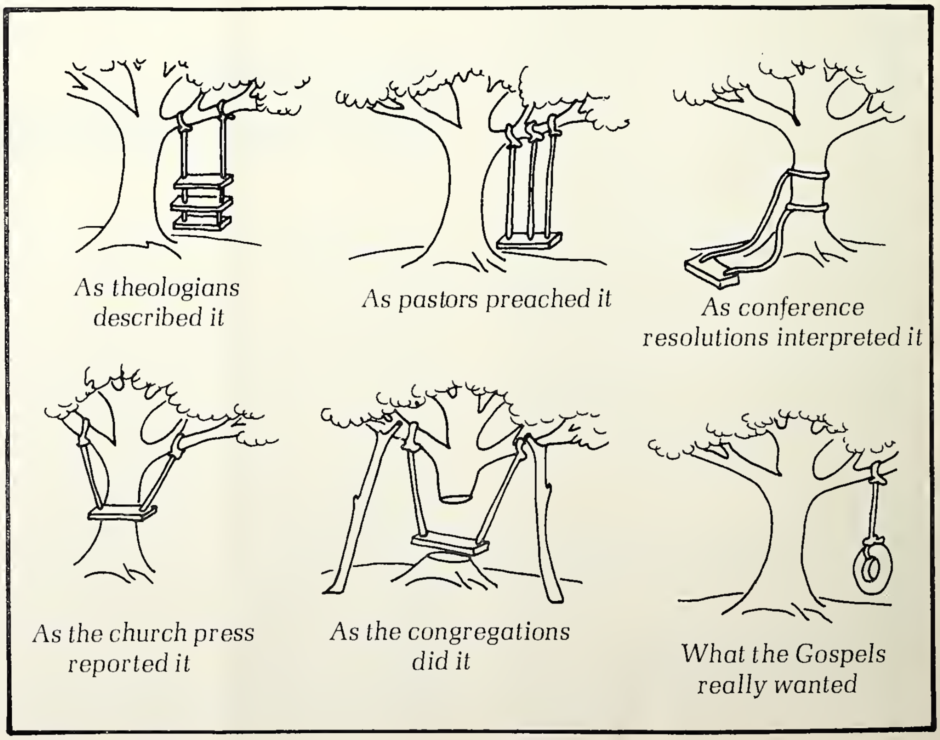
I think we should be encouraging range-fed beef as it is, for instance, in New Zealand. This is both leaner and cheaper, in energy terms, to produce than that fed on high-grade plant protein. The large feedlots which use soy products and cereal grains will collapse in any case within the next couple of decades, if not from the economics of it then due to energy shortages. But a planned change is usually more desirable than a sudden collapse.

I think high grain and meat prices could be a good thing in that they reflect the true cost of these items—but only if a good share of that price goes to the ranchers and farmers rather than to the middlemen. I'm not sure how this can be done—maybe cooperative action by consumers and producers is called for. In developing a diet which reflects good Christian stewardship of earth, we should also be promoting the kinds of political and social changes which will minimize the suffering inflicted on agricultural producers.

All too often these days—as in the case of the calf slaughters—we expect farmers and ranchers to make sacrifices the rest of us wouldn't dream of, to be more altruistic than ourselves. In our concern for the ethics of our eating habits and for the starving people in Africa, let us not forget these brethren and sisters here in our own country. *David Waltner-Toews, No. 3-112-110th, Saskatoon, Sask. S7N 1R9* Jan. 2

The celebrated innkeeper

Dear Larry: "Postmark Bethlehem" (December 17 issue) contained some interesting thoughts. However, the one to the innkeeper by Peter Wiebe could have used an extra bit of historical study be-



As theologians described it

As pastors preached it

As conference resolutions interpreted it

As the church press reported it

As the congregations did it

What the Gospels really wanted

fore it was written. Indeed, the innkeeper of Luke 2 has too long been made a villain via western modes of thought. Indeed, I believe he should be celebrated.

The "inn" of the time when Christ came on earth was not a multi-room complex like a modern Holiday Inn, or even a medieval European inn. It was one large, open room where travelers had the privilege of laying their bedrolls on the floor, among many others like themselves. In fact, it has been pointed out that the Hebrew word which can be translated "inn" is the same word used for "large room." There was no privacy in those resting places; only escape from exposure. . . .

Thus when the innkeeper told Mary and Joseph that he had "no room in the inn," he meant just that: he had *no* private room where Mary might have her baby. Indeed, the innkeeper who made available a stable was indeed a very sensitive person. Maybe he even had a stirring understanding of what was taking place. *No* baby was to be born in his establishment without the gift of privacy. There was "no (privacy) in the inn" so he gave, for the Son of God, a very precious gift: a private place wherein to be born. Indeed, by the standards of the day, the stable may have been one of the cleanest places in town, other than a private home.

So, let's give that innkeeper a break. Stop making him a villain. Give him as honored a position in our Christmas celebrations as the "wise men" or the shepherds. He deserves it. *Jack L. Mace, Bethany Theological Seminary, Oak Brook, Ill. 60521* Dec. 18

Soft and gentle caring

Dear Editor: I praise the Lord Jesus for the letter from *a bewildered parent* (December 24 issue). I am not a parent who had a child rebel. I am the child. I had friends many people would have considered questionable. I still have many of those same friends. My parents did not question them or me. They loved me, were kind to my friends—because they were my friends, and no matter what they looked like or their background was, I chose them and my parents trusted me.

I went on to do many things that did not appear right, and my parents had a lot to deal with from people in their community; somehow, although I seldom saw anyone in my home community, everyone seemed to know all the details of what I did—including quite a number of things that I never really did. They offered condolences to my parents. My parents did not accept them. They *believed* in me—even though some of the things I did caused them trouble.

I was living in what the people in my home community seemed to consider a commune, although to us it was a house in the suburbs where some friends and I, sharing the rent, paid much less than we could possibly have paid anywhere alone, and we had several acres of backyard as well. My father answered people by saying he would much rather have his child sharing a kitchen, living room, and bathroom with friends than to have total strangers living in the same building, walking the same halls.

I said my parents believed in me, and that is the way it came across then, but I think now that it is more likely they believed in God. They loved me and believed in God. I was, in truth, no one to believe in. For a while I used drugs quite heavily and did pretty much all the things parents fear. I even ran away to California for a while (it was the thing to do, you know), and there was no one there to speak to me of God and his love. People were blowing up banks and schools and being hauled off to jail. The house I lived in was banned by a junior high school nearby. The children were not allowed to come there because several people in the house sold drugs. We thought it was funny.

But then somehow, everything seemed to go wrong for me. At the time I believed that God was the trees and flowers and animals and all people including myself, in other words, God was life itself. Unfortunately, it is a little difficult to pray and get strength, wisdom, comfort, mercy, love, or caring from a God like that. I had to rely on my own powers for those things, and, being human, I failed miserably; and other people, believing in the same god I did, also failed me miserably.

Then, like the prodigal son, as I sat there feeling there was nothing worth living for, I began to wonder why I was not at home where I was loved. I had communicated only twice with my parents the whole time I was gone, but I knew how they would receive me. And they did. When I came home I spent hours alone in my room crying, because there was nothing else for me to do. I saw the rest of my life as fifty years of nothing stretching ahead of me.

To this day my parents have asked not one question about the time I was in California. Not one. The only thing they have ever said was, once when I was really down, my father said, "I wish I could say something to help you, but all I can say is that it will pass. I felt like that once, and I know there is nothing anyone can really say or do." And I knew it was true. And somehow it gave me what I needed after all—it gave me hope.

Looking back on it all, I can only believe the hand of God was close around me the whole time because of the prayers of my parents. And I was the lost sheep. He is the one who ministers to the son or daughter. No one else really can. All people would do would probably only push him—your child—further into rebellion. Praise the Lord for caring, because he surely does.

At one time I was so stoned that when someone, by the hand of God, walked in, I was about to slit my wrists. I don't even remember it, someone told me later. After I came back home, slowly I began to remember the Jesus of love my parents introduced me to when I was a baby. My parents didn't say anything, they just prayed. I never heard them do it, but I know they did. And God did the rest.

It happened so softly and gently that I didn't even know what was happening, except that I began to see the beautiful world again, and know that God was separate from it, and it belonged to him. At this time God brought to me the person I am now married to, and we have been discovering God together ever since, and, through his own grace, shall continue to do so for the rest of our lives, and I pray that his arms will be around the beautiful children he has given us as they were around us, and that I be granted the wisdom my parents had. *—a grateful child of God. Name withheld.* Dec. 30

Use better discretion

Dear Editor: We would hope that you would use better discretion than to print poems or articles that are or border on sacrilege, such as the poem by David Waltner-Toews (December 17 issue). *Mr. and Mrs. Harvey Ortman, Marion, S.D. 57063* Dec. 30

About letters: *To encourage our readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Unsigned correspondence, however, will not be published, though we may withhold names for valid reasons in a special situation.* Editor.

WHAT'S HAPPENING IN CHM?

A quarterly report from the Commission on Home Ministries.

In our opinion . . .

The call for a Year of Jubilee came from God to the children of Israel at Mount Sinai, which suggested that observing Jubilee is as important as keeping the Ten Commandments. Jesus did not come to abolish the law or the Jubilee, but to fulfill it and to give it new spirit and meaning.

Nineteen seventy-five has been proclaimed as a year for inaugurating Jubilee living in the General Conference Mennonite Church. Jubilee living is joyful, merciful, meaningful living. Joyful because it arises out of being personally liberated by Jesus Christ like the Hebrews were liberated by God through Moses. Merciful because it calls us to work with God in liberating those who are in personal or social bondage. And meaningful because Jubilee living as outlined by Moses and as interpreted by Jesus describes God's kingdom living at its best.

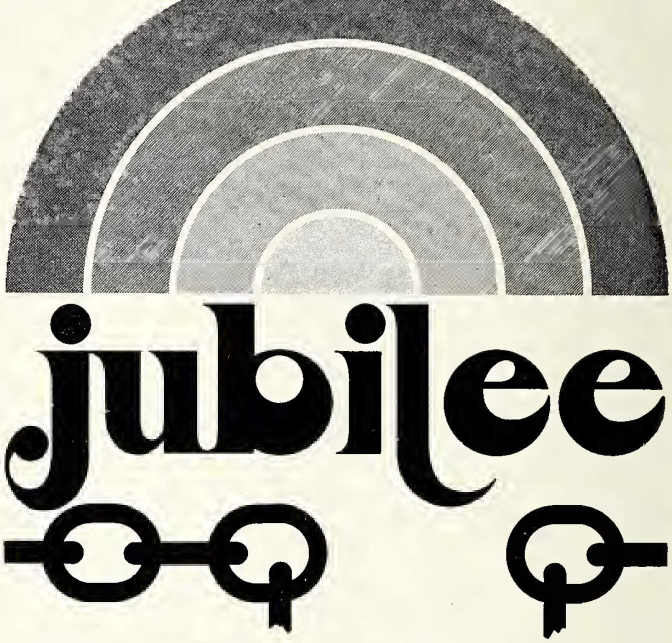
All congregations and members of the General Conference Mennonite Church are encouraged to use creativity and imagination as they inaugurate Jubilee living in their local communities.

The word "jubilee" comes from the Hebrew "yobel" which means freedom, salvation, deliverance. Christ-directed Jubilee actions bring the dawning of a new day for those who respond!

A symbol designed by John Hiebert has been chosen to identify Jubilee living and its actions. It seeks to communicate the central message: "Christian joy comes from being liberated and from helping others to become liberated." The broken chain speaks of releasing captives and giving liberty to the spiritually and physically oppressed. Some might see a pair of glasses giving sight to the blind in the left links while the one on the right might symbolize the strength that comes to the poor and the poor in spirit when the Good News is preached.

Five options for inaugurating Jubilee living have been suggested.

1. Study the Jubilee lessons available from the Commission on Home Ministries.
2. Develop a local VS project or poverty fund.
3. Plan a Festival of Jubilee in your church.
4. Encourage two families to support a third.
5. Play "The Jubilee game" available from CHM to discern the service or financial action best for you.



CHM RECEIPTS AND EXPENDITURES

January 1 - December 31, 1974

Receipts		$465,759
Expenditures:		
Church planting	$ 20,431	
Congregational mission	21,674	
Gulfport	14,213	
Indian ministries	108,190	
Peace and social concerns	43,707	
Poverty and self-help	28,522	
Radio and television	32,001	
Voluntary service	60,482	
General administration and Other	82,191	
Total	$411,411	
Receipts above expenditures:		$ 54,348

Appreciation

The Commission on Home Ministries expresses appreciation to all constituents for the generous support that was given in 1974. Many new and exciting challenges are presenting themselves in 1975. Your generous support for North American mission and service work will be appreciated.

The Commission on Home Ministries
Box 347
Newton, Kansas 67114

Jesus relates to women

David Schroeder

Read Luke 23:27-31; John 20:1, 18; and Galatians 3:28

MANY OF US are confused by, if not alarmed at, the changes that are taking place in the role of women in society. This causes us to be ambivalent, leaning in one direction at one time and in the opposite direction the next.

The way in which the case for and against a new role for women has been argued has led to peripheral phenomena which are not helpful. It has led advocates for change to be pushed in the direction of advocating the independence of women rather than equality and interdependence. The opponents of change have been taken to so conservative a stance in the public discussion that their words are denied by the role they themselves practice in their families.

As a result we have begun to quote Scripture to each other in which each selects quotes according to his or her own understanding but where the context of the passage is deliberately ignored. The problem is not with Scripture but with our use and understanding of Scripture.

A frame of understanding. What we need is a frame of reference within which we can handle such discussions. Perhaps some of the following considerations can help us.

We have always believed that God revealed himself in the history of Israel and in the incarnation. But what are some of the implications? What are we really saying when we affirm such a belief?

1. We affirm that God's revelation comes to us always in a given culture, a given period of time, and in a given historical situation.

2. God's revelation has to do with specific phenomena of that day. He did not say to Abraham to set up child labor laws but to reject child sacrifice. He did not say to Israel to reject the atomic bomb but to reject revenge and the wars of plunder and aggrandizement.

3. It is as God's people follow this revelation that they become a separate people, a holy nation, a royal priesthood. It is their following the revelation that makes them different.

4. It also means that God is still at work in the world, and we need to see what God is doing in our time. What is the direction of his leading? Can we discern what he is leading us to in our day? We cannot freeze the hand of God and

say we cannot act in our day. We cannot claim that all his action in history ceased in the year of our Lord.

Can we believe God is still at work? If so, what is he doing?

But how does God lead us into new ways?

1. Through historical events. God placed Israel in touch with other nations and Israel learned from them. In the diaspora, Israel learned to witness to its faith.

2. Through new insights into the Word. The Spirit of God leads us to see new implications of the gospel as we grow in our faith. Through the sensitivity of spiritual people, new truth is received.

3. Through changing circumstances. The law, received in the desert, had to be applied to new situations through interpretation. This was both its strength and its weakness. It opened the way to false interpretations but it also made it relevant to new settings. How often have not circumstances changed first and then we have changed our interpretation? In spite of the dangers involved, we have to apply the word to today. Is paying tax in Jesus' time and in our time the same thing? Such interpretations have to be made.

How can the Scripture help us?

1. Not by using it in a flat-out way, that is quoting a passage and applying it regardless of the context in which it is found.

2. By recognizing that the apostles took the situation into account when giving their exhortations.

Paul indicates at least four different ways of discerning the will of God.

- On some issues they had a clear word from the Lord. In such cases they had no difficulty.
- On some questions they had the word of the apostles, the guardians of the tradition. (This corresponds for us with the New Testament.) But the Corinthians were not at all sure Paul's word should be given that authority. In 2 Corinthians he defends his apostleship.
- On other things it was clear that they had no word from the Lord and nothing was given in the gospel tradition. Here Paul says we speak as those who have the Spirit of God. But whenever a person claims to speak in the Spirit of God, the word has to be tested to see if it is in harmony with the work and teaching of Jesus and the Scriptures. It is no longer quite so simple, nor as certain, that every such claim really comes from God.
- Paul can also speak a word of knowledge (gnosis). This is when he seeks to give a judgment that is related to applying the gospel to specific given circumstances. He can say, "This I speak for your own profit not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction" (1 Cor. 7:35).

We have such words in the exhortation to remain unmarried; to refrain from casting off the veil and not to braid the hair; to remain subject to the master and silent in church.

Why is it that we understand the one (braiding of hair and wearing of the veil) as culturally conditioned but resist so interpreting the other (speaking in church, being subject)? Both are the same type of interpretation.

We need to be able to judge where the Scriptures contain a word directed at such situations and where it is not as influenced by the circumstances.

In our day the changing role of women calls all these passages to mind. One set of interpreters apply them as relating to changing cultural phenomena and others as being exhortations which must be literally applied in all generations. One set says that Peter's admonition not to braid your hair means "don't be conformed to the world," in the other instance it means don't braid your hair.

Perhaps Jesus can give us some help in understanding the role of women.

Jesus and women. Jesus broke both with the Hebrew and Greek cultures in his relation to women, but he was true to a deeper understanding of the tradition of Israel. The law in Israel clearly came to the defense of the defenseless: women, slaves, widows, orphans, Levites, and strangers. In this sense Jesus' treatment of women extends or fulfills this insight of the law.

Jesus broke with custom when he as a rabbi talked with women in public (e.g., Samaritan woman) and ate with publicans and sinners. He did not even justify his actions. He took it for granted that women are people like everyone else. He made no distinction between men and women; both are to hear the word, both are responsible before God. This is amazing when no one in his day regarded women as being responsible persons.

Jesus negated the Greek and Hebrew notion that women carry a subservient role and need not learn the law or be responsible to keep it. Education was not necessary for women, said the culture. Jesus said that Mary, sitting at his feet hungry to know and to understand the way of God, had chosen the better part. There were a few voices among the Greeks who permitted women to study if they so chose, but the masses did not hear this word.

Jesus invited women to follow him and accepted their willingness to serve. There were well-to-do women who contributed to the cause. Mary and Martha served him by providing an anchor for

Meditation

I believe

I believe in an active, loving God who
created the universe by fashioning
order out of chaos
risked direct contact with humanity by taking
human form
changed the nature of the relationship
of people to God by allowing the
human God to be killed
resurrected that human and gave all of humanity
the hope of a new life
reveals the nature of God to groups of people
who seek to find it
guides the universe towards its end by
continually creating and recreating individuals
to live in harmony with themselves, God,
and the world in which they were placed.

George Lehman

his ministry in Judea. Mary Magdalene was never far away. A group of women accompanied him to the cross. They acted as a supportive cast in the hours when his disciples had deserted him. The women were first at the tomb, and first to witness the resurrection. He accepted their service gladly.

Yet Jesus was not unrealistic about the society in which he worked. The gospel had to be communicated in a given cultural context. It would have been impossible for Jesus to choose women apostles. They were not regarded as suitable witnesses; they could not give formal attestation to the truth. The apostles were the guardians of the gospel and the official witnesses to the events that had transpired. A woman's word would not have been so regarded.

Similarly, though women were the first to see the resurrected Lord, in the witness of the gospel it is said he was seen first by Peter and then others. In a formal sense this is true. In every other but this formal sense, Jesus spoke of the liberation of women—they were persons to him like all others.

Paul echoes Jesus' example.

So often interpreters of Paul have not understood that Paul follows Jesus in his teachings. He said: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

This is fully in line with the example of the Lord Jesus. What has happened, however, is that our view of Paul has so often been based on those words which Paul spoke to those who misunderstood his word of liberation to the Greek, the slave, and the women of his day.

The word of freedom, of liberation, led to extreme actions on the part of the Corinthian Christians.

1. There were those who, assuming that spirituality was unrelated to ethics, engaged in incest. Paul had to remind them that even the heathen knew better than that.

2. There were those who were so spiritual who, though married, refused to have intercourse with their partner in marriage. Paul had to tell them that they misunderstood the word of liberation—it did not take them out of this world nor out of a marriage relationship.

3. Others thought that to be "free as women" meant to be as the free women in Greek society were free; they took off their veils and threw their weight around in the church as did the free women in the civil church (*ecclesia* in Greek is a political body). Paul had to say, "No, not like that. You are free but not after the model of the Greek free-women!"

We have taken these corrections of aberrations of the gospel to stand for Paul's view of women. That is to misunderstand Paul altogether.

Paul recognized with Jesus that the new life must be lived in the world. He therefore tried to show what it would mean for women to be truly liberated and yet to live in the structures of society. Naturally, Paul exhorted them to live in a given historical setting. Had the society been different, the exhortation would have been different.

Paul could say, "There is neither male nor female," "be subject to your husbands," and "be silent in the church" without speaking against himself. He could do so because he was seeking to show what it meant to live the new life in the world of his day.

We can see what he meant when we consider the parallel exhortation of the slave. "There is neither bond nor free" and "be subject to your masters" are both Paul's words.

When he explains, however, how they are to be slaves and masters, it is clear that he has dissolved the institution of slavery. In the church, those distinctions no longer mattered. The slave could be the bishop of his master.

Let us hear again the word of Paul in relation to the revelation received in Jesus, and perhaps Paul will begin to live in a new way and to speak meaningfully to the question of liberation.

Even more, let us realize that the role of women has in fact already changed in our own communities. The meaningful co-partnership experienced by husband and wife in a family farm setting is not present in our urban families. It is the woman's role that has been emptied of meaning. She is no longer in the same sense a partner in the work of the husband or the family. Her role has changed for the worse. Will we stand in the way to let it change for the better, to let it change in the direction in which Jesus indicated?

If this is to occur the men will have to be liberated as well. It is perhaps the men who feel that a change will not be good for men. Thus men act on the basis of vested interests. Men will need to be liberated from such fears, and to see that they would also benefit. Liberation for one means liberation for both. Jesus wants to save both men and women.

Fourth in a series of six articles

Contents

Little peace, less honor .50
The churches' search for peace 51
The spirit of the soil .52
Nation's oil needs squeeze
Alaskan natives 54
News 56
Letters 58
Jesus relates to women 61
I believe 62
Daniel 3 revisited 64

CONTRIBUTORS

This week it will be two years since the Paris Peace Accords were signed. MCC Information Services and the Peace Section provided the materials which appear on pages 49-53. Robert and Lois Kreider, now residents of North Newton, Kans., spent time in Vietnam during 1974 as part of MCC's self-study process. Robert is director of Bethel College's peace studies program. Donald Sensenig has been an Eastern Mennonite Board missionary in Vietnam since 1963. Max Ediger is currently in the U.S. on a three-months vacation and education tour, following a term of service in South Vietnam. He will return there for a second term in February.

Stan Senner is special projects director for the Fairbanks Environmental Center, Box 1796, Fairbanks, Alaska 99707.

George Lehman, Box 347, Newton, Kans. 67114, is editor of Forum.

Peter J. Ediger is pastor of the Arvada Church, 5927 Miller St., Arvada, Colo. 80004.

CREDITS

Cover, 50, and 53, prints by Buu Chi, a 25-year-old Vietnamese artist being held in Chi Hoa prison because of his opposition to the Thieu regime; 52, Max Ediger, MCC; 54, Charlie Ott, and 55, Jane Pender, both ℅Fairbanks Environmental Center, Box 1796, Fairbanks, Alaska 99707; 56 and 57, Daryl Byler, MCC; 64, John Hiebert.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

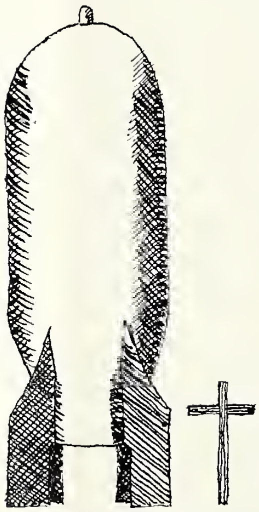
Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVerne Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

Daniel 3 revisited

Peter J. Ediger

In those days King Pentagon made a huge image of steel,
whose arms reached around the world.
And each year King Pentagon sent his heralds to Congress
establishing a degree that all the people should bow down before the image
and offer up their sacrifices of gold and silver, checks and money orders.
"You are required, O people of this nation,
to fall down and worship the steel image of Pentagon.
Each year, on or before April 15,
the Internal Revenue Service will collect your offerings.
Whoever does not fall down and worship shall be prosecuted."

At that time some Christians in the land covenanted together
not to worship the image of steel.
And they were brought before the king.
"Is it true, O Christians, that you do not serve my gods
or worship the image of steel which we have set up around the world?
Now if you obey the summons and fall down and worship
with your offerings, well and good.
But if you do not worship, you shall be prosecuted.
And who is the god who will deliver you out of my hands?"



The United States and Canadian military budgets for 1974 totalled $89.2 billion. The giving to all religious causes by Americans and Canadians last year was estimated at $13 billion.

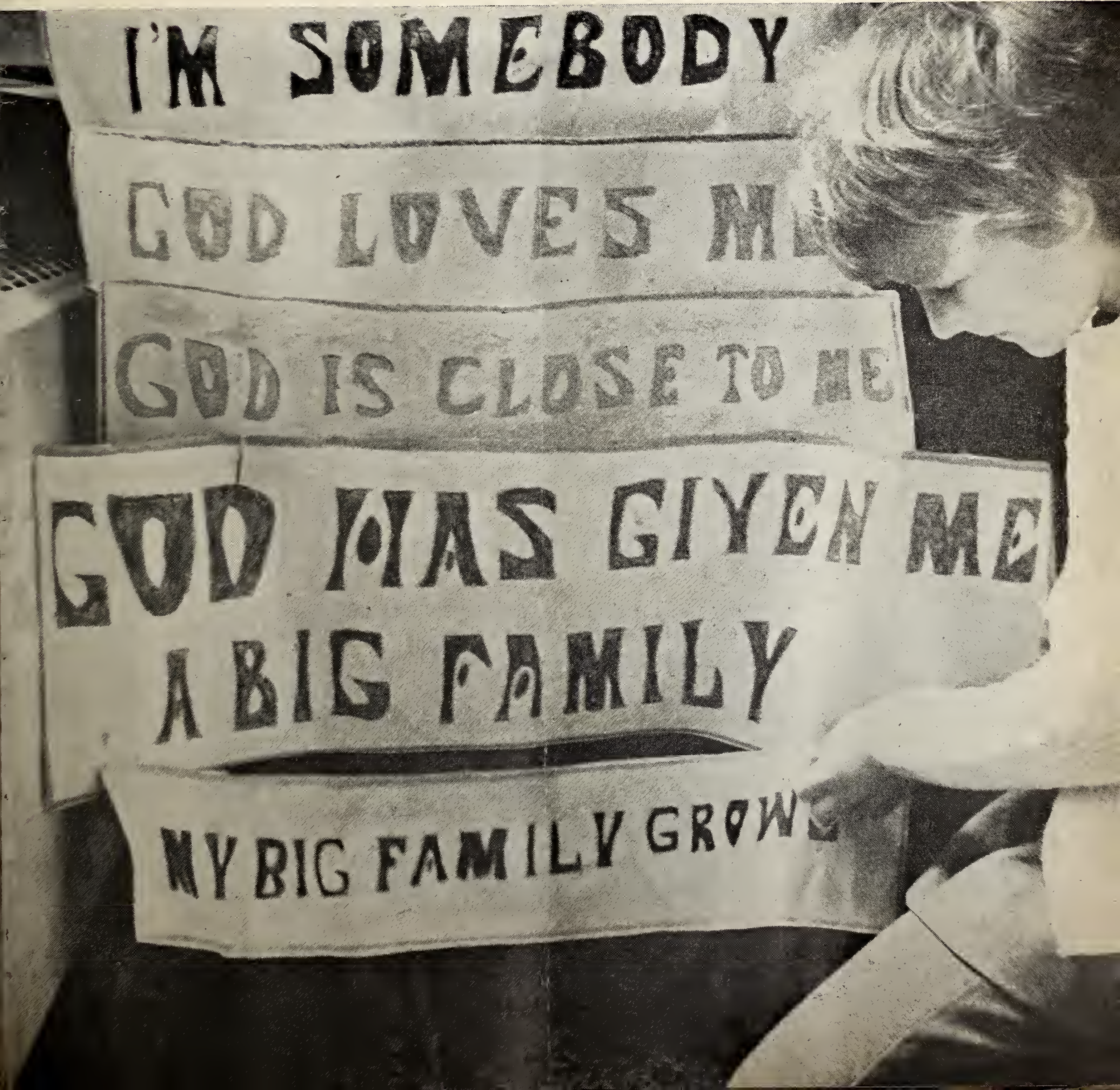
And the Christians answered:
"O Pentagon, we have no need to answer you on this matter.
If it be so, our God whom we serve is able to deliver us.
But if not, be it known to you, O king, that we will not serve your gods
or worship the steel image you have set up."

The Mennonite

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:05 FEBRUARY 4, 1975


I'M SOMEBODY
GOD LOVES ME
GOD IS CLOSE TO ME
GOD HAS GIVEN ME
A BIG FAMILY
MY BIG FAMILY GROWS

The truth according to Pogo

Frank G. Ward

AROUND DENOMINATIONAL publishing houses there's a saying that if the second coming were to take place this week, it wouldn't be noted in curriculum materials until the fall of 1977. If you wonder whether that is true, bear in mind that writers will begin working this spring on the new Foundation Series curriculum—due for publication in 1977 and 1978!

Either there isn't much that we can do to increase the speed of curriculum publication or else the practical solutions depart too far from traditional patterns. The fact is that most curricular materials, especially for those below high school age, suffer a severe time lag between development and usage.

One of the results of this time lag is to send teachers prowling for resources to help their students discover the relevance of the Bible, the gospel, and the Christian faith for life in 1975. Even if curriculum could be produced like the daily newspaper ("That would never work; it's never been done before!"), good teachers would still be tracking down resources.

"Where can I find good resources?" is one of the distinguishing cries of the teacher. And if they are found, is there money to purchase them?

One vast collection of resources goes untouched by many teachers, even though they are generally inexpensive as well as readily available: the mass media. These include (perhaps my definition is unscientific) radio, television, films, newspapers, and records.

Shortly before his death last year, Walt Kelly's comic strip "Pogo" caught my attention. It was a conversation between Pogo and his friend, the porcupine. Says the latter: "I been reading 'bout how maybe they is planets peopled by folks with *ad*-vanced brains. On the other hand, maybe *we* got the most brains . . . maybe *our* intellects is the universe's most *ad*-vanced." After deep and silent thought the porcupine sums up the matter by stating, "Either way, it's a sobering thought."

I laughed when I first read the strip, and I still think it's funny. But part of the humor lies in the fact that there is a great deal of truth in the porcupine's words. So I also found myself thinking about some of the stupid, inhuman, sinful things we people with *ad*-vanced brains do.

Walt Kelly, via his characters, was thinking about sin and—more important—helping me to think about it. Some readers probably did not affix the label "sin" to the concept, but were still confronted by it and prodded to think about it.

I have watched on television "The biography of Miss Jane Pittman," "The Navajo way," and "The red badge of courage." How many times have our Sunday school classes talked about the issues of race and peace? These TV programs, and many like them, could provide excellent material for discussion and action from junior highs through adults.

Teachers guides to television is an excellent help for those who want to know what good programs will be appearing during the television season. It is published twice a year. The address is P.O. Box 564, Lenox Hill Station, New York, New York 10021.

Should we, and can we, do something to help people be discriminating in their choice of films? Can we use some of them, again with discrimination, to help people explore the implications of the Christian faith for life?

DOUBLE
FEATURE

In spite of some problems, television has added a rich dimension to the lives of children and adults and should be considered as an excellent resource for Christian education. And it's free. Well, at least in one sense of the word.

The daily newspaper contains many news items that can be effectively used in educational experiences. Here more than anywhere one can find stories of people in situations which are difficult or impossible to define in neat terms of right and wrong. So many "illustrations from life" found in curricula are of this nature that it is difficult for students—young or old—to really enter into the problem-solving situations. Not so with life and not so with the daily newspapers that reflect that life.

Then there are the movies! Perhaps they offer us more problems than any other medium, particularly in the day of "R" and "X" ratings. It is precisely at this point, however, that we need to face several facts. One is that regardless of the pronouncements of the church, most of our young people and a surprisingly large number of our adults go to see films. Should we, and can we, do something to help people be discriminating in their choice of films? Can we use some of them, again with discrimination, to help students explore the implications of the Christian faith for life?

Some years ago I watched the film The sand pebble. The audience seemed to be mostly under thirty, middle-class, and fairly sophisticated. By their response to the film, however, I felt that many had entirely missed the antiwar point of the film. They seemed unable to interpret the film on a level any deeper than the immediate story line. They had not learned that most good films, much like the parables of Jesus, have two levels of understanding.

One vast collection of resources goes untouched by many teachers: the mass media.

There are good films that can offer much to a Sunday school class or other group involved in some study. I am not, of course, suggesting that they are all good. Those who want to make use of films should subscribe to a good bulletin in order to help decide what are the good and valuable films. Several are: *Mass media,* 2116 North Charles St., Baltimore, Maryland 21218; *Arts in context,* 423 West 46th St., New York, New York 10036; or *Film information,* Box 500, Manhattanville Station, New York, New York 10027. All three take a Christian perspective in their reviews.

The use of radio in Christian education may be more difficult because of its more flexible scheduling, but it does offer real possibilities. Music, news, interviews, religious programs: all can be used by the imaginative teacher. Especially during junior high and high school years, many young people spend many hours listening to radio.

Records, one of the major attractions of radio, can be easily adapted to classroom use. The popular music of the late sixties and seventies shows deep concern with the social and ethical problems of the time. Young people are quick to rise to the defense of "their" music and with some justification. Adults have been quick to condemn it for its beat and decibel rating, but some of it is intensely religious.

Mark IV Presentations, La Salette Center, Attleboro, Maine 02703, publishes some very interesting programs that integrate pop music with biblical themes. Of course, classical music has much to say to us and can also be used effectively as a resource in Christian education.

At this point someone may be asking, "Is there anything we really need to learn beyond what we find taught in the Bible? Why not spend our time studying the Bible instead of viewing films or television, reading comics or the news, listening to radio or records?"

Truth, I think is the answer to that question. Is it blasphemous to suggest that all truth is not to be found in the Bible? Certainly we need the truth that is there; there is no life without it. But we also need other truth . . . that discovered and taught by the scientist, the mathematician, the philosopher, artist, doctor, farmer. The medical missionary uses truth not found in the Bible to bring physical healing just as he may use the truth *in* the Bible to bring spiritual healing. If we are to live and witness in our world, we need to understand that world as best we can.

Jesus himself made use of the truth found in the world just as he used that found in the Scriptures. His parable of the prodigal son, for instance, was based on the truth of love between fathers and sons. He never quoted a verse of Scripture nor used the name of God in the story.

I am suggesting that there is a vast unused reservoir of resources available to us for Christian education. It needs to be used carefully, of course. No resource, particularly those we have been speaking about, should be used to avoid preparation. The use of films, television, newspapers, radio, and records will probably demand *more* work on the teacher's part rather than less. If it can help someone see the gospel's relevance more clearly, though, it will be worth it. Teaching methods that promise less work on the part of the teacher should be treated with suspicion. There is no easy way. But teachers who see pupils really come alive discover that the time and energy are worth expending.

Planning ahead is vital. Finding television programs or films that relate to the topics being studied isn't always easy. The class schedule may have to be flexible. Extra meetings may need to be planned. Choices have to be made that require discriminating judgment. But it's worth the risk.

Some years ago Charlie Brown, in the "Peanuts" comic strip, was enduring his perennial agony in the process of getting his kite to fly. The kite lay, immobile, on the ground while Charlie stared at it glumly. Lucy sought to improve the situation. "Charlie Brown," she started, "I think your kite looks better on the ground than in the sky. The purple kite goes with the green grass better than a blue sky. I like it there. It really looks quite nice." Charlie Brown's response was blunt and to the point: "Oh, shut up!"

Most people don't want easy statements that really aren't answers to life's problems. If their kites don't fly, they do not want the platitudes of decorators. If the church is sometimes guilty of giving easy answers, so are the mass media.

If we look, however, we can find the valuable resources that can help us see the relevance of the gospel. But we need to look.

Equal opportunity to serve

Herta Funk

Radical changes are taking place in the role of women in church and society. That fact no one can deny. Landrum Bolling, former president of Earlham College, recently called the women's revolution the greatest revolution of this century.

David Schroeder at the last General Conference sessions noted the confusion and alarm many people feel in the face of these changes. Reactions range from deliberate closed-mindedness to an ugly rage at the way women have been treated throughout the centuries—by Christianity included.

Many Christian women cannot understand why Galatians 3:28 is being applied so selectively in the church. Paul says: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Why should Mennonites—who certainly are not Jews—think it right to claim the benefits of Christ or be proud of their heritage of antislavery, while at the same time excluding women from many realms of church life on scriptural grounds?

Because the women's revolution is here, the church has to respond to it in one way or another. On October 25-27, 1973, there was a "Consultation on the role of women in the church today" in Elkhart to which men and women from General Conference churches in the United States and Canada, as well as Newton staff people, were invited to discuss current women's concerns.

A pilot project. Soon after that consultation in Elkhart, the Commission on Education asked me to work half-time in the area of women's concerns for a two-year period beginning October 1974. It is fortunate that part of this period coincides with International Women's Year declared by the United Nations for 1975.

Because I am located in Newton, it seemed natural to begin with a pilot project in the Western District. Two women from each district church were invited to attend a women's conference at First Church in Newton, Kansas. In addition, each other district and province was asked to send a participant observer to see whether any ideas used at this conference would be workable in the home districts. On December 27 and 28, 1974, about fifty-five women from the Western District and ten representatives from other districts and provinces met for "Accent on women."

Friday's introductory sessions focused on the play *Adam and even* by Elizabeth Blake, a play which portrayed sympathetically the man who is overloaded with responsibility as well as the woman who is excluded from a position of responsibility. The wife—with a slight twist of irony—says to her husband at one point: "It's time you started taking care of yourself and sharing your ulcers. Give talented women a chance to die young."

For Saturday's meetings the planning committee used a historical approach. Dotty Janzen, who is teaching Bible at Hesston College, talked on "The Bible and women." Stressing the importance of hermeneutics, she said that Jesus broke with Hebrew and Greek cultures by talking to women in public, negating the idea of subservience and the notion that women did not need to learn the law, rejecting the blood taboo, and lifting the intellectual life of women. Even Paul (though not measuring up to the Master's example) accepted women in leadership in the early church. One woman, echoing the sentiments of most women, wrote later: "The biblical input was absolutely essential and certainly should never be excluded."

Because of the lack of historians conversant with the role of women in church history (probably because of what Mary Daly calls the predominantly oral—rather than written—tradition of women), the session on "Church history and women" was divided into three short segments. Anna Kreider Juhnke of Bethel College sketched briefly the low conception of women which developed between New Testament times and the Reformation. Lois Barrett Janzen, associate editor of *The Mennonite,* pointed out that Anabaptist women gave independent witness to their faith even to death. I then applied Harold S. Bender's statement that "during the creative period of Anabaptism women had had a prominent role" to early Lutheranism, early Methodism, and the Salvation Army.

Janette Zercher, who had just completed extensive research on the place women have in the structure of Western District churches, as well as in Mennonite and Mennonite Brethren churches in the same area, shared her findings.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

> *I hope that we can discuss the concerns women have with regard to the inequities they face - and as they affect men as well - with candor, reason, and above all charity.*

Her research shows that while women are represented on all committees in one congregation or another, more men serve on committees at the top of the local hierarchy (such as the board of deacons or the church council) and more women serve on committees at the bottom of the hierarchy (such as the library, nursery, and flower committees). In addition, committees at the top of the hierarchy have more members than those at the bottom, leaving women even more underrepresented. Exceptions to these conclusions were the education, music, and peace and relief committees.

Julia Campos, former professor at the Mennonite seminary in Montevideo, Uruguay, now studying at Union Theological Seminary, Richmond, Virginia, added an international touch. She said both Catholicism and fundamentalist Protestant missions in Latin America have promoted a subservient view of women in society. South American Indian society before the coming of the Europeans was matriarchal.

The afternoon ended with a "Self-awareness session" introduced by the film *Women, amen!* Mary Esther Loganbill, Western District advisor for Women in Mission, used some of the consciousness-raising exercises in the Church Women United packet which pointed out how stereotyped "male" and "female" have become.

The conference ended—after testing the German/Mennonite cuisine at Hesston's Colonial House—with a worship service centering on Jesus' encounters with women. Music and song leading by Patty Shelly was interspersed throughout the sessions.

A written evaluation of the conference (most rated the conference either "good" or "excellent") indicated that it spoke to the needs of the women. The women also made suggestions for other conferences: have men attend next time, consider the concerns of single adults, continue to have biblical input.

Next steps. Even if women are only concerned about what Catherine Booth's biographer called "woman's equal right to serve and save," it is difficult to speak to current women's concerns without being scorned a "women's libber." Language itself is a big barrier because words like "women's liberation," "sexism," or "feminism" instantly block communication. Taking courage from the favorable response in Newton, however, these are my hopes for 1975:

1. *A conference on women's concerns in every district and province.* If I can help you organize a conference to suit your needs, let me know. If you are interested in first hand information on the Newton conference, contact people from your area who were there: Loretta Unger, No. 201-6523 Telford Ave., Burnaby, B.C.; Anne Funk, 32121 Peardonville Extension, Abbotsford, B.C.; Linda Neufeld, Box 52, Okotoks, Alberta; Gwen Schlichting, 600 Shaftesbury Boulevard, Winnipeg, Manitoba; Erna Paetkau, Box 51, Morden, Manitoba; Sue Goerzen, Route 4, Harrow, Ontario; Kristin Isaak, 905 Washington Ave., Sellersville, Pennsylvania 18960; Marguerite Baumgartner, Route 1, Versailles, Missouri 65084; Eldon Epp, Swan Lake Christian Camp, Viborg, South Dakota 57070; La Vernae Dick, 819 Stump St., Dallas, Oregon 97338.

2. *Emphasis on International Women's Year in the church.* All district and provincial Christian education committees are on IWY's mailing list and should have received its *Speaker's information kit* to aid them in emphasizing the role of women during 1975. For news bulletins (free) and the *Speaker's information kit* ($1) write to United States Center for International Women's Year, Meridian House International, 1630 Crescent Place, N.W., Washington, D.C. 20009. The Canadian address is International Women's Year, Privy Council Office, East Block, Parliament Buildings, Ottawa, Ontario K1A 0A3 (Attention: Martha Hynna).

3. *Study of some current literature on women in the church.* Letha Scanzoni and Nancy Hardesty's *All we're meant to be: A biblical approach to women's liberation* (Waco, Texas: Word, 1974, 233 pp., $6.95) is the best documented and most thorough book written from an evangelical perspective. Roland H. Bainton's *Women of the Reformation in Germany and Italy* (Minneapolis: Augsburg, 1971, 279 pp., $7.95), contains one chapter on Anabaptist women. *Persons becoming* ($1.50) is a packet of material on a wide variety of topics, with suggestions for further study, which may be ordered from Task Force on Women, MCC Peace Section, 21 South 12th St., Akron, Pennsylvania 17501. *The woman packet* ($1.50), another collection of materials, may be ordered from Church Women United, Box 134, Manhattanville Station, New York, New York 10027. For further suggestions order COE's *Women and the church: Resources* (30 cents), an annotated list of books, films, filmstrips, cassettes, and records, from Congregational Resources, Box 347, Newton, Kansas 67114.

4. *Collection of biographies of women in the Anabaptist tradition.* To reverse the trend of not giving women access to the printed page, I hope many people will record on tape or write down biographical data about women who have made a contribution to church and society. (Details on biography collection will follow.)

Above all I hope that we can discuss the concerns women have with regard to the inequities they face—and as they affect men as well—with candor, reason, and above all charity. There is enough ugliness surrounding the issue already. If there is going to be a revolution, church people can make sure it is one in which both women and men win.

Stonewalling in Haiti means food production

Rising sugar prices (and resulting incentive to raise more sugar) have forced Haitian farmers to the mountain slopes to raise food crops. Here there is constant battle with erosion, and the building of stone walls (see photo below) is one attempt to slow the washing of tillable soil. Even so, after a few seasons, erosion takes its toll and plots are abandoned for new ones.

Concern over the short supply of food-crop farm land and over persisting food shortages in Haiti has prompted the United Nations to place Haiti on a list of thirty-two nations around the world where famine is a stark reality.

"This is the fourth straight year in which seasonal rains have no longer followed their timeless pattern," reported Mark Tjelmeland, MCC agricultural worker. "I talked with many farmers who planted twenty-five pounds of seed and harvested only four or five pounds."

Another complication is that in Haiti a cultural stigma is placed on those who work with their hands. "Social concepts seldom allow educated men and women to return to their family farms to toil in the earth," Tjelmeland said. "This leaves only the very old and young to carry on the most pressing work here in Haiti, that of producing food from the soil."

Tjelmeland sees the solution in a process called "conscientization" — sensing one's identity and situation and how that situation can be controlled by local resources rather than dependence on a foreign agency. The job of a development worker like Tjelmeland is uniting theory and practice.

Workers from MCC and other relief agencies such as OXNAM and World Neighbors work at conscientization through a local structure composed of community councils and local agricultural promoters.

Through this structure, 4,605 pounds of red bean seed were loaned in mid-December to 428 farmers in sixteen communities under the conditions that proper plant husbandry and erosion control were to be practiced throughout the growing season.

Demonstration projects serve as springboards to wider incorporation of such ideas. Community agricultural promoters make field trips to such projects to learn these simple erosion control methods, then help to incorporate them into their own community.

A group of twenty agricultural promoters from Haitian communities examine stone wall terracing done to control erosion on a hillside.

"A program is now under design by the staff to place demonstration projects in more communities," Tjelmeland reported. "The staff believes one result demonstration is worth a thousand words."

The government had supplied 10,000 pounds of a hybrid corn seed for a corn loan this spring, but it failed to prove itself in test plots, so a loan will be made of native stock. Agriculture workers helped local agricultural promoters select large, healthy, pest-free ears which they bought for two or three cents each and sun-dried, an age-old simple idea which was new to many Haitians.

Another area in which demonstrations have helped Haitians see how they can better use their own local resources is vegetable gardening. Spackman Belony, a Haitian with a keen interest in gardening, is responsible for MCC's demonstration vegetable garden in the town of Grande Riviere du Nord, and is in the process of taking over MCC's vegetable seed and pesticide store.

To help alleviate the immediate need for food without a handout as well as provide for agricultural needs of the future, the Haitian Ministry of Agriculture, CARE Foundation, and MCC joined together to improve irrigation in the Latanneire-Cadush area north of Grande Riviere.

An irrigation system had been constructed there in the 1940s but had not been used for more than twenty years. CARE provided food, and Haitians were hired in a food-for-work program to clear the canals.

Perhaps the best illustration of the process of conscientization occurred when the village of Via asked MCC for tin, cement, and technical aid to construct a community center. "MCC turned the problem back to the community, asking that they look inward for solutions. The center has since been completed using all local materials, and at my last visit to the community, the center appeared to serve very well in community identity and solidarity," Tjelmeland reported.

Procedure for handling MCC gifts changed

The General Conference and the Mennonite Central Committee have agreed on a change in the procedure for handling funds for MCC coming from General Conference churches in the United States.

Under the new arrangement the Commission on Overseas Mission will not budget any monies for the MCC's relief and service programs, but it will forward all contributions which are clearly designated for the inter-Mennonite agency.

Last year COM budgeted $120,000 for MCC, but designated gifts for this cause far exceeded the budget. Because of General Conference regulations restricting spending, there were delays in forwarding above-budgeted amounts from Newton to the Akron office.

The new approach has been explained to all General Conference pastors in the United States in a letter signed by four conference and MCC leaders: Elmer Neufeld, president; Heinz Janzen, general secretary; Howard Habegger, COM executive secretary; and William T. Snyder, MCC executive secretary.

The conference will continue to encourage U.S. congregations and individuals to send their MCC contributions to the Newton office so that, as the letter states, "We can have a clear record of money contributed." Staff leaders at the Newton office have been appointed "to make determinations regarding any funds whose designation may be in question."

The letter further states, "Funds received at General Conference headquarters broadly designated for general relief (not specifically MCC) will be applied to our Overseas Commission program budget for relief and service type ministries. . . . The Commission on Overseas Mission also is carrying on programs to help feed and take care of the needy, just like those of the Mennonite Central Committee."

The Commission on Overseas Mission and the Commission on Home Ministries will continue to carry items in their budgets for such MCC undertakings as peace, mental health services, and Mennonite Disaster Service.

The General Conference's cash giving to all MCC causes during the past year added up to $941,000. Of this amount, $311,000 was forwarded via the Newton office and $120,000 came from General Conference contributions to CROP. Canadian churches belonging to the conference gave $510,000 to MCC.

All giving in Canada goes directly from the churches to MCC. It is for this reason that the new method of channeling funds applies only to U.S. congregations. *Larry Kehler*

Health assembly called for New Orleans

Mennonite health and welfare workers will hold their annual convention in New Orleans March 9-13, in conjunction with the Protestant Health and Welfare Assembly.

Known as Mennonite Health Assembly, the inter-Mennonite group includes nurses, doctors, chaplains, hospital administrators, and others active or interested in services offered by Mennonite health and welfare institutions.

"The annual assembly is intended as a time for persons to exchange program ideas, secure refreshment to face new challenges, fellowship, receive spiritual renewal, and break from daily routine," said H. Ernest Bennett, MHA executive secretary, in outlining the planned program for registrants.

"The future now-how," PHWA general theme, will be addressed in forum sessions of chaplains, services to the aging, public relations and development, services to children and youth, services to developmentally disabled, and hospital executives.

The Mennonite group, in addition to participating in forum and plenary sessions, will consider "Doctor-nurse-chaplain team relationships" and "Ethical decision making," including consideration of death and dying, in two seminars; visit the only leprosarium in continental USA; deal with issues relating to Mennonite institutions; and hear an address on "New directions in health care delivery" by Charles C. Edwards, until recently U.S. assistant secretary for health.

Mennonite writers' conference will meet at Goshen College

A weekend Mennonite writers' conference for amateur and professional writers is planned February 28 through March 2 at Goshen College.

Five writers representing poetry, fiction, drama, magazine writing, and marketing of manuscripts, will serve as resource persons. They are Rudy Wiebe, Nick Lindsay, Daniel Hess, Paul Schrock, and Urie Bender. Dolores Frese, member of the English faculty at the University of Notre Dame, will open the conference. Registration for the three-day conference is $12 for nonstudents and $5.00 for students.

MDS draws up plans for quake-prone areas

Mennonite Disaster Service volunteers are cooperating with U.S. federal, state, and Red Cross officials to make earthquake response plans for the areas of North America most likely to be hit by earthquakes.

The highest hazard area lies along the San Andreas Fault which runs from Los Angeles to San Francisco. The federal government, the California State government, and the Red Cross coordinated and funded extensive studies by a team of seismologists, and an interagency earthquake response plan was drawn up by government and Red Cross officials with MDS California chairman John A. Miller volunteering his time as a consultant.

The response plan for California has been completed, but a federally funded full-time staff is still working on the problems of preparedness, prevention, and prediction.

The second highest hazard area lies between Seattle, Washington, and Vancouver, British Columbia, and another study is projected coordinating American and Canadian officials to draw up an earthquake response plan. An MDS state representative from Washington and a provincial representative from British Columbia will be involved in the study.

Within the next year MDS will be writing its own response plans for its role in the larger plans in California, Washington, and British Columbia. Primary involvement in case of an earthquake would come from the California or Washington and British Columbia units.

The Oregon MDS unit would play a supportive role should an earthquake occur in either location, and support on the tertiary level would come from units in Arizona, Colorado, Idaho, Montana, and Alberta.

The MDS plans for both hazard areas should be ready by fall of 1975, according to Hostetter. When the response plan for British Columbia and Washington has been completed, officials plan to repeat the process for other hazard areas.

New organization formed for single adults

"Christian Fellowship for Single Adults" is the title of a new organization headed by Paul A. Stewart and dedicated to providing Christian fellowship services and aid—socially, physically, financially, and spiritually—for single adults. "Three groups will be served," Mr. Stewart said, "including adults 21-39, 39-59, and 59 up." He pointed out that the average church is family and child oriented often leaving out the single person.

CFSA plans to have a director in each of six major areas of the United States. The corporation will arrange travel for the affinity group, provide insurance, vitamins, medical supplies, pen pal service, a monthly newsletter (later a magazine), and discounts for a variety of hardware items.

Mr. Stewart's outline of services indicates that the second year will add checkup service for the elderly or handicapped, sympathetic counsel, job referral, and nursing care homes. There will be singles apartments and condominium complexes in major cities as the fellowship grows, Stewart said.

Somalia famine threatens to move southward

Rainfall in Somalia has been below average during the past four years. People with their livestock are moving southward; threatened overgrazing could worsen the drought situation throughout the entire country. The Somali Government attempted to cope with the famine problem until last October when it made an appeal for outside help. The State Department in Washington has responded with a food shipment and other international agencies are also expected to give assistance. Blankets are needed for the higher altitude regions.

U.S. corporations in South Africa challenged

Representatives of groups in the church project on U.S. investments in southern Africa report on stockholder challenges under way against U.S. corporations doing business in southern Africa during a press conference in New York. From left to right in the picture above are Howard Schomer of the United Church Board for World Ministries; Burgess Carr, general secretary of the All Africa Conference of Churches; Donald Wilson, chairman of the church project; Robert Taylor of the Franciscan Friars of the Atonement; and Timothy Smith, coordinator of the Interfaith Center for Corporate Responsibility. It was announced that fourteen U.S. religious groups have joined in a stock action asking International Business Machines (IBM) to stop selling computers to the Republic of South Africa. Nine Protestant agencies and five Roman Catholic orders, owning a total of more than $9 million in IBM stock, are parties to a shareholder resolution that accuses the corporation of supporting South African "apartheid" (racial separation). Computers, challengers say, help South Africa's white minority government "oppress" the black majority. IBM is one of seven corporations being challenged this year on South African operations by one or more groups in the church project. The other companies are Phillips Petroleum, Getty Oil, Standard Oil of California, International Telephone and Telegraph, Union Carbide, and the Southern Company.

Festival of Jubilee to celebrate sharing and plan action

The blowing of sixty-five rams' horns will herald a "Festival of Jubilee" at Bethel College, March 14-16. People from far and wide, Mennonite and non-Mennonite, are invited for a weekend of celebrating God's love and forgiveness.

Four themes of Jubilee will be presented in Bible studies led by David Schroeder of Winnipeg. Among these are "Giving liberty to the slaves," "Canceling the debts," and "Resting and reordering." Frequent singing will be led by Patty Shelly, student at Bethel College, and Chuck Neufeld, director of voluntary service in Markham, Illinois.

"Liberation testimonies" and small-group sharing will be the order of the day. Questions to be pondered are, "What are we liberated from?" and "What Jubilee action does this lead me to?"

Hopes of the planning group are that the 500-1,000 participants will be about equally divided into three age-groups: high school, college age, and older adult. Whole youth groups from surrounding Mennonite churches will be encouraged to attend and bring along their friends.

Featured on Saturday morning will be a study of "The Jewish understanding of Jubilee." Time to create (banners, recreation, seminars, tours) is reserved for Saturday afternoon.

Saturday evening will end with the playing of "Jubilee journey," a game-like tool to help people make decisions related to Jubilee living. On Sunday, following the Bible study, participants will be grouped according to service interests.

Sleeping-bag accommodations and uncomplicated menus will keep costs to a minimum: $5.00 per person if registered by March 14, $4.00 per person if registered with a group by March 14, and $6.00 per person at the door.

Ron Flaming has been appointed to be festival coordinator. Requests for information or registrations can be sent to Ron Flaming, Bethel College, North Newton, Kansas 67117.

(About those sixty-five rams' horns, there is good possibility that they will be reused at other area Mennonite conferences in coming months.)

Mass media are using Mennonite spots

Early media response to the Lasting Love and Marriage campaign promotion has been good, according to David Thompson of Mennonite Broadcasts. The one exception is public service ads in national magazines, with only several religious publications accepting ads so far. Early returns from 6,800 radio stations offered spots indicate that about four out of five stations will air them. TV spots have been made available to 700 stations, with some 500 stations projected to run them. Of seventy-five theaters receiving TV spots, three of the first four theaters responding said they will use them. All eight transit authorities receiving bus posters are using them.

KOA-TV in Denver, Colorado, recently housecleaned its repertoire of public service announcements, according to Kermit Derstine of First Church. Five of the final seven selected by the station producer were Mennonite spots.

Faith and Life Radio and Television, Mennonite Broadcasts, Inc., and (MB) Board of Mass Media jointly produce the spots.

Parents told not to force church attendance

A Protestant scholar has urged parents not to "force" their children to attend church services, but readers of two national magazines—one Catholic, the other Protestant—who responded to his advice tend to believe otherwise.

Forty-two percent of the reader response to *U.S. Catholic* agreed with Martin Marty, professor of modern church history at the University of Chicago, while only 12 percent of the response sample to *A.D. magazine,* a United Presbyterian-United Church of Christ publication in New York, held his view.

In the same article which Mr. Marty wrote for both issues he warned parents against "just sending" their children to church without going along, stating that such a pattern "born in Protestantism but spreading to Catholicism" will help assure a "generation of church dropouts."

OVERSEAS SERVICE OPPORTUNITY

The Commission on Overseas Mission urgently needs a person to teach missionary children of grades 4-8 at Hualien Christian School in Taiwan beginning in the summer of 1975. Interested persons should write or call:

Overseas Personnel Secretary
Box 347
Newton, Kansas 67114
(316) 283-5100

Four en route to Uruguay to establish "community"

Four former Eastern Mennonite College students began a 14,000 mile journey to Uruguay December 30 to assist in church work while establishing a "community life-style" for themselves.

The group includes Alvaro Fernandez, a native Uruguayan, who recently completed his senior year at Eastern Mennonite College, and three others who finished their sophomore years last May: Gary Bishop of Chester, Vermont; Cliff Brubaker of Sturgis, Michigan; and David Lehman of Elkhart, Indiana.

The young men set out on their month-long trip through Latin America in a battered old station wagon "held together by tape and prayer." The idea for the venture grew out of a desire by the four men about a year ago to set up a small community of Christians who share their possessions and income and care deeply for each other. "We wanted to flesh out what it means to follow Christ," Mr. Bishop explained.

Words & deeds

Five bales of winter coats and 750 pounds of clothing have been contributed to low-income people in Cincinnati, Ohio, by the MCC material aid center near Ephrata, Pennsylvania. The request for coats was channeled through the MCC voluntary service program in Cincinnati. The bales and cartons of clothing were delivered a Free Store, part of Hub Services, Inc., a group of mutifaceted social services offered to the people of the Over-the-Rhine community, one of the poorest sections of the city. Free Store serves as a channel to match those who have and are willing to give with those who need.

A survey of 3,000 Bihari families in the Mirpur refugee camp on the edge of Dacca, Bangladesh, has begun as groundwork for establishing a Mennonite Central Committee family planning center there, reports MCC volunteer Ralph Miller. Films, filmstrips, and posters in the camp will make residents aware of the center and its services. "The critical food situation and intensely crowded conditions have made at least some people think of the advantages of having fewer children. . . . The key to successful family planning in this society is the economic emancipation of women," the Millers say.

The Mennonite Vocational Institute in LaCeiba, Honduras, will open in March reported Herman Bontrager, EMBMC missionary, during his recent visit to Pennsylvania. Designed to accommodate 150 students, the institute will offer training in the building trades, auto mechanics, home economics, agriculture, and Bible. Purpose of the institute is not only to teach pastoral skills but also to teach students a trade whereby they can support themselves.

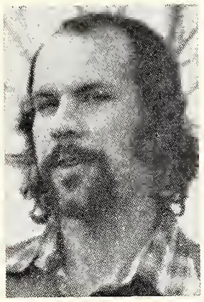
The Mennonite Central Committee has received its first matching grant for overseas development and relief work from a provincial government. The province of Alberta recently made a $20,000 contribution to MCC (Alberta). Half of this amount was designated for goods in kind and the other half was a cash contribution for MCC's relief efforts in the Sahel. Additionally, twenty tons of milk powder costing $25,300 have recently been purchased in Alberta by MCC. A grant from the provincial government to cover this purchase is expected. Both these grants have been negotiated by the Alberta Committee of International Agencies, of which MCC (Alberta) is a member.

Christians from the twelve churches in the northern Japanese city of Asahigawa gave 133,921 yen (about $450) during the 1974 Christmas season to help in Bangladesh. The offering forwarded to MCC came from two sources: a December 16 citywide ecumenical celebration aimed at communicating the good news to young people who are a part of Asahigawa's 310,000 inhabitants, and a Christmas bazaar sponsored by the local Mennonite congregation. Mennonite pastor Yoshiaki Tamura had earlier participated in a Bangladesh work camp. His reporting back to the total Christian community in his home city, who had accepted him as their unofficial representative, provided the specific occasion for the designated gift. Ordinarily the joint offering is channeled to the Japan National Christian Council for an overseas project.

Record

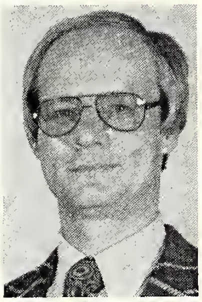
Workers

Merle Good and *Dean Clemmer* have created a musical drama, *Thanksgiving May,* which will be presented February 6 and 8 at Hesston College as part of the Mennonite Disaster Service 25th anniversary. There is no admission fee but an offering will be taken to cover production costs and support MDS.


Clemmer

Good

A. Penner


M. Penner

Mel and Anita Penner, of Chilliwack, B.C., were commissioned for service January 5 in Bethel Church, Lancaster, Pa. They left January 17 for Taipei, Taiwan, where they are studying language until Mel succeeds Dietrich Hildebrandt as accountant and bookkeeper in the Mennonite Mission office this summer. The Penners spent five years in Kinshasa, Zaire, where they performed similar duties for Menno Travel Service. Anita will serve as hostess of the mission guest house in Taipei.

Audiovisuals

Cipher in the snow is a 24-minute color film now available in the Audio Visual Library for $15 rental. In it a young boy asks to be let off his school bus because he doesn't feel well. He steps from the bus, collapses in the snow, and dies. From this point on, it develops that no one really knew the boy. He was, indeed, a cipher. The film would be very valuable for teachers of Sunday school, youth workers, parents, and others in the church. It emphasizes the importance of human relationships, the need for seeing people as human beings, each created by God and loved by God. (Order from Box 347, Newton, Kans. 67114.)

Published

God and Caesar is a new "forum newsletter for sharing information, questions, and convictions on war taxes." Edited by Harold Regier and Peter J. Ediger and published occasionally, it will go to pastors and is available free to anyone interested. Write to CHM, Box 347, Newton, Kans. 67114.

Calendar

Feb. 10-14—Council of Commissions, Newton, Kans.

Apr. 20-21—Africa Inter-Mennonite Mission board meeting, Steinbach, Man.

Canadian

Feb. 7-8—Annual sessions of the Conference of Mennonites in British Columbia

Feb. 14-15—Annual sessions of the United Mennonite Conference of Ontario

Feb. 21-22—Annual sessions of the Conference of Mennonites in Manitoba

Feb. 21-22—Annual sessions of the Conference of Mennonites in Saskatchewan

Mar. 7-8—Annual sessions of the Conference of Mennonites in Alberta

Letters

Bright flame of faith

DEAR EDITOR: The following excerpt (translated from German) is the concluding portion of a letter dated December 17, 1974, from a close relative who lives in Siberia. It points up in a thrilling manner how bright the flame of faith is still burning in the hearts of believers there, which the atheistic regime of the Soviet Union has not been able to put out.

New Year's dedication. " 'For they all saw him and were troubled. And immediately he talked with them, and saith unto them: "Be of good courage: It is I; be not afraid' " (Mk. 6:50).

" 'It is I,' his voice resoundeth, o'er the wind and o'er the shoal;
Though the surf is wildly pounding and the waves above me roll.
You my friends, my true disciples, shall in no wise suffer loss,
I am ever near to aid you, though your ship may heave or toss.

" 'Be not fearful, take new courage, I your Lord will lead the way.
Though the angry sea is howling, you shall never go astray.'
Even though our courage wavers, he will ne'er forsake his flock,
He will step into our vessel and will end the stress and shock!

"Many of my dreams were shattered, much of what I've loved is past.
Many of my plans were altered which I'd hoped would come at last.
'It is I,' his voice resoundeth; though I've often wondered 'Why?'
This I know, his love surrounds me; he will never let me die!" *John D. Wiebe, RFD 3, Beatrice, Nebr. 68310*

The grain-beef ratio

DEAR EDITOR: I, along with other writers and speakers, have been guilty of quoting data to the effect that it takes anywhere upwards from 6½ pounds of grain to produce a pound of beef. Actual ratios vary, depending on the time an animal spends in the feedlot.

In a recent book *By bread alone*, by Lester Brown and Erik P. Eckholm of the Overseas Development Council, the following paragraphs interpret the various ratios (statistics are based on U.S. Department of Agriculture findings):

"Beef plays a unique role in the world food economy. Grass-fed beef permits the conversion of vast quantities of roughage produced on land that is not suitable for the raising of crops into a high-quality, much sought-after protein produce. . . . However, when cattle are transferred from the range to the high-intensity feedlot, as they often are in North America, Europe, the Soviet Union, and Japan, they become extremely inefficient converters of grain into protein. Cattle fed on grass in grazing areas require no grain, but those on feedlots consume about ten pounds of grain for every pound of meat added. The total amount of grain used to produce a given amount of beef, then, depends upon how much time is spent on the feedlot. In the United States in recent years, the combination of range and feedlot production has resulted in an overall average use of more than four pounds of grain for every pound of beef produced.

"The crucial point is that, once grazing areas are more or less fully utilized, it becomes very costly in resource terms to satisfy additional growth in consumer demand."

It is unfortunate that so much of the issue of world hunger has come to revolve around the subject of red meat. The issue is much broader, and this is where the Mennonite Central Committee is now directing its attention. *Edgar Stoesz, director, Rural Development and Food Production, Mennonite Central Committee, Akron, Pa. 17501* Jan. 8

Vietnam: More of the same

The following letter came in response to a request from the editor for information about South Vietnam on the occasion of the second anniversary of the "cease-fire." The reply arrived too late to be included in last week's issue, which focused on the situation in Indochina.

Dear Larry: The most significant development in Vietnam lately has been the upsurge in fighting. In the last few weeks a district of Chuong Thien Province (150 miles southwest of Saigon) and two districts of Phuoc Long Province seventy-five miles north of Saigon have been wrested from the Saigon government. The main road from Saigon to Dalat (Dalat is the vegetable center) was cut and held for several days. National Highway No. 1 from Saigon to the coastal areas of central Vietnam is occasionally cut.

Upi reported on December 18 that both sides suffered a total of 20,000 casualties in the preceding eleven days of fighting.

President Thieu speaks of a new Communist offensive, and Saigon is predicting that attacks will increase.

Recently the Force for National Reconciliation called on both sides to cease fighting around the Christmas and New Year season. This is reminiscent of the bloody years of the 1960s when Christmas cease-fires were suggested. Neither side took the appeal seriously. How do you respond to a call for a cease-fire when the January 27, 1973, "cease-fire" is still in effect!?

The Force for National Reconciliation is establishing chapters in the various provinces in the country. This has the full support of the United Buddhist Church. Buddhist leaders are working to enlist the support of the larger religious groups in Vietnam (Catholic, Cao Dai, Hoa Hao) to reach peace.

The People's Movement Against Corruption (led by Catholic Father Thanh) is gaining strength. The assistant chairman, Father Dinh, called on Catholics to meet at several churches in Saigon on November 28 and from there march to the courthouse to protest the government's case against three opposition newspapers accused of publishing an anti-Thieu document. The government sealed off an area several blocks square. The defendants had a difficult time getting to the courthouse themselves. Their defense lawyers had to climb over barbed wire barricades and were injured. They were taken to the hospital for treatment, and the presiding judge then postponed the trial until early February. The people's movement was not able to march because of police and military precautions. However, thousands of persons did meet to hear Fathers Dinh and Thanh denounce the government.

Opposition politicians and newspapers are not sure what to do about Father Thanh and his movement. His is the strongest and most popular anti-Thieu movement now, and they cannot oppose him, because they too want to see Thieu removed. But it seems that he wants the Thieu policies without Thieu. He apparently wants the corrupt elements removed from the government so that the South can be more effective in its fight with the Communists. He is not calling for a strict implementation of the Paris Agreement. In his Indictment No. 1 several months ago (its publication got the three above papers into trouble), he took the Thieu government to task for "permitting" several hundred thousand North Vietnamese soldiers to remain in the South, something which Thieu was forced to accept. Sometimes it sounds as though Thanh is for reconciliation; at other times he sounds different. His movement has been denounced by the other side as the tool of American interests.

Press and public opposition against some of the government's policies led to the resignation of the economic, finance, agricultural, and most important, the information ministers several weeks ago. A young economist respected by the opposition was named in early December as Vice Premier for Development, tying the first three of the above ministries together. But no sooner was he appointed, and the opposition turned against him. It is clear that they have no intention now of working with the administration. The PRG has also announced that they will not negotiate with Thieu, thereby backing away from some concessions they were forced to accept in the Paris Agreements.

The opposition is moving cautiously. It is not now a serious threat to Thieu. But the people want peace. And the economic situation is becoming more serious and promises to become worse in 1975 with reduced U.S. aid. Perhaps by careful planning and organization Thieu can be removed at the end of his current term in late 1975. But there is still a possibility that he will remain in office. The nature of U.S. economic, military, and political support is still the crucial factor. *Luke S. Martin, MCC director in Vietnam, Box 991, Saigon, Vietnam* Dec. 26

Correction on letter

Dear Editor: Thank you for giving me a voice in the brotherhood by publishing my letter (November 19 issue) under the title "Admonition and confession." May I ask you to please publish a correction of a change in the text which altered the meaning of a sentence to the opposite of what I intended. In the second paragraph "no option" should read "no optional choice," so that the sentence reads, ". . . then simply to 'tell it like it is' and to call a spade a spade . . . is no optional choice." I mean to say that it is not a matter of prudential debate (take it or leave it) but of inescapable necessity, a simple requirement permitting no alternative.

Thank you for this correction. As for the Amsterdam quarter in my address, let me express my sympathy for the typist who has to struggle with unfamiliar foreign names. *Sol Yoder, Burgemeester Eliasstraat 63, Amsterdam-Slotermeer, The Netherlands* Jan. 7

Review

Are we sleeping through a classroom crisis?

To prod the "slumbering giant": A Christian response to the crisis in the classroom *(Wedge Publishing Foundation, Toronto, 1972, 189 pp., $3.95) and* The battle for childhood *by Edward Wakin (Abbey Press, St. Meinrad, Ind., 1973, 77 pp., $2.25) are reviewed by Bertha Harder of the Mennonite Biblical Seminary faculty, Elkhart, Indiana.*

THESE TWO BOOKS speak to an issue which should be of grave concern to the church and the total Christian community. The books take a hard critical look at how our children are being educated, the influence of school upon them, and the way children—especially young children—are often deprived of developing and learning in the ways for which they were created.

At a time when nations and their people are faced with crisis in government and with finding ways of adjusting to crucial shortages it is all too easy for the church to allow some matters of deep and long-lasting importance to be pushed into the background.

It is this kind of apathy or acceptance of the status quo in regard to the way our children are educated in the public schools that prompts the authors of the first book to refer to the Christians in the church as "slumbering giants." The writers believe we are sleeping through another kind of crisis in our nations—the crisis in our classrooms. All of us have been alerted to the problem through written reports or dramatizations on the visual media, yet most of us allow our children to be influenced by educational theories and practices which really violate the true meaning of education.

The book contains seven essays originally given as 1971-72 Discovery lectures on behalf of the international Association for the Advancement of Christian Scholarship (AACS). The contributors, who come from Canada and the United States, hold positions as teachers or administrators in Christian high schools and colleges, as members of institutes for Christian studies and an educational publishing company, and one is the executive director of the AACS.

They try to answer the kind of questions we might ask concerning the alternative of Christian day schools to that of public schools. "Why do we need Christian schools? Won't that be like stuffing Christianity down our children's throats? How good are the already established Christian schools? Why aren't they supported by the whole Christian community?"

During the past two decades a large number of Christian day schools have opened in North America and yet only a small percentage of the children of Christian families are enrolled in these schools. The authors describe how in the meantime the secular humanistic public schools "move shakily from one crisis to another crisis." The school system designed to provide the proper kind of education for children living in the democratic state seems in near collapse.

How many Christian parents realize the seriousness of the state of the educational system which influences our children week after week? Have we ever given thought to a central question the writers ask again and again: "How ought our children be educated in light of the Scriptures?"

Some of the answers proposed seem quite radical to us. We have to ask ourselves, "Are we willing to support such almost revolutionary concepts of education for children of the Christian community? Is education that could be Christian that important to us? Have we ever really seriously considered an alternative?"

I will not repeat myself
I will not repeat myself
I will not repeat myself
I will not repeat myself
I will not repeat myself
I will not repeat myself
I will not repeat myself
I will not repe
OAKHURST PUBLIC SCHOOL
AL KAUFMAN

Let's take a look at some of the hard and challenging ideas presented in the essays.

"The American way of life has been built on the melting pot idea. Basic convictions are private, to be exercised on Sunday. During the week one must leave basic convictions at home."

"Secularism becomes more and more public and Christianity more and more private."

"Knowledge cannot be neutral. Behind all knowledge lies a principal vision on the basis of which the known facts and realities are explained."

"The scientific method has become a pseudogod in the curriculum—it is assumed to determine all things in life."

"All true teaching aims to teach mankind how to take sides; and the public school's side is the side of secular humanism."

"One major weakness of the present curriculum is that there is an almost total lack of insight into the interrelationship of the various disciplines."

In our Christian schools at present: "The curriculum isn't sufficiently different from that of the secular public school." It should be "designed to provide and implement the biblical kingdom context for every pupil, from the very earliest grades on."

"Christians have a corporate responsibility to claim all areas of life" (including all of education) "for Jesus Christ!"

"It is becoming so painfully obvious that the so-called public schools are no longer—if in fact they ever were—promoting Christian moral virtues."

The current stage of the humanistic crisis is "one of uncertainty and uncertainty breeds fear and chaos."

"He is learning when he goes to school, and he is being taught . . . noncommitment to anything."

"It is the privilege of the Christian school to articulate the unity of the theme (of the marvelous name of God) and to express the wonder of it, in its day-by-day association with the children."

Through these selected quotes we can catch a glimpse of the immensity of the educational crisis, "the compelling alternative of a Christian educational strategy which seeks first the kingdom of God in a classroom where even the math curriculum is a reflection of the new creation in Jesus Christ." We dare hardly even ask, "Could such be possible?" It is our Christian community the writers are trying to prod. We are the "slumbering giant."

In their preoccupation with a Christian education alternative to secular public school teaching, the writers bypass the problem of inept and bad teaching and teaching relationships that also characterize so many public school systems. As long as some, if not most, of our children attend the public schools, some of our Christian concern and energy should be devoted to reforming the public schools, without denying the possibility of setting up alternative Christian educational models.

The battle for childhood by Edward Wakin takes us on a journey into childhood, asking us as parents, teachers, and adults to enter into a battle that is really basic to the first book reviewed. The author is pleading with adults to allow children to keep the beauty, the joy, the wonder which is theirs by creation. He contends that adults often behave as if they are actually enemies of children.

The style of the author is refreshingly convincing and the photos by Ed Lettau reflect the naturalness of moods and ways of childhood.

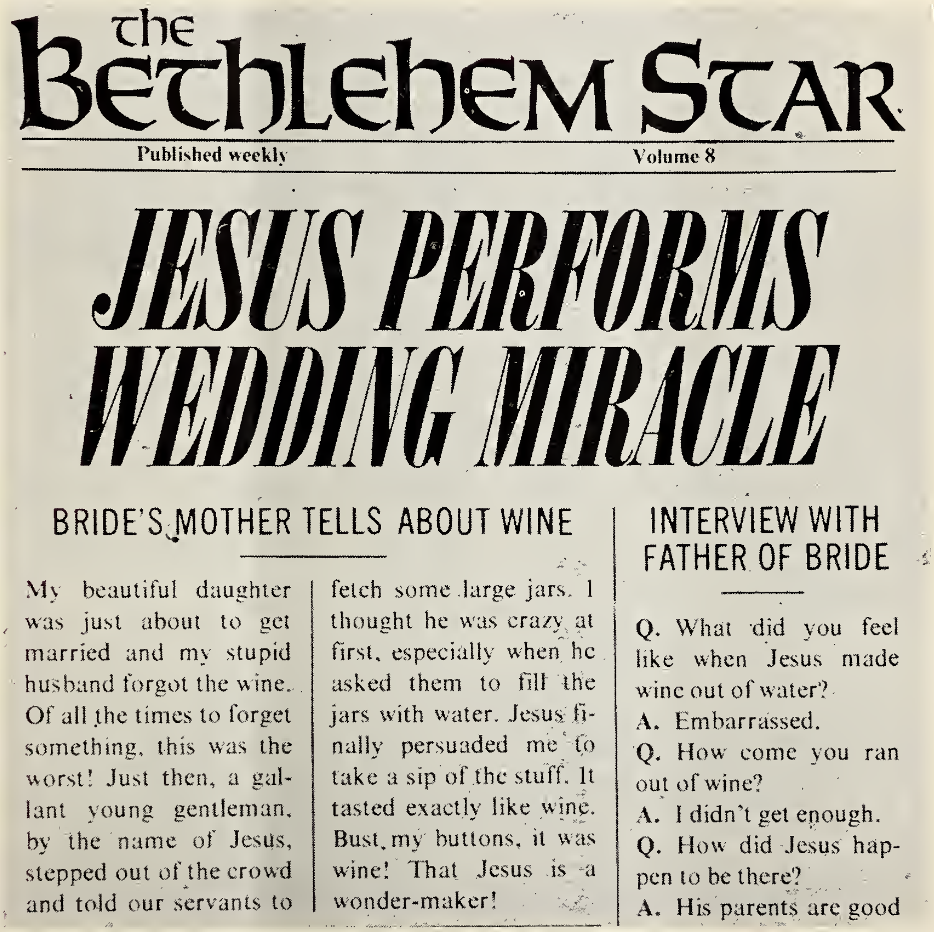
Even though this book deals with the subject that many of us have read time and again, there is a strong thread of credibility that made me reaffirm things I knew about children's life and learning but had neglected to incorporate into some of my recent encounters. Possibly, also, the recognition of the dilemma facing us in the crisis in the classroom gave even greater credence to Mr. Wakin's plea to adults to allow children to learn in their God-given way. He speaks in a precise way—probing, maybe accusing, but, happily also affirming.

Have we realized that a teaching method can be a shield between the teacher and the child? Do we understand that there is nothing disgraceful when "something goes wrong" in the classroom or home? How can we expect that nothing would ever go wrong in dealing with children? Children are able to discern whether we reject *them* or merely the wrong that happened.

We are reminded by the author and by statements from children themselves that learning comes to children. I was struck by the statement that "children learn to speak not because someone tells them how. They learn by their own effort. It's an incredible intellectual achievement. They do it without going to school where adults teach them how to do it."

In this small seventy-seven-page paperback there is a chapter that speaks concerning an aspect of child development often not included in books on childhood. Entitled "Beginning to believe," the chapter focuses on the role of parents and teachers in the religious growth of the small child. Here, again, is the insistent request to allow children to flourish in their own way most natural to them. The author pleads, "Even in the presence of God the child must remain a child." It seems as if Christ would agree that "there are two ways to take a child by the hand: to hold the hand and go along together, or to grab the hand and pull the child."

These two books will be added to the bibliography for helpful reading in the class "Children and the Christian faith" which I teach at the Mennonite Biblical Seminary in Elkhart, Indiana.



the
Bethlehem Star

Published weekly Volume 8

JESUS PERFORMS WEDDING MIRACLE

BRIDE'S MOTHER TELLS ABOUT WINE

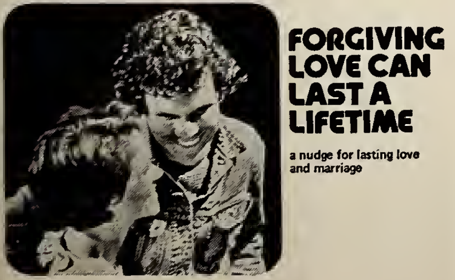
My beautiful daughter was just about to get married and my stupid husband forgot the wine. Of all the times to forget something, this was the worst! Just then, a gallant young gentleman, by the name of Jesus, stepped out of the crowd and told our servants to fetch some large jars. I thought he was crazy at first, especially when he asked them to fill the jars with water. Jesus finally persuaded me to take a sip of the stuff. It tasted exactly like wine. Bust, my buttons, it was wine! That Jesus is a wonder-maker!

INTERVIEW WITH FATHER OF BRIDE

Q. What did you feel like when Jesus made wine out of water?
A. Embarrassed.
Q. How come you ran out of wine?
A. I didn't get enough.
Q. How did Jesus happen to be there?
A. His parents are good

Gospel of John comes alive for fifth graders

No, this isn't the front page of a first-century publication. It's the creation of a fifth-grade Sunday school class in Navesink, New Jersey. The class has reconstructed the life of Jesus in the form of newspaper stories. Class members have successfully managed to "interview" everyone from Mary and the shepherds to Lazarus and Pontius Pilate.



FORGIVING LOVE CAN LAST A LIFETIME

a nudge for lasting love and marriage

Jesus relates to structures

David Schroeder

Read 1 Corinthians 7:17-24; Colossians 3:18—4:1; 1 Peter 2:13-17

It is interesting how often we talk about the structures of society that cause poverty, injustice, and war but which go unabated, and then end with a simple exhortation to be more loving, and to care and share more freely.

How do we build the bridge so that our caring and sharing will actually reach the poor and the rejected?

Our minds are troubled. So I give away all that I have! How will it help the poor? Will not the rich get what I give? We know the structures well enough to know that they are not overcome with pure motivation and good intentions alone.

Somehow we omit the bridge between our own salvation (liberation from materialism) and the way in which that liberation is also to redeem the structures of society. Our view of salvation so often stops with the individual. But in truth, the whole creation is waiting for that salvation to extend to the structures of society and to all that God has made.

It would be helpful to consider some basic framework within which to understand this aspect of God's saving work.

Structures created by God

1. The structures of society are seen as created of God and as serving his purposes. We see this in the creation of the structure or institution of the family. God created us male and female; he created us for each other and set us as companions to each other. It is a basic structure of society.

We also see it in Jesus' recognition of the institution of government. This too is a structure. The Zealots could not win Jesus to simply defy the authority of Rome. Paul makes it more explicit in saying, "There is no authority except from God and those that exist have been instituted of God" (Rom. 13:1).

God is a God of order. He creates order out of chaos. He is still at work in the world, creating structures that bring order out of chaos. He is at work in the world creating structures along which the grace of God can flow to people.

If you give away your money to the poor, what good is it unless you create structures that will actually get it to the poor in such a way that it is more helpful than harmful?

2. The structures are not in themselves good or evil, but they are intended of God to serve humanity. And even now after every such creation of a new structure God says, "And it is good."

The structures facilitate the flow of grace, the expression of love and concern, the execution of justice, and the distribution of material goods. Destroy all structures and you destroy the possibilities for the easy expression of these graces.

The structures of family, government, economics, justice, education, etc., preserve and protect the people and prevent one and all from being destroyed by our inhumanity to each other.

Today the structures of society are more and more created to serve us and to meet our varied needs. Government is no longer simply a military might protecting its borders, but a vast network of structures designed for our benefit.

3. The structures have been affected by our sin. The structures, neutral in themselves, do not always work toward good. They are often made to work toward evil. Because of our sin the struc-

tures are taken captive for evil. They too need to be redeemed for good.

Any structure, even one related to the church, can be taken captive for evil. It can with time become dysfunctional.

Because we are sinful we twist the structures so that they begin to serve evil ends. Look at what we have done with the structures of democratic governments. The structures have been twisted out of shape to where we no longer know how they can be redeemed to serve their intended purpose.

The economic system is not evil in itself, but once we begin to hire lawyers to see how we can profit at the expense of others without breaking the law, then the system is being taken captive for evil.

You and I create structures in order to do good, to serve our fellow human beings. These structures are created to serve good ends. With time, however, our weakness and selfishness makes them serve other ends as well.

We are always at work creating structures. We can create them to serve or to exploit people, individually, as groups, and as nations. Christians are called to be the salt of the earth. Christians are to be co-creators with God in the world, helping God to call forth structures that will liberate people from bondage, that will free people to serve the living God. Christians are called to help bring redemption to the world so that all creation may know the saving power of God.

Jesus and structures

Jesus accepted structures as given of God. He did not join the Zealots in their attempts to undermine the Roman authority. He accepted the religious institutions of Israel and made the pilgrimages to Jerusalem for the various feasts and festivals. Jesus accepted the educational structure of the synagogue and temple worship and participated freely in them. He accepted the tradition of Israel.

But Jesus also broke with the structures where they had become dysfunctional. He taught at age thirty rather than at forty. He taught even though he had not received formal training himself. He chose his own students whereas usually the students chose their teacher.

Jesus did not cringe before Pilate. He indicated to Pilate that he would have no power over him unless it were given him of God. Jesus overthrew the tables of the money-changers in the temple area because they were using for their own ends a structure designed to help foreign Jews.

The basic structures in Israel pertained to the law. Jesus said he had come to fulfill the law. But he was quick to speak up where the law was used against humanity rather than for humanity (e.g., Sabbath law).

To break with the structures can be costly. It can cause suffering and death. The people did not hesitate to call for Jesus' death when he called the structures of their society into question.

Jesus also created new structures. He called to himself the Twelve, began a new teaching program, and called for new and proper relations to the poor, publicans, sinners, and women.

Jesus called for new relations to slaves, Greeks, and Samaritans. He called for a new entity, the church. The church was to be his visible body on earth. Through this his body the Holy Spirit is active in the world today. Through this body he is creating new structures so that his grace, mercy, and love may flow forth to all people.

The early church and structures

Paul and the apostles saw structures as created of God for our good. Witness Paul's attitude to the state (Rom. 13:1f.).

Paul also realized that sin was at work. He saw that principalities and powers were, in fact, binding men and women so that they were no longer free to serve the living God.

Yet Paul proclaimed the gospel that in Christ we had been set free from all principalities and powers. Through the work of Christ the captives had been set free; in him all the powers had been dethroned. In Christ was salvation full and free! This was the good news for all people. Not even the powers of death would be able to hold those who trusted in him who rose from the dead.

Paul also understood Jesus' command to be in the world, though not of the world, to be salt and light in the world. How? By being Christian in the world. In *being* there is no dichotomy. It includes what we say and what we do.

The early church's strategy was: *Be* Christian in the structures of society. By living in the structures as Christians they accepted those aspects of structure furthering man's good, but also rejected or broke with those aspects of structure binding man to works of evil. Thus the Christians did not only proclaim salvation, but also brought salvation in a concrete way to the world about them.

Fifth in a series of six articles

Contents

The truth according to Pogo 66
Equal opportunity to serve 68
News 70
Letters 74
Are we sleeping through a classroom crisis? 76
Jesus relates to structures 78
Reflections on Christian education 80

CONTRIBUTORS

The staff and some commission members of the Commission on Education have helped plan and prepare this week's issue. Frank Ward is the commission's executive secretary, Herta Funk is its director of adult education and women's concerns, and John W. Gaeddert (Box 186, North Newton, Kans. 67117) chairs the board.

CREDITS

Cover, David S. Strickler; 66, RNS; 67, Verlag Horst Deike, Werner H. Mueller; 70, Mark Tjelmeland, MCC; 72, John Lei, RNS; 76, Masters Agency, Box 655, Capitola, Calif. 95010; 77, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVerne Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

Reflections on Christian education

John W. Gaeddert

I REMEMBER a preschool Sunday school teacher who told Bible stories very well so that I identified with the persons in the Bible and with the teacher. We apparently memorized Bible verses, because I still have the Bible I received for attendance and knowing the verses.

Christian education is having models and being models—human channels of communication to reach an ever-widening group of children and adults with love, truth, and faith.

I remember at home that Saturday night was preparation time for Sunday, all the way from studying the lessons to shining shoes.

Christian education is to have an awareness and an expectation so that meaning can be found in that which God means for us to learn.

I remember swiping watermelons from our neighbor's patch and getting found out because I hadn't washed the juice marks off my arms . . . and father taking us to the neighbor to tell him what we had done and to make it right with him.

Christian education is the Bible confronting us in our humanity and opening to us the secret of how we can be at one with God and others.

I remember being at camp and one of the leaders asking me in the course of our conversation whether I'd ever thought of entering a church vocation.

Christian education is to help each discover and respond to God's Holy Spirit so that all can have a meaningful understanding of themselves in the world.

I remember having some of my Sunday school theology challenged in college and how that thinking-through process was painful and good.

Christian education is seeing for yourself, believing with your own soul, knowing with your own mind, choosing with your own free action, so that faith and obedience are your own.

I remember when our Sunday school class decided to do some fall window-washing for several of the older persons in our community.

Christian education is being real in our relationships and responses to others. It is aliveness to truth and to the problems of life with which truth confronts us.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:06 FEBRUARY 11, 1975

The Year of Jubilee

David Habegger

Reconciling, returning, reviving, redeeming, releasing. These are the descriptive words of the Year of Jubilee. But they are more than words. They are practical handles to make salvation a reality. They are offered to us by God as a way of coming to terms with life situations that have us bound.

Who needs these words? Those who sense a loss of purpose in life. Those who are isolated or alienated from other persons with no continuing experience of warmth and acceptance in community, and those who feel helpless in the face of the overwhelming world problems of poverty, inflation, militarism, and the energy crisis.

The 1975 Year of Jubilee proclaimed by the General Conference gives us the time and the incentive to work on these conditions. The prescriptions for this year are a way of talking and experiencing the good news of love and justice. It is a proclamation to set persons free to begin working at the concern that is most deeply felt.

Leviticus 25 sets forth the proposition that every fiftieth year should be a Year of Jubilee. Every seventh year was to be a sabbatical year. After seven cycles of seven years there was to be a special Sabbath year called the Year of Jubilee. This was the year in which the leaders were to "proclaim liberation in the land for all its inhabitants."

The prophet of Isaiah 61:1-4 proclaimed a "year of the Lord's favor" which had the basic elements of the Year of Jubilee. Jesus read this Scripture when he began his ministry in the synagogue in Nazareth. He called for Jubilee living and said the pattern was being fulfilled in his life. So according to Jesus and the early church, life in the kingdom of God is to be a fulfillment of the definitions found in Leviticus 25. Jesus was the model and called persons to follow him in liberated living.

This year marks the 450th anniversary of the start of the Anabaptist movement. So we are in the ninth Jubilee Year. Therefore the leaders of the church have called us to the kind of life that would be in keeping with such a year. We can do this by examining the possibilities that are presented to us in the definitions of the Jubilee.

Reconciliation

The first emphasis of the Jubilee Year is that of reconciliation. For the Hebrews the Year of Jubilee was to be inaugurated on the Day of Atonement with a gathering call from the ram's horn. On this most sacred day the people were to come together as a community of faith, confess their sins, and have the high priest offer a sacrifice before God. Here they were reminded of how God had been their deliverer in the past and how they were to be God's people in the present. They were called to stand before God in penitence so that they could be free to stand with their sisters and brothers in true community.

Jesus pointed out that it is meaningless to come to the altar with a sacrifice if we have not taken steps to be reconciled with the person from whom we are alienated. The relationship to God is not to be separated from the relationship with members of the church and community. If we want a sense of forgiveness and wholeness, it will be given when we come before God with our brother or sister.

Reconciliation can take place anytime. But it is helpful to have a day designated on which the whole church is called to this experience. For the Hebrews it was the Day of Atonement. For us as Christians the commemoration of Jesus' death on Good Friday can be such an occasion. After honest confrontation with our failings, we are prepared to meet together at the communion table.

A significant feature of the Year of Jubilee was that the Hebrew people were to give themselves to a study of the Law (Deut. 31:9-13). Here is encouragement to us as a church to gather in Bible study to learn to know what it means to "do justice, love kindness, and walk humbly with God" (Mic. 6:8). As we bring together the revelation from the past and the problems of today, the Spirit of God will guide us into new possibilities for tomorrow.

Returning home

A second emphasis of the Year of Jubilee, and a primary one, was the return home. For the Hebrews this was a literal activity. Each family was to return to the land they had inherited and they were to receive it back from the person to whom it had been sold. Land was never to be sold permanently. Any sale was no more than a kind of lease until the Year of Jubilee. It appears that the purpose of this instruction was to keep land ownership equalized. It was to prevent persons who were fortunate in business from amassing large acreages.

Undergirding the above activity was the emphasis that the land belonged to God (Lev. 25:23). The people were stewards of the land that was distributed to them. Both of these definitions hold potential for us who have had a love for the land and for the occupation of farming. It is wrong for us to use land as accumulating wealth and thus deprive others of the possibility of holding title to the land they farm. If we take seriously our doctrine of the church and the emphasis upon stewardship, we will seek ways of making land available to youth who want to go into farming and to share land with those who do not own enough to make an adequate living.

But more important than the material goods we might inherit is the spiritual inheritance we have been given. The Jubilee Year calls us to return to that inheritance and to see the meaning and value of it. The Anabaptist vision of the church as a fellowship of believers and the concept of life in the world as discipleship are God's gifts to us.

The concept of the church as a fellowship of persons committed to the way of life Jesus presented is the solution to much of the alienation and purposelessness that people experience. By this vision we are encouraged to be open to each other and open to persons who are longing to enter the community that God has prepared in Christ. The failure of the church is due to the people within not experiencing the liberation that is offered. Where persons are forgiving and accepting, it is because they know themselves to be forgiven and accepted by both God and man. The Jubilee call is: Come home! Come back to the community of faith and love! Return to the heritage God has given you!

Revive the land

The third prescription was for the land to lie fallow for the full year. There are two concerns behind this requirement. As land lies fallow it is rejuvenated and produces better. This is an ecological concern. The second is that the owners are freed from the labor of tilling the soil and are set free for new possibilities. This is human ecology.

The word *ecology* was almost unknown a decade ago. Today we are much more aware of the need to use our natural resources wisely. The population of the earth has been growing so rapidly that famine is becoming a common experience among thousands of people. This, along with the energy crisis, is bringing us to the realization that we cannot continue the wasteful use of the limited resources of our planet. We in North America are particularly in need of the message of Jubilee.

As Christians who have the word that God loves all mankind, we are in a good position to carry through the concerns for right use of earth's resources. Sadly enough our practice has not been in line with our beliefs. We eat too much, waste too much natural energy, and support with our tax dollars programs that are extremely detrimental to the welfare of the world. We cannot atone for the wrong by pointing to the good we have done both through the church and the nation. When 5 percent of the world's population consumes 40 percent of the natural resources, we are under judgment. But we can work for a healing of the earth by supporting those programs that share our wealth and that assist other countries in the development of their potential.

We may begin to be more effective in our ecological concerns if we give some attention to our own personal situation. A number of years ago when Dwight D. Eisenhower was president of the United States he said he was so busy giving time to problems demanding immediate attention that he did not have time to focus on the more important long-range issues. This is too often our plight. Once when Jesus was visiting with Mary and Martha he told Martha that she was too busy with many things when only one thing was necessary. Mary had chosen the better part by sitting and talking with Jesus. The Year of Jubilee is given to us to reassess our priorities. We should encourage each other to consider ways of doing this.

A group of medical doctors have so arranged their activities that every year one of the group is set free to engage in some special service. Here is a model others can adopt. It should not be difficult for farmers to follow it. Along with such proposals we should also consider small possibilities. Within our congregations we can find ways of setting each other free for short periods of time: a few weeks, a few days, or even a few hours. Volunteering to baby-sit with a family's children for an evening, particularly those with special problems such as the handicapped, would be helpful. Inviting persons with inadequate transportation or finances for an outing or for a vacation would also be a great experience. In all of these activities we can experience the liberation of the Jubilee.

Redemption of slaves

During the Year of Jubilee all slaves were to be redeemed or released. The Prophet Isaiah said that the Lord had anointed him "to proclaim liberty to the captives and the opening of the prison to those who are bound." Frequently these verses have been interpreted to mean spiritual bondage. It is indeed important to help those who are in bondage to sin and despair to find release. But these verses were also meant to be taken literally. Kagawa of Japan once said that liberty to the captives meant physical emancipation, and the opening of prisons meant political emancipation. He was well acquainted with persons who were in prison and he worked for their liberation.

The reasoning behind this provision in Leviticus 25 is that the Hebrew people as liberated slaves ought to be particularly sympathetic to all those who were experiencing slavery. Reference is made to the fact that God had liberated them from Egypt (25:42). Thus it was God's intention that they should be free people helping to set others free.

We could point to the need for liberation for those who have been enslaved by institutions, cultural patterns, social status, or sinful habits. But we would likely forget those who have been imprisoned by their fellowmen. Prisons are cruel punishment, and their history has shown that they do not rehabilitate. All too often we do not consider those who are in prison part of us. We do not count them our brothers and sisters. And we do not know that we are also imprisoned by our support of the prison system. Only the recognition that we need forgiveness for our sins will place us in a position to helps others become truly free.

Release of debts

The fifth prescription was the repayment and release of debts. Here the concept of community was put into very practical application. Those with monetary resources were to assist their relatives to become debt free during the Jubilee. Those who were not able to marshal resources to become free of debt were to be forgiven their debt. Jesus told a parable about a man who was forgiven a large debt but then demanded payment in turn from another debtor who owed only a small amount. The injustice was fully appreciated.

It has been suggested that the way one uses money is the truest test of faith. Jesus spoke more about material possessions than any other subject. It appears that we fail here more than in any other area. Jubilee calls us to be free from our bondage to wealth by helping to free those who are in bondage to poverty. Many of us feel guilty about the way we use our financial resources. During this year we need to begin being open to the others within the church about good ways of using the resources that we have been able to accumulate.

One practical suggestion was given by a woman. She suggested that we eat one simple meal a week and give the money to some needy program. She estimated that the average family could save two dollars a week in this way. In a year's time we would have a hundred extra dollars to contribute to some poverty program. In addition she suggested that if we refrained from eating out as frequently, we could probably contribute another hundred dollars. All this assumes that we are giving at least a tithe.

Besides the possibility of giving money directly to places of need or to institutions that provide resources in terms of persons and ideas, we can also make long-range provisions by making wills that reflect the standards of the kingdom. Our goal should not be to make our children wealthy. The concern of God for all persons needs to be our concern. It is because the poor are always with us that we are to be perennially concerned about their needs (Deut. 15:11).

Jubilee 1975 is an opportunity to join with others in the General Conference to recommit ourselves to freedom, liberation, and redemption. The Spirit of God seeks to anoint sensitive persons who are willing to bind up the brokenhearted, proclaim liberty to the captives, open the prisons to those who are bound, and to proclaim the year of the Lord's release.

For Jane Wipf winning isn't everything

Mike Freeman

In today's competition-oriented, win-at-all-costs society, Jane Wipf of Freeman, South Dakota, is definitely a nonconformist.

Jane is the two-time United States cross-country champion. But unlike most champs, who would eagerly be awaiting a shot at a third title, Jane is leaving the national race.

"It's no longer that important for me to win," she explained. "I'll compete in high school track, but as far as national meets go, I plan to avoid them. I just don't want to get into it anymore.

"The first year I won, it was really a shock, because I didn't expect even to place. I was really surprised and it was really a thrill. The most thrilling part, though, was when I came home and the way everyone treated me and the response of the community. That was the best part of it all. But this year, to be perfectly honest, it wasn't that much of a thrill. I guess it was partially because some of my ideas about competition had been influenced and were changing. It was a surprise to win because I hadn't expected to, but it wasn't a shock. It wasn't important to me to win. It just didn't mean as much."

Jane's attendance last summer at the General Conference sessions in St. Catharines, Ontario, at which she represented the Bethany Mennonite Church's youth organization, and her own philosophy were major factors in her decision.

"The speakers (at General Conference) talked a lot about competition, and that made me think about it. They said that, in competition, if you're a winner somebody has to lose, because you can't win if you haven't beaten somebody. So by winning, somebody is losing some feeling of self-worth.

"Everyone likes to win, and it gives you some sort of an identity. But I think I've won enough to where I don't feel any need to win anymore. It doesn't give me any great thrill anymore to win. I'd just as soon see somebody else win,

Jane Wipf of Freeman, South Dakota, finds enjoyment in many other activities besides running. Baking is one of her hobbies. She also excels in music, which earned her all-state honors.

someone who needs the experience of winning, to give them more of a feeling of worthiness. I don't need that anymore because I've had enough self-satisfaction."

The Freeman Chamber of Commerce helped pay Jane's transportation fees to the championship in Raleigh, North Carolina. Although she was grateful for the gift, there were some misgivings about it, also.

"That's a lot of money, and I'd rather see that money go for someone who needs it, because I still don't see what good it did for me to go. I got a medal and some recognition, neither of which I need in the least. But I know the money wouldn't have gone somewhere it was really needed anyway. But I wish it would have gone to some purpose that required it more."

Jane's career, or rather hobby, began at the age of thirteen. Today she runs at least five miles a day for recreation, eight to ten when in training for a big event.

Her chief benefactor has been a person who has helped other young athletes get started, Neysa Villa.

"I always liked to run, and what got me competing was Neysa Villa, because she always took kids to track meets in Sioux Falls. So Neysa is really the one that got me started on it. I'm sure that I wouldn't have gone anywhere if it hadn't been for all of her efforts. I really owe a lot to her."

There have been others, too, that have helped Jane up the ladder of success.

"There's girls' track at school with Don and Leverne Diede, and they helped me get started, too.

"I went to two summer running camps in Brookings, and there Jay Dirksen (SDSU track and cross-country coach) and Rich Greeno (head track mentor at Sioux Falls Lincoln) taught me about everything I know about physiology, all about your body and how to improve it. They taught me everything I know about running and training."

But what does the future hold for Jane Wipf's athletic endeavors?

"All I want to do in the future is just run for fun. I don't work out to improve myself; I just do it because I want to. All I want to do in the future, as far as running goes, is just to do enough of it to keep in shape and do it when I want to do it. But as far as competition goes, I don't have any big plans for the future.

"I compete because I run. I don't run because I want to compete."

Perhaps that one sentence sums up a way of thinking that is contradictory, yet refreshing to today's athletic reasoning.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

After MCC's self-study: Business as usual

Larry Kehler

A report and an interpretation of its 1975 annual meeting

The Mennonite Central Committee held its annual meeting in Canada for only the second itme in its fifty-five year history January 16-18, but the change in venue didn't alter the agenda much. The committee still spent almost as much time talking about the U.S. matters as it did about MCC's international program.

Manitoba's Mennonites are strong supporters of MCC, and those who attended the daytime business meetings and the public evening sessions at the Portage Ave. Mennonite Brethren Church in Winnipeg echoed their confidence in this inter-Mennonite organization. But among some of the participants there was a quiet undertow of concern which wondered why there was so little evidence that the issues which were raised at MCC's self-study consultation in Chicago just fourteen months ago had been heard. At that meeting it was pointed out that some Canadian Mennonites are becoming increasingly frustrated because they can't relate to American Mennonites on an equal basis through a parallel organization. They urged the formation of a separate MCC in the United States to which MCC (Canada) could relate as an equal, rather than as a junior partner.

Canadian Mennonites, who make up 25 percent of the MCC membership and who provided it with 35 percent of its volunteers and 34 percent of its cash donations last year, still make up only one-quarter of the board of directors and the executive committee. There is still no one from the heavy Mennonite concentration in western Canada on the powerful executive committee, even though two excellent candidates were presented by the nominating committee this year. All four members-at-large elected by the board are from the U.S., again despite the fact that several strong Canadians were nominated.

There was little carping at the meeting about the U.S. domination. Some joshed about the elephant-mouse relationship. One member reminded the board that they had again spent all afternoon talking about a U.S. problem. And Canadian board members smiled but offered no rejoinders when some U.S. representatives talked about the nationalistic winds that seemed suddenly to be blowing north of the border.

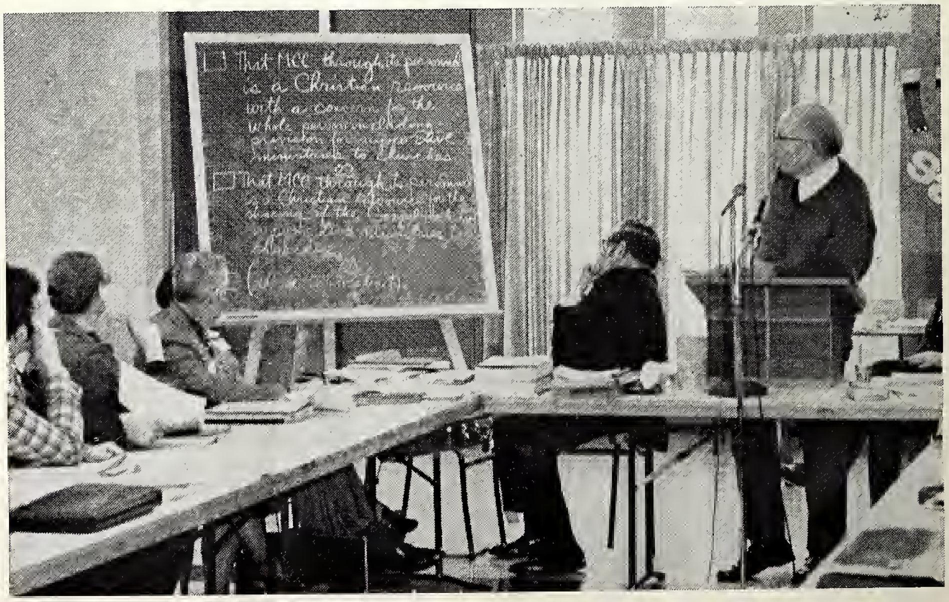
The structure review committee, which MCC appointed a year ago to look at some of the concerns raised at the self-study consultation, reported back to this year's meeting with the following comment: "The structure review committee . . . recognizes that an MCC (U.S.) should logically emerge out of a need for such a structure on the part of the U.S. constituency. At the present time such a need is not felt and therefore there are no recommendations concerning the formation of an MCC (U.S.)."

The board, which spent most of the first day of the annual meeting discussing the committee's report, didn't agree unanimously with the review committee. Harold Bauman, Goshen, Indiana, stated that the committee's statement did not reflect his thinking. "I see a need for an MCC (U.S.), and I hope the Canadians will be patient with us as we move in this direction," he said. There was no move, however, to amend the committee's stated view.

What was interpreted by some as a move toward the eventual formation of a United States MCC was the establishment of a Department of U.S. Ministries, which for the time being will function primarily in the area of inter-Mennonite voluntary service. The recommendation on the new department was the outgrowth of a special consultation on VS held last autumn.

Robert Kreider, who headed the MCC's self-study process, deadpanned that this suggested intermediate step toward a solution might be called an "interim ethic."

The structure review committee also recommended some changes in MCC's bylaws. Not all its proposals were accepted, but among those which were adopted were the following: membership on the executive committee will be increased from eight to nine, with a minimum of three coming from Canada. Representation on the board will henceforth be permitted from groupings of congregations other than conferences. This will enable



From left, Peter Peters, Helen Alderfer, Roy Sider, and William Snyder reflect on an expanded statement of MCC's purpose. Robert Kreider, standing, was director of MCC's self-study.

regional groups, such as the new West Coast MCC in the United States, to hold full-fledged membership.

These bylaw changes now must be presented to the member conferences for ratification. If they raise no objections, the changes will go into effect at next year's annual meeting.

A proposal outlining the principles of organization for the West Coast Mennonite Central Committee was accepted by the board. This regional grouping, which was represented by Robert Friesen, will include the Mennonite churches in Arizona, California, Idaho, Nevada, Oregon, Utah, and Washington. Its formation has been cleared with the conferences who have congregations in these states. This new organization will be closely watched, some said, because it might well serve as a model for regional MCCs in other parts of the country.

If Canadians feel underrepresented and unheard, women have good reason to feel even more so. Only two of the thirty-three members of the board are women, both of them members-at-large. They are Helen Alderfer of Scottdale, Pennsylvania, and Marie Wiens of Hillsboro, Kansas.

Dorothy Yoder Nyce of Goshen, Indiana, was invited to make a major presentation to the board this year on women's role in MCC and other church-related work. She made a strong plea for a greater degree of cooperative effort by women and men together and for more flexibility in church organizations to permit both husbands and wives to become involved in assignments and at the same time to give more attention to their families.

"More part-time vocation arrangements will need to evolve," said Ms. Nyce, "particularly for married men and women."

The committee moved to encourage MCC to review its employment practices and to provide increasing opportunities for women in leadership.

The MCC's heralded 1974 resolution on the world food crisis was followed up this year with a statement on the continuing problem of hunger. Among the main items in this year's resolution were the following projections:

—Appeal to U.S. and Canadian policymakers to increase participation in food development programs and at the same time reduce military expenditures, for increasingly the peace of the world rests on the hungry having opportunity to be fed. Food aid should not be used as a political tool, but it should be given on a humanitarian basis where needed most.

—Plan for from five to ten regional conferences in Canada and the United States for the purpose of creating greater awareness of the world food crisis on the local level.

It was suggested by Len Siemens, a board member who teaches on the faculty of agriculture at the University of Manitoba, that MCC get involved not only at the level of food production but in helping countries to conserve and distribute food supplies that are already available. He noted that some countries lose a third or more of their harvested crops through contamination, losses to rodents and thieves, and other causes. A modern day Joseph is needed. The MCC staff indicated that some such activities have already been undertaken, but it will look into possible ways of doing more in this area.

The overseas area reports and projections were divided into four geographical areas. A sampling of a few of their key goals follow:

Malawi, Africa. "Malawi probably needs teachers as badly as any other country in Africa," reported Vern Preheim, Africa director. "Since we did not have enough teachers in 1974 to send any to Malawi, we will give it high priority this year."

South Vietnam. "We have informed the Provisional Revolutionary Government that we are willing to provide equipment and supplies costing $25,000 for a village or medical clinic in a particular location to be negotiated with them," said Mr. Miller.

North Vietnam. "MCC (is) purchasing and shipping the equipment and school desks for the school reconstruction project at Bac Giang in early 1975. We also plan to purchase up to $15,000 worth of equipment for a clinic in Bac Giang," reported Mr. Miller. "In the spring it is planned that a delegation of three persons from MCC will visit North Vietnam to see how these projects are progressing and to discuss new project possibilities."

Bolivia. "The program in Bolivia," reported Edgar Stoesz, Latin America director, "will continue to concentrate on four areas: agriculture, colonization, health, and education. . . . This coming year forty to fifty volunteers will be involved in project work."

Amazonia, Brazil. "Our plans," reported Mr. Stoesz, "are to assign four to six people to work with selected Indian tribes cooperatively with Wycliffe Bible Translators concentrating especially on food production, health, and community development."

Paraguay. "Every effort will be made to remain in good communications with the Mennonite churches and their institutions in Paraguay and support them with finances, personnel, and otherwise as needed," said Mr. Stoesz.

Germany. Peter J. Dyck, Europe-North Africa director, stated that one of the goals in his area is "to give every possible assistance to the more than 1,500 Mennonite immigrants from Russia to Germany."

MCC's total cash contributions from churches and individuals in 1974 amounted to $3,928,753. This was up over 30 percent from donations in 1973.

Its budget for 1975 has been set at approximately the same level as its income last year, but William T. Snyder, the executive secretary-treasurer, commented that the early indications are that the executive committee may be able to make an upward revision in the budget in midyear because funds are coming in strongly.

If money is coming in well for MCC, its personnel are in a crisis situation, according to Mr. Snyder. The number of people in service has fallen from 772 in 1970 to 701 last year, and a further major drop is in the offing for 1975.

MCC's elected leadership will remain the same during the coming year. All members of the executive committee were reelected. They are H. Ernest Bennett, chairperson; Elmer Neufeld, vice-chairperson; Roy Sider, recording secretary; and Helen Alderfer, Atlee Beechy, H. H. Dick, Newton Gingrich, and Lawrence Hart.

William T. Snyder was reappointed as executive secretary-treasurer for a two-year term, part of which will be a one-year sabbatical, starting in June 1975. Paul Longacre, the assistant executive secretary, will be acting executive secretary during Mr. Snyder's absence.

The Cedar Hills Mennonite Church of Surrey, British Columbia, needs a full-time pastor. Duties are to commence in midsummer. If the Lord leads you to serve, please contact the church chairman or pay us a visit personally. For more information please write to:

C. I. Friesen
%Cedar Hills Mennonite Church
12246-100 Ave.
Surrey, B.C. V3V 2X1

Eleven groups at inter-Mennonite assembly

The second all-Canada consultation on inter-Mennonite cooperation, held in the Ottawa St. Mennonite Brethren Church in Kitchener, Ontario, January 8-10, began slowly but soon picked up intensity as the 150 representatives from eleven Mennonite and Brethren in Christ groups got to know and appreciate each other.

Sparking the most intense discussion was the nature of witness to the native people, particularly Indians. The sometimes emotional but highly enlightening dialog followed a paper by Menno Wiebe, MCC (Canada) native ministries director, in which he gave the present challenge of the church as being "how to generate action that will pull high-flying Christian ideals of servanthood to become incarnated into the earthly reality of the native dilemma."

Mr. Wiebe presented a plea for compassion for the Indian and challenged that in its ministry, the church must "lend an ear, understand the 'otherness' of the people, and appreciate them as Indians, not as potential whites."

Several delegates illustrated from their own experiences to what extent Canadian society is permeated by anti-Indian feelings and emotions. Said one, "We hate native peoplehood—and we don't admit it. It is time we repent."

In his paper on practical discipleship, Henry Poettcker of Winnipeg traced the biblical basis of discipleship and then went on to enumerate some contemporary issues of obedience confronting the church.

Specific areas in which obedience is called for in today's world, he said, are in the ties to political systems, the witness for peace, use of economic advantage, mutual aid, wages and salaries (especially ministers' salaries), church polity, family life, and evangelism.

For Ben W. Sawatsky of Winnipeg, who was one of two formal respondents, Mr. Poettcker was too strong on the "doing" disciple.

"Practical discipleship," said Mr. Sawatsky, "is simply an expression of an inward relationship." He went on to say that "many of us find the spiritual impact that goes along with our physical relief (through MCC) is not what we would like it to be."

Hugo Jantz, on the other hand, was appreciative, especially of Mr. Poettcker's statement that for the Anabaptists "obedience was the test for a correct hermeneutic."

Asked Mr. Jantz, who is a pastor in Winnipeg, "Would it be a part of discipleship for the Mennonite and Brethren in Christ churches of North America to free our best minds—(those) who have made it their life's work to study agriculture, biology, economics, and political science—so that together with our best theologians, missionaries, and Bible scholars they might find out what 'seems good to the Spirit and to us' with regard to world population, world hunger, and world evangelization?"

In a paper, "The church and the political process," John Lapp of Goshen, Indiana, said today's dilemma is "to discover a way of living the truth in the midst of a politicized environment."

Four principles helpful to doing this, he said, are (a) confession of Jesus as Lord; (b) realizing that the political process lies under the judgment of God and that this process is especially susceptible to demonic domination; (c) remember that the church is not called to dominate or abdicate from the political order, but to be a witness of the rule of God; and (d) affirm that the place for Christians to discern the will of God on political issues is in the midst of congregational discussion.

Mr. Lapp suggested that one reason for controversy in the Mennonite brotherhood and sisterhood is "that we haven't been self-conscious politically. We have nonresistance as a doctrine and an ethic but not as an alternative approach to politics itself."

Respondents to the Lapp paper included Walter Klaassen and John Redekop of Waterloo and Bill Janzen, first director of the MCC (Canada) Ottawa office.

Mr. Klaassen warned that "it will be more difficult to be human within a large technological system" and that "the church must remain very important as a place of counsel and nourishment."

John Redekop chided Mr. Lapp for minimizing the positive activity of the state. He spoke strong positive sentiment for contemporary democratic governments, especially in Canada.

"Our government is no longer operated by Nero, and democracy is a totally different system than the one Jesus spoke against," he said.

Reg Toews, MCC (Canada) director of voluntary service, presented a detailed picture of existing VS efforts of Canadian denominations and the relationship of these to U.S. counterparts in conferences and MCC.

There was strong affirmation to expand the program and also some strong voices calling for integration of all recruiting in Canada. However, a number of delegates felt strongly that the conferences should still be free to run their own VS programs.

The gathering concluded Friday morning with a session spent on discussing the role of MCC (Canada). Many words of encouragement were spoken, urging the Canadian organization to move ahead aggressively.

There were also some words of caution. Evangelical Mennonite Conference delegates from Manitoba presented a prepared "statement of concern" that cautioned about involvement with Indians, the Ottawa office, peace committee activities, theological leadership by MCC, and personnel recruitment.

The first such consultation was called by MCC (Canada) in 1973. Conferences each appointed an allotted number of representatives. The agenda was drawn up by conference leaders. It was agreed at this year's meeting to hold an annual moderators and secretaries meeting and to hold a larger inter-Mennonite assembly at least once every three years. *Dave Kroeker*

OVERSEAS SERVICE OPPORTUNITY

The Commission on Overseas Mission urgently needs a person to teach missionary children of grades 4-8 at Hualien Christian School in Taiwan beginning in the summer of 1975. Interested persons should write or call:

Overseas Personnel Secretary
Box 347
Newton, Kansas 67114
(316) 283-5100

Words & deeds

The Kimbanguist Church of Zaire has established a three-year training school for rural catechists. Rather than being supported directly by the church, alumni will live off the products of their agricultural work and the raising of small livestock.

Youth from the Tabor Church near Newton, Kansas, participate in a hunger walk as one dimension of their peacemaking concern shown in the film.

Film director John Clayton, right, prepares to shoot a scene with Harry and Oliver Boulette for the Manigotogan sequence of the film If there be peace.

Peace film will be released by April

Peace is not just the absence of armed conflict. It is a way of life.

That is the message of *If there be peace,* a forty-two-minute color film produced by Mennonites and the Church of the Brethren in the U.S. and Canada.

The film, expected to be released by April 1, is a documentary of the way people in four communities live peace. In Manigotogan, Manitoba, nontreaty Indians and church workers have established a cooperative to provide economic stability and a community council to provide political responsibility.

In Denver, Colorado, Hispanic Americans and several churches work together on housing rehabilitation, Head Start programs, an alternative school, and a community newspaper.

In St. Louis, Missouri, Afro-Americans have started Jeff-Vander-Lou, which is creating community in the midst of a neighborhood everyone else thought was dead.

Near Goessel, Kansas, a rural, ethnic Mennonite congregation struggles with how their peacemaking can be active rather than passive.

"The film broadens our definition of peacemaking," said executive producer Harold Weaver of Elkhart, Indiana. "People are just as effectively destroyed by the existence of social or economic barriers as by a gun. The Christian has an imperative to be concerned about destructive forces that bear upon the lives of people wherever they are. There is no peace without community."

Sponsors of the film, which has been in process for the last two years, are the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church in Canada, Church of the Brethren, and Mennonite Central Committee's Peace Section.

Primary use of the film will probably be congregations of the sponsoring groups which will use it in peace education.

Shirley Heckman of the Church of the Brethren has written an accompanying leader's guide. A short play, "Peace is no option," written by Frank Ward of the General Conference Mennonite Church, is also available for use with the film.

After premieres in the communities where it was filmed, the movie will be distributed to conference offices in Elkhart, Indiana; Newton, Kansas; Elgin, Illinois; Winnipeg, Manitoba; Akron, Pennsylvania, and to provincial MCC offices. Rental fee will be $7.50 at most of these locations.

Giving to MCC (Canada) up

All twenty-eight members of the MCC (Canada) board were in attendance at the annual meeting in Kitchener, Ontario, January 10-11. Continuing in the spirit of inter-Mennonite goodwill established by the all-Canadian consultation just prior to the MCC meetings the board forged ahead with plans for expansion and increased programming.

The appointment of two new staff members was approved for 1975. It was agreed to hire a full-time peace and social concerns secretary and to appoint a full-time information service person.

Special impetus was given to this year's planning by the tremendous response in financial giving during 1974. Total giving increased about 60 percent over 1973.

Many conference groups experienced dramatic increases. Especially significant were the marked increases from the Brethren in Christ, Evangelical Mennonite Brethren, Evangelical Mennonite, Mennonite Brethren, Old Colony, and Waterloo-Markham churches.

Not quite so rewarding is the gradual decrease in qualified volunteers. A need for more personnel was emphasized throughout the meetings.

In other business, Siegfried Bartel of British Columbia was elected to the executive board replacing Helen Janzen of Winnipeg. The board also voted to sell its shares in Menno Travel Service and withdraw from that organization. Other discussion centered on reports by Bill Janzen of MCC's Ottawa office, and Menno Wiebe, native ministries secretary.

The peace and social concerns committee, formed one year ago, proposed a set of guiding principles and outlined its function, to "cultivate the Christian peace witness among other Christians at home and abroad through literature, discussion, and response to relevant issues." One more member, Dennis Giesbrecht, was elected to the committee.

The next annual meeting was set for January 16-17, 1976, in British Columbia. The meeting concluded Saturday afternoon, but delegates from Manitoba and Saskatchewan had no choice but to prolong their stay. Severe snowstorms closed down the airports in their home provinces until well into the next day. *Margaret Loewen Reimer*

Indian leaders strengthen council's role

The Mennonite Indian Leaders Council took steps at its annual meeting January 17-20 in Busby, Montana, to strengthen its role in the ongoing work of the Commission on Home Ministries' Indian ministries program.

The three officers were given three-year rather than one-year terms, and they will meet at least once a year in addition to the annual MILC meeting.

Elected to the executive committee were Sam Hart, Clinton, Oklahoma, chairperson; Joe Walks Along, Lame Deer, Montana, vice-chairperson; and Louise Johnson, Oraibi, Arizona, secretary. Mr. Hart, who served as chairperson last year, will serve two more years, and the other two will serve for three years.

The executive committee will maintain close interaction with Malcolm Wenger, CHM's secretary for Indian ministries.

The MILC meeting was spent in drawing up budget proposals for the conference's Indian ministries work in three areas of the United States and in making other recommendations to the Commission on Home Ministries' annual meeting February 11-13 in Newton, Kansas.

Among the recommendations were:

—a commitment to church growth in the coming year and a request that each local congregation study when and why church growth took place in the past.

—experimentation with at least two training courses of the extension seminary type for church leaders during the next year. The council preferred training in the Indian communities to formal training in non-Indian institutions. They were impressed with the extension seminary concept in Latin America, especially Honduras, and with the self-instructional materials being developed by Cook Christian Training School, an Indian-run institution in Arizona. The right to leadership has to be earned in the Indian community, the council members said, and those trained outside may not be accepted simply because of their educational background.

—investigation of new Indian ministries in urban areas. Denver and Minneapolis-St. Paul have already been studied, and the Northern Cheyenne churches were asked to investigate the needs in Billings, Montana. A proposal for new work will come to the next MILC meeting in October or November in Oraibi, Arizona.

—continuation of work on a new book of Cheyenne spiritual songs, containing both traditional translations and indigenous gospel songs.

—a request to Wycliffe Bible Translators to make a field check of the Cheyenne Scripture translations and to bring recommendations to the next MILC meeting on what needs to be done to make the translated Word most useful to the Cheyenne church.

—a request for both pastoral leadership and remodeling skills in the Birney, Montana, community.

The council spent considerable time discussing leadership patterns in Indian churches, but did not come to consensus that multiple unpaid leadership was *the* pattern. The council said either multiple leadership or full-time supported leadership may be needed, depending on the situation.

Paul Leatherman of the Mennonite Central Committee office offered MCC's help in hunger needs in Indian country, but the council said that in areas where the General Conference works, the main problem is growing unemployment.

A delegation of Vernon Lohrentz, Peter Ediger, Elbert Koontz, and Malcolm Wenger visited Oklahoma Indian churches the first week in February to investigate the leadership needs and programs with the churches there. Recommendations were to be made to CHM.

AFSC opens Montana office to deal with coal issue

The American Friends Service Committee has opened an office in Billings, Montana, headed by a member of the Northern Cheyenne tribe, to work for economic and cultural survival of northern plains native Americans.

The program, which continues a longtime Quaker concern for American Indians, is under the direction of Ralph Redfox of Busby, Montana, who holds a master's degree in sociology from the University of Nebraska.

The primary focus of the new office deals with strip mining and power plant development as these issues are intertwined with the overriding question of native American self-determination.

In addition to Mr. Redfox, Pam Coe of the AFSC's north central regional office in Des Moines, Iowa, is now working at Billings—concentrating on the problems of food and welfare.

The new program, to be facilitated by a system of community associates on seven reservations in the northern plains, will center at first on the Crow and Northern Cheyenne reservations near Billings.

"One of the basic things I think that will be worked out will be alternative programs of development that are sensitive to land and culture," said Ed Nakawatase, who is the AFSC's national representative for native American affairs. The program is a joint effort of the AFSC Pacific northwest and north central regions with input from the national community relations staff.

"Energy demands and profit pressures are combining to exploit native American mineral and water resources in the northern plains," Mr. Nakawatase said. "The struggle of American Indians for economic and cultural survival and self-determination has been waged always against desperately unequal odds, hampered by poverty, isolation, lack of services, and racial discrimination," he added.

Mr. Nakawatase pointed out that "Now there is a new coal-rush affecting Indian lands. Spurred by demands for more energy from urban centers as far away as Michigan and Washington State and by the imposition of pollution controls over present producing capacities, powerful combinations of power utilities, oil and coal companies, railroads and financial interests are converging on the low-sulfur coal deposits and water supply of the West."

Projected operations call for the use of enormous amounts of water in an area where water is scarce, barely enough for present agricultural, ranching, and human uses. Plans announced in a North Central Power Study by the U.S. Bureau of Reclamation in 1971 call for 50 percent of the water in the upper Great Plains.

Much of the coal of the northern Great Plains lies under Indian lands, particularly the Northern Cheyenne, Crow, and Fort Peck reservations of Montana and the Fort Berthold reservation of North Dakota.

"This is probably one of the critical issues of our time," said Mr. Nakawatase. "How do you deal with finite resources?"

Mr. Redfox has been engaged in a Northern Cheyenne research project on the impact of strip mining.

Central District looks at civil religion

"The underlying purpose of civil religion is to make religiously acceptable what the government does," said John A. Lapp, speaking in a recent seminar on "Civil religion: True and false patriotism." The meeting, sponsored by Region IV of the Mennonite Church and Central District of the General Conference Church, was held January 17-18 in Fort Wayne, Indiana.

A multimedia presentation used hymns, patriotic songs, and a rapid side-by-side flashing of contrasting views of church and state to introduce the concept of civil religion in the Friday night session. Following a brief period for registrants to react to what they had seen, Mr. Lapp, dean of Goshen College, gave the seminar's opening address.

"When Christianity becomes the official religion of any nation, it cannot be communicated to that nation's enemies," he warned. "We do not have an official religion, but in August 1974, Gerald Ford asked the people to 'confirm me as president with your prayers,' since he had not been confirmed with their votes."

Mr. Lapp suggested that civil religion is a modern form of public piety with all the attributes of a religion. The Constitution and other documents are theological statements, national anthems and "God bless America" are its hymns, political speeches are prophetic utterances, and war and reconstruction provide themes of death and resurrection.

"Civil religion is either an Americanized form of Christianity, in which the nation gradually takes over the church," he continued, "or a Christianized America whose citizens feel an obligation to carry out God's will here on earth. The Pilgrims and Puritans carried out a holy war against Indians who refused conversion; only in Penn's territory was there freedom to purify the church and not the state.

"Civil religion is also an inherited folk religion that is the cement of society, a common religiosity in which the nation becomes the object of idolatry," Mr. Lapp concluded. "Some find their religious reality through faith in the nation; this competes with other faiths and gets grafted onto them. Biblical faith requires choice, not birth or inheritance."

In the Saturday morning sessions David Schroeder, Canadian Mennonite Bible College faculty member who is currently visiting professor at Associated Mennonite Biblical Seminaries in Elkhart, outlined the scriptural basis for the seminar in his address on "Christ and the powers."

"I see government as the entire network of structures—political, legal, and so on—that order life in the nation," he said. "We are in these structures without choice and have no alternatives, but we must resist specific aspects without leaving the structure. God has created structure to permit order rather than chaos, but we cannot identify a *particular* order or structure, whether democracy or patriarchy or anything else, as being that created by God. The will of God is the same for all men."

Mr. Schroeder said that Jesus, acting against the structures of his own society, saw himself pitted against the power of Satan that used a twist in these structures to keep man from doing good. He knew that it was the will of God that he love even his enemies and that salvation is through suffering.

Following a period of open discussion and a break for lunch, the seminar split into smaller groups to deal with questions raised during the seminar. Legal implications of nonpayment of war taxes and other forms of resistance, evangelism, and civil religion, the coming U.S. bicentennial celebration, unresolved biblical issues, and how to discuss the subject of civil religion with families and friends or in the local congregation were among the issues for discussion.

The 130 participants in the seminar came from a number of states and varied widely in age, background, and occupation. Reactions ranged from the suggestion that civil religion is not such a bad thing and should only be contained within proper limits, to the reminder that Christianity has been used to support the capitalist system. *Lois Rensberger*

Recipes still needed for low-meat cookbook

More recipes are needed for the MCC food crisis cookbook project and will be accepted until March 1.

Response has been good, said Doris Longacre, compiler. Letters accompanying recipes point to active concern for the hungry abroad and a desire to do more with less at home.

The book, to be off the press in early 1976, will pull together ideas from all over the Mennonite and Brethren in Christ constituency to encourage responsible eating in light of world food needs.

The cookbook will definitely include recipes for meat, but will emphasize using meat and all animal products carefully, lovingly, sparingly. "This is the way we saw Vietnamese and Indonesian cooks using meat when we lived in Asia, and it isn't foreign to us," said Ms. Longacre.

Still welcome are recipes for economical main dishes, soups, whole grain breads, vegetable and salad dishes, simple desserts, and snacks. Easy entertaining ideas, household thrift hints, and short inspirational pieces will also be used.

Materials may be sent to Food Crisis Cookbook Project, MCC, 21 South 12th St., Akron, Pennsylvania 17501.

Farmers from central states, provinces to gather in March

A Mennonite Seminar on Farm Issues for persons in north central U.S. and south central Canada is scheduled March 8-9 at Freeman Junior College, Freeman, South Dakota.

Sponsored by the peace and social concerns offices of the Mennonite Church and General Conference Mennonite Church, the seminar will discuss farm production and world food needs, land stewardship, legislation, and life-style.

Principal speakers will be Delton Franz, director of the Mennonite Central Committee Peace Section Washington, D.C., office, on "The farmer, food, and world hunger" and Orland Gingerich of Bloomingdale, Ontario, on "The farmer and our Mennonite-Christian heritage." Mr. Gingerich is a pastor with experience in business and farming.

Mr. Franz will speak at the opening banquet of ethnic foods Friday night, and Mr. Gingerich will speak at Saturday morning's session. Workshops on Saturday will cover "The farmer and food production," "The farmer and land stewardship," "The farmer and legislation," "The farmer and life-style," and "The farmer and the church."

Registration of $10 to cover meals, lodging, and resource packet should be sent by February 24 to Harold Regier, Box 347, Newton, Kansas 67114. Some money is available for travel scholarships.

The seminar is receiving financial assistance from a Schowalter Foundation grant.

Letters

Two little boys

Dear Editor: They were two strange little boys. They didn't relate well to other children. Their performance in the classroom was poor. Their parents didn't want them at all. They lived with their grandparents.

On a Sunday afternoon a pickup upset. Two lives were ended.

The next morning, by the mere fact of being there alive and safe, every child in my classroom looked beautiful. The mission of two little boys was ended. *Elsie Stucky, 3748 Fremont, Topeka, Kans. 66605* Jan. 13

Wolf in sheep's clothing

Dear Editor: As I read Leighton Ford's article "How to live with inflation" (January 7 issue) I was more impressed by what he failed to say than by what he said.

Since he never mentioned the necessity of reducing our outrageous expenditures for militarism to combat inflation, I am inclined to feel that his professed concern about inflation, starvation, and famine is superficial. Surely the man must be aware of the fact that the massive amounts of money spent for militarism constitute one of our chief causes of inflation. He must also be aware of the fact that if we transferred only a small percentage of our military budget to buy and ship food to the starving peoples of the world, we could feed the poor and starving, for whom he professes to feel so much concern.

Mr. Ford also asks this question: "Where do we start to deal with inflation?" He then answers by stating, "It can't just start with economies and politicians; it has to start with you and me. We need a new sense of values." Here he is evidently trying to exonerate and whitewash our politicians by trying to place the full responsibility for inflation on the shoulders of the masses. Since our politicians formulate and dictate our foreign and domestic policies, his attempt to place the blame for inflation on the masses is as ridiculous as it is unjust.

I think Mr. Ford is justified in saying that we need a new sense of values. Yet if all of us, including Mr. Ford, acquired a new sense of values that is truly just and true, I wonder if Mr. Ford could still conscientiously ignore, condone, or perhaps even support, such a corruptive, wasteful, and famine-producing monster as militarism, which in itself could become the potential destroyer of mankind in the future.

Mr. Ford also states that we can make the exhilarating choice to let Jesus Christ be Lord. Since Mr. Ford is too cold or indifferent to profess to have any desire to restrain the military monster in any way, one has to wonder whether he himself has truly allowed Jesus Christ to be Lord in his life, as he tells us to do.

After reading all of Mr. Ford's comments and contemplating about those he didn't make, I honestly have to conclude, and I'm not intentionally trying to be offensive or unkind, that Mr. Ford is a militaristic wolf slinking around in sheep's clothing, because he is guilty of deceiving the American people by stressing the minor causes of inflation, while he refuses to indict militarism as one of the greatest, if not the greatest cause of our inflation. Since he refuses to warn us about the dangers involved in our acceptance and support of militarism, he is evidently a part of the military establishment of our country. *Vernon Stucky, Route 1, Hesston, Kans. 97062* Jan. 9

Too much mail

Dear Editor: One is sometimes puzzled where the various Christian institutions get the names for their mailing lists. Occasionally a letter states, "One of your friends sent in your name, etc.," so that answers it in part. Some have told me they throw all but first class mail into the wastebasket. I don't. I open every piece of mail I get and scan its contents. If I perceive a prayer request, I pause right then to offer a short prayer. Any evangelical institution that has gone to the trouble and expense of sending out a prayer request, merits having that request honored, even though I contribute or write to few of the ones whose literature I receive.

This morning's mail brought a letter from Johnnie Lee of World Literature Crusade which began like this: "One of my most important responsibilities as your overseas director is to manage YOUR MONEY wisely and productively. Since 1961, I've tried my utmost to save EVERY dollar where possible so that NOT ONE PENNY IS WASTED."

One has to question the wisdom of the excessive volume of mail sent out by Christian institutions, much of which lands in the wastebasket in the post office. This also goes for the mailings out of our central office. The expense of preparing, printing, and mailing such an extravagant amount of literature must be exorbitant. Upon receipt of some literature or brochures one has to ask himself: Now what is this supposed to do? And what does it actually do to promote the cause of the kingdom? This is also time-consuming for the recipients of all this mail.

It has been said that the ones getting the most good out of it are those who prepare it. That is scriptural. Romans 3:21, "Thou therefore which teachest another, teachest thou not thyself?" Consequently some good may come out of it, to isolated individuals, but at terrific cost to the constituency. Church members may be good stewards and give liberally to the church, but then what about the stewardship of *the establishment?* Some items which could be sent in a simple envelope for a few cents are wrapped and packed as if for shipment to Siberia, requiring excessive postage.

May we continue to pray for guidance in our personal stewardship, for one another, and for those who direct the affairs of the institutional church. *C. B. Friesen, 400 North Main, Hesston, Kans. 67062* Jan. 7

ELIM CHRISTIAN EDUCATION CENTER
Altona, Manitoba,

a Bible school offering courses at a precollege level, invites applications for teaching positions and music director to commence in September 1975.
Please indicate field of interest and qualifications. A cook will also be needed.
Inquiries and applications should be directed to

Elim Christian Education Center
The Rev. Frank Isaak
Steinbach, Manitoba

Christian schools shape the homes and churches of tomorrow.

Review

Economics and the gospel / Small is beautiful

Economics and the gospel, *by Richard Taylor (United Church Press, Philadelphia, 1973, 116 pp., $2.25) and* Small is beautiful; Economics as if people mattered, *by E. F. Schumacher (Harper Torchbooks, New York, 1973, 281 pp., $3.75) are reviewed by Weldon Nisly, poverty consultant with the Commission on Home Ministries.*

Is THERE a "Christian economics"? Is there something inherently unchristian in most economic systems? What is our responsibility, as Christians, to examine these concerns in light of biblical teachings?

Two authors who believe that Jesus speaks often and clearly to these concerns and insist that our faith must be reflected in our life-styles are Richard Taylor (*Economics and the gospel*) and E. F. Schumacher (*Small is beautiful*).

Mr. Taylor points out that economic issues are now so complex and confusing that humans are caught up in an "economic bondage that normally gives us only two options: a degrading, isolated life of poverty or a life locked into competitive scrambling for money to support one's life-style" (p. 5).

He takes a "look at economic life . . . from a Christian viewpoint, to ask how our economic order rates in light of (biblical) teachings, to ask if it is possible to conceive of and to work for economic arrangements more in accord with Christian values" (p. 10).

His isn't an economics textbook nor an attempt to look to economists for answers. Rather, Mr. Taylor looks to the Bible for solutions and begins by presenting a "Theology of economic justice." Here he requests that "as we look at biblical insights, let us try to sense behind and through the words of Scripture the concern and will of God for economic life. We are not seeking intellectual principles; we are seeking the guiding, empowering Spirit that led people in the past and that can guide and strengthen us today" (p. 13). In this chapter, nine biblical themes are developed concerning oppression, injustice, and inequality and God's call in response to them for love, justice, and equality among humanity.

The remaining chapters, entitled "The economic structures of the United States," "Justice and human need," "Inequality: Superrich and superpoor," and "A family riding on spaceship Earth," deal with the ideologies, beliefs, and realities of the current economic order.

With the Bible as the manual for survival, it is noted that Christians are called to struggle for more equitable life-styles and a greater embodiment of economic justice in our world. He believes that "translating the Bible" involves both the search for biblical answers and transferring them into our own experience.

Richard Taylor, in various theological and economic insights, stresses that economics is not subject to inevitable historical conditions but rather that God's will and justice rule economics and all of history.

E. F. Schumacher speaks more to the economic issues as he opens his query into the collision course of production and consumption we face by stating, "One of the most fateful errors of our age is the belief that the 'problem of production' has been solved" (p. 12).

Humankind worships economic growth and the technology of "giantism" in such a way that we do not experience ourselves as a part of nature but as an outside force to dominate and conquer it. Thus, we are experiencing an illusion of unlimited power leading us into the second illusion of having "solved the problem of production."

In these two illusions we fail to distinguish between income and capital where that distinction is most important: irreplaceable capital. We overlook this distinction because everything we have not made we treat as valueless and money we consider to be of the highest value with all value being reduced to market value.

Mr. Schumacher specifies three categories of irreplaceable capital (fossil fuels, tolerance margins of nature, the human substance) to make his case negating both these illusions and the belief that the foundation for peace is universal prosperity.

His case is simply that our most important task is to get off this collision course. Each of us is responsible to thoroughly understand this problem and begin to see the possibility of evolving a new life-style based on new methods of production and new patterns of consumption which reflect peaceable relationships with people, with nature, and above all with God.

The false belief regarding production and prosperity is considered in its three parts: "first, that universal prosperity is possible; second, that its attainment is possible on the basis of the materialist philosophy of 'enrich yourselves'; third, that this is the road to peace" (p. 22).

The preeminent questions raised are, Is there enough to go around? What is enough? Who can tell us? A profound truth is that, given our present values, enough is *never* reached! Everyone only strives to have "more" and so our collision course is set.

A proposition that Mr. Schumacher makes is that any solution to this crisis must involve four components: smallness, simplicity, creativity, and nonviolence. He is experimenting with these components to discover alternatives to a "duel economy" world beset by the "rich and poor."

Mr. Schumacher concludes by stressing that the philosophy of materialism with its highest goal the development of production and the acquisition of wealth, is being challenged by events. We must return to that essential biblical mandate: " 'Seek ye first the kingdom of God, and all these things shall be added unto you.' They shall be added here on earth where we need them, not simply in an afterlife. . . . Today this message reaches us . . . from the actual course of physical events. It speaks to us in the language of terrorism, genocide, breakdown, pollution, exhaustion. We live, it seems, in a unique period of convergence. It is becoming apparent that there is not only a promise but also a threat in those astonishing words about the kingdom of God —the threat that 'unless you seek first the kingdom, these others things which you need will cease to be available to you' " (p. 277).

Both of these books contribute many invaluable insights and are a stimulation to ponder anew our own life-style in relation to our economics and our theology.

Jesus relates to the General Conference

David Schroeder

Read Colossians 2:18-23.

We have in these days been working on a biblical theology that touches down to where we as a General Conference membership live. The way to summarize what I have been saying is to cast it now in terms addressed to the General Conference. What does the Spirit say to our church?

The basic question is: Are we open to hearing the Word of the Lord as he addresses himself to us in our day? Can we be discerning and sensitive enough to the winds of God to know again the call of God?

Can we let ourselves be called of God? Found by him? Empowered by him?

Jesus wants to relate to us as Savior. He has come to seek and to save the lost; he has come to save us as individuals, to save us as his people, and to fulfill his promise to Abraham through us.

As pertains to us as Mennonite Christians, he wants to save the "saved"; he wants to liberate and free us who already believe in him and to help us be his people. He wants to set us free from the principalities and powers that hold us captive, that make us Christian in name, but in other respects all too often conformed to the world.

Jesus wants to free us from the manipulation of the media, the fads and fashions of our day in theology (winds of doctrine) and in methods of manipulating people; from deifying western ways; from worshiping the golden calf; from individualism, nationalism, racism, etc.

Jesus wants to help us break with binding and limiting structures, the structures of nationalism, structures in the church that bind men rather than set them free, structures that bind and hold captive the women of our fellowship, structures that bind men to hang onto the structures that bind women, structures that do not permit us to break out of our own ethnic mold.

Jesus offers salvation as a concrete reality. It is salvation that sets us free to serve the living Lord, that makes us free to follow.

Jesus calls us to be his witnesses. He wants us to *be* witnesses. This includes both word and deed. We are not witnesses if word and deed do not go together. We cannot persuade people that we belong to the Lamb of God when we act more like wolves. Words and deeds are simply expressions of what we *are*. So they are always the same. You don't have two kinds of fruit on the same tree.

1. We are to declare the salvation of God. This means relating the whole revelation of God to man, not just giving mental assent to a doctrinal statement—Bonhoeffer calls it "cheap grace."

No, we are to declare that man can be freed, saved, liberated, and made new by the grace of God. We are to proclaim what God has done for us in Christ Jesus. We are to proclaim that Jesus died for us and gained the victory over each and every power that holds us captive.

2. We are to warn those who do not walk in the way of God—the nonbelieving world, those who do not look to the church anymore for help or for meaning. The church has not done its task, so God is now using the ecological crises to call all the world to attention. He is showing all the world that "the earth is the Lord's and the fullness thereof" and

that man must be a good steward of the resources or reap the judgment of God.

We have too often preached a truncated gospel. We need to correct this. We have to communicate to the world that . . .

—God is the creator and sustainer of the world. We have to point to what God has and is creating in the world. His creation is good and he works toward good in all things.

—God is a judge. He has and is rewarding all injustice and unrighteousness. He is even now judging us—in experiencing the hell of lovelessness, the judgment of war and destruction, the judgment of broken homes and relationships, and the judgment of the decay of systems of government!

—He is the redeemer. He comes to man in this capacity and sets him free. He forgives our sin and lets us bask in a new relationship to him.

3. We are to be Christian in our stations in life. This is the mission strategy of the church. We are to be Christian in each of our stations in life, not following the theology which says that you accept the ethic of your station (vocation) but in your personal life only live according to the gospel. No, it is precisely in our stations that we are to be Christian.

We must not wait until it is safe to be Christian. We must simply do what faithfulness to God requires in the stations we occupy in life.

We are to be the new community. We are called to set up new models for living, models that the world can follow. The church is to be a community pointing to the new realities of the kingdom.

The structures of injustice, conflict, strife, and the drive to materialism need to be overcome in the church community. If we value getting ahead, making it successfully in material ways, then we will not be able to be the intended new community.

The church has always called the world to new patterns and structures: in the care of the sick and the mentally ill, in education, in welfare, and in living with each other.

We need new models of overcoming economic disparity in society, of living in peace and harmony with man, of overcoming the deficiencies of the nuclear family, and of meeting and dialoging with people of other races and cultures and faiths so as to hear each other.

Last in a series of six articles

Meditation

Great things of God

A STORY IS TOLD of a general in the army of Alexander the Great. Being a special favorite with Alexander, he was told to draw anything from the treasury he wanted. So the general accordingly presented a draft to Alexander's treasurer. It was for such an enormous amount that the treasurer was astonished and refused to allow it.

The general then went immediately back to Alexander, telling him what had happened. The emperor summoned his treasurer and asked, "Didn't I tell you to honor the draft of the general?"

"Yes," replied the treasurer, "but are you aware of its amount?"

"Never mind what it is," said Alexander. "He honors me and my empire by making such a great draft."

Dwight Moody once stated that we honor God by asking for grace in abundance. "It is a pity there are so many half-starved, mean Christians around when God says, 'Come and get all you want,' " the evangelist continued.

What mighty resources are available indeed in his gift; free, redeeming, and unmerited grace! What never-ending joy and comfort to be had for the asking, what strength in "putting on the full armor of the Lord." To echo the old hymn, "And give him the glory—great things he hath done."

And surely the greatest, the most indescribable of all in a world created full of beauty and mystery is the relationship made possible with our heavenly Father through Jesus the Son. The greatest inheritance possible to have, the finest treasure ever owned—that we are heirs of God, joint heirs with Christ. Compared to giving such abundance as this, no earthly emperor or king ever came close.

Mariana L. Brierton

Contents

The Year of Jubilee 81
For Jane Wipf winning isn't everything 84
News 86
Letters 92
Economics and the gospel / Small is beautiful 93
Jesus relates to the General Conference 94
Great things of God 95
That issue again 96

CONTRIBUTORS

David Habegger is pastor of the Hively Ave. Church, 800 East Hively, Elkhart, Ind. 46514. His article presents a theological base for this year's Jubilee living emphasis.

Mike Freeman and John David Stahl, photographer, are classmates of Jane Wipf, about whom they report on pp. 84-85. All three are active in Mennonite youth organizations, Jane and Mike in the Bethany congregation, and John in the Hutterthal Church. Mike is sportswriter for the Freeman Courier, and John does some camera and darkroom work for the paper. Their story originally appeared in the Courier and is used here by permission.

David Kraeker and Marg Reimer are editors of Mennonite Reporter, Waterloo, Ont.

Mariana Brierton's address is Route 3, Dixon, Ill. 61021.

In this issue we present the last of David Schraeder's six Bible studies, which were first given at last summer's triennial sessions of the General Conference. Mr. Schraeder, who is on a one-year leave from Canadian Mennonite Bible College this year, is teaching at Mennonite Biblical Seminary, Elkhart.

CREDITS

81-83, John Hiebert; 84-85, Freeman Courier; 86, Burton Buller, MCC; 89, Mennonite Board of Missions.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVerne Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

That issue again

I DIDN'T WANT to do it. I promised myself I would abstain for at least a year. But I am breaking my vow after less than six weeks of abstinence.

Following the loud and sometimes warm exchanges we had in MCC and General Conference circles on Canadian-United States relations during 1973 and 1974, I decided not to reopen the subject in this magazine for at least a year. But the MCC structure review committee's failure to recommend some real steps to free Canadian Mennonites to become equal partners in the MCC's binational and international ministries (see the news story on the MCC annual meeting elsewhere in this issue) was so disconcerting that the vow of silence became difficult to maintain.

It is both awkward and hazardous for me as a Canadian to venture a strong statement on this subject because some American Mennonites insist that the issue is one for Americans alone to resolve. The models which U.S. Mennonites should employ for their national conferences and MCC structure are for them to choose, but the need for a North American MCC which is not encumbered by the national agendas of either the Canadian or the American Mennonites is as much a Canadian as a U.S. concern.

Canadian frustrations result from the fact that the organization through which they want to do their international relief, service, and development work is now usually as preoccupied with a U.S. agenda as it is with the international job which needs to be done. Canadian Mennonites with expertise and experience in food production, agriculture, development, social services, and other related areas are tested to the point of impatience when they face the prospect of being shunted through the "made-in-America" circuits before getting to the point of need.

There is a steadily growing enthusiasm for MCC's worldwide program among Canadian Mennonites. If it cannot find a channel for applying its expertise directly and authentically to the areas of need, the prospect of the Canadian MCC's moving into some international projects independently looms large. This is definitely not the direction in which the MCC (Canada) board wants to move, but it will come under increasing pressure to take this step if its "junior partner" role within the present relationship is not amended.

One Canadian Mennonite leader to whom I spoke after this year's MCC annual meeting in Winnipeg told me that he foresees a movement onto the international stage by MCC (Canada) not too far down the road. This step, he said, might lead finally to the formation of both a U.S. and a North American MCC. But once national organizations move out on their own it is hard for them to relinquish their independence.

My hope still is that it will not take a disengagement on the part of Canadian Mennonites to convince their U.S. brothers and sisters of the necessity of action. My dream is for a strong MCC —as well as General Conference—which will encompass both Americans and Canadians, using all their gifts and not asking either group to relinquish its national identity.

I have sensed a warm readiness on the part of most *grass roots* Americans with whom I have dialogued about this issue during the past several years to do whatever it takes to keep the relationships across the border strong. The problem, I fear, lies not with the people in the pews but with timid leadership. We all need to pray for creative and courageous leaders on both sides of the 49th parallel to take this question through to a mutually satisfying solution. Soon. LK

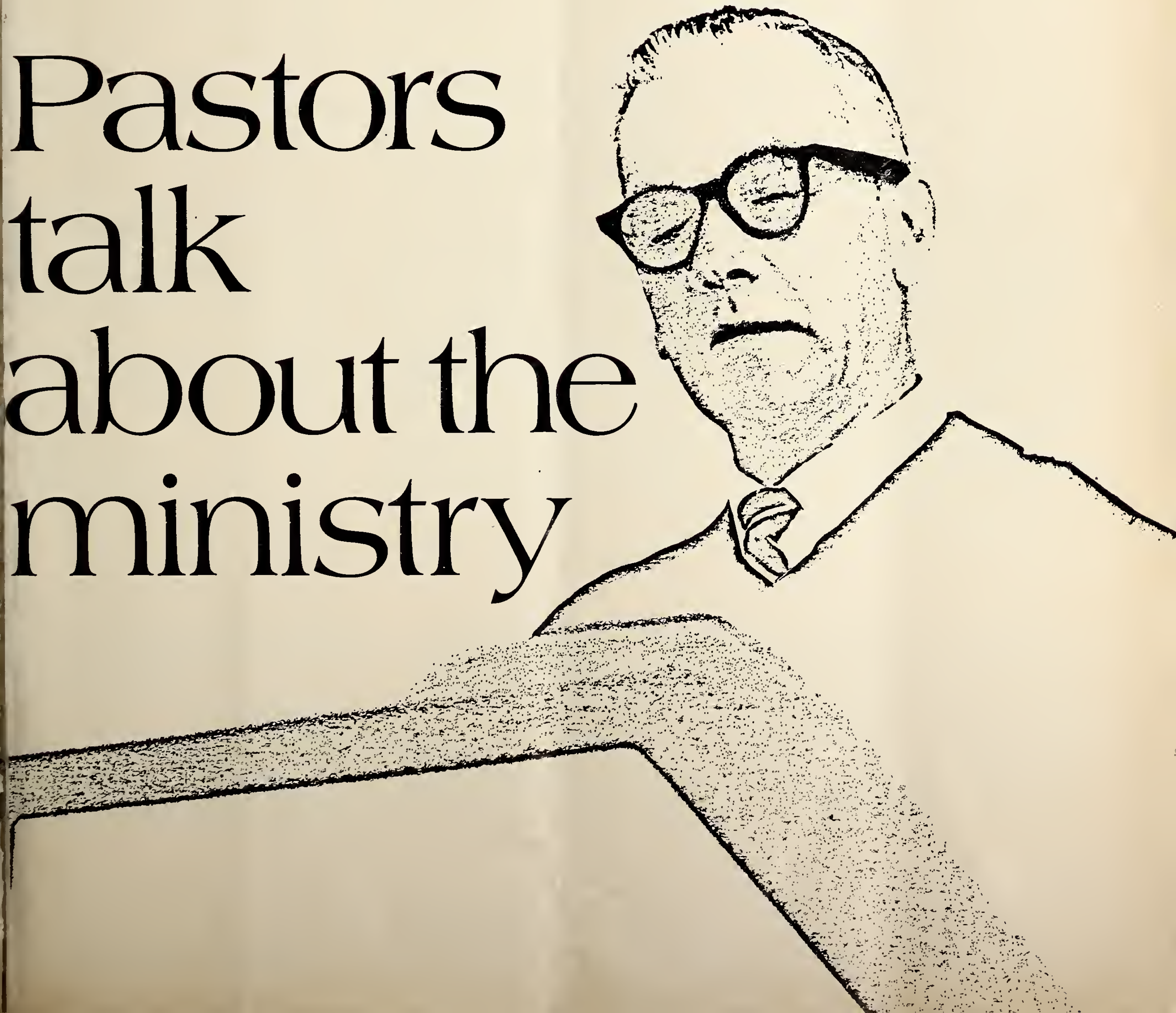
The Mennonite

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:07 FEBRUARY 18, 1975

Pastors talk about the ministry



During the past several months The Mennonite *has been in correspondence with four General Conference pastors to see how they feel and what they think about the ministry. The four persons who were invited to participate in this dialog by mail were Russell L. Mast of the Zion Church, Souderton, Pennsylvania; Waldemar P. Regier of the Rosthern, Saskatchewan, church; Dietrich D. Rempel of the West Abbotsford, British Columbia, congregation; and Harris Waltner of the Bethel Church, Mountain Lake, Minnesota. Helpful unsolicited materials came from several other persons simultaneously, complementing the replies from the invited respondents. Ronald J. Hunsicker is pastor of the Charleswood, Manitoba, church. In June he will be moving to take a position with Oaklawn Psychiatric Center, Elkhart. D. C. Wedel was, until recently, the conference's ministerial placement director. The following is a bringing together of the responses. The question-and-answer section is followed by several lengthier concerns about specific issues.*

Questions and answers

Which are the areas where you as a pastor feel the greatest joy and sense of fulfillment?

Harris Waltner: For me the pastoral ministry has been a challenge because it touches life and its varied experiences from birth to death. It enables me to share in the experiences of others, which includes some of the happiest as well as some of the most shattering and depressing situations. To be a supportive friend in the midst of the agonies and ecstasies of life is both frustrating and fulfilling.

I am grateful that I have been privileged to find a greater degree of fulfillment than discouragement in my pastoral experience. Counseling, visiting, and preaching are some of the tasks I enjoy in a special way.

Dietrich Rempel: The question wisely avoids the use of the word *success*. My *joys* are not numerically determined, and *fulfillment* is a highly subjective experience. My joys are the victories and celebrations of families and church events. I feel thrilled by a choir anthem as well as by the upreached arm of a little boy or girl who wants to shake hands. I rejoice with the confession of a sinner and the testimony of a "saint." "Like church, like pastor." The ups and downs are also my experiences of fulfillment and defeat. Or should my strength and fulfillment be the "joy of the Lord" (Neh. 8:10)?

Where does the pastoral shoe pinch?

Russell Mast: I appreciate being asked to participate in this dialog because Mennonite ministers, like ministers in all other denominations, suffer from vocational amnesia resulting in a loss of identity. I will have more to say on this later.

Dietrich Rempel: I do about four hours of teaching each week at the Mennonite Educational Institute, a high school in nearby Clearbrook. It helps meet the family budget. Recently one of the teachers at MEI asked, "Well, will we have you here full-time next year?" It honestly hadn't occurred to me, but financially we need some added income. My monthly take-home check from the church is $750. We are thankful for this income. To us it is more meaningful than more money from a secular job, but even "meaningful" money goes only so far.

Harris Waltner: Right at this stage I feel somewhat overwhelmed in being the lone pastor in a large congregation. Hopefully, if an associate will respond to our congregation, some of the responsibilities can be shared and I can gain added strength in fellowship with a co-worker.

One of my greatest feelings of need is for occasional opportunities to get away for longer periods of time than the short annual vacation times I have known in my ministry. I look with some envy at our mission workers and institutional personnel who are granted periodic leaves of absence to gain refresher experiences, whether in study or other types of service. I sense a great need for this in the pastoral ministry, yet most congregations have not seen this need for their pastor. I am convinced that this is one reason why pastors change churches more frequently than is often desirable or shift into another area of service.

What do you view as your congregation's main expectations of you as a pastor? Do these expectations match your own gifts and visions for the ministry?

Russell Mast: I see myself as a "servant of the Word." This means to stand in that most exposed position in all the world: between the Word of God and the world of men, seeking through careful exposition of the Scriptures to bring about a living encounter between the two. This is to be done in the context of a pastoral relationship where it can be said, "I know my own and my own know me."

Having said that, I must hasten to add that I fall far short of my calling. As the years move on I feel more and more the earthen quality of the vessel and

"The pastoral ministry has been a challenge because it touches life and its varied experiences from birth to death."

Harris Waltner

> "I rejoice with the confession of a sinner and the testimony of a 'saint.'"
>
> Dietrich Rempel

more and more the priceless value of the treasure in the vessel. I suspect that any true servant of the Word must learn to live with failure, and he can if he remembers that it is not himself he has to preach, but Jesus Christ the Lord.

Since this calling already requires more than I have to give, there are many things I am not called to do. I am not called to be an administrator, a public relations man, a promoter, a "facilitator" in group dynamics, a problem solver, an expert on church growth, an ecclesiastical technician, or a functionary for conference programs.

The "pinch" comes in the fact that very few see my role the way I do! Our success-oriented churches have so completely permeated our thinking that we cannot permit the Holy Spirit to take care of the "results." They have to be "programmed" toward our kind of success. Therefore all our energies must be devoted to keeping the wheels turning, and if they do not turn, then it means more mailings, more questionnaires, more surveys, more gimmicks, more publicity, and more programs.

Harris Waltner: Expectations vary a great deal with individual members. It is impossible to be what all members expect of one. In the congregations I have known there is a wide range of expectations. I sense a difference in the general expectation of persons with limited education and those who have had the privilege of college and graduate training.

I have the feeling that the expectations of people now tend to be greater of their pastor than they used to be, or perhaps the pastoral problems we confront are becoming more complex and demanding. I often wish I could concentrate on fewer areas of the ministry to give myself more fully toward them, instead of being too much of a "generalist."

Dietrich Rempel: As I was driving to the church study with this question on my mind, I suddenly found myself uttering some feelings about the ministerial pace: Drive, drive; study, study; read, read; write, write; visit, visit; pray, pray. In other words: Hurry, hurry, hurry! That's how my pace pushes me.

How does the General Conference's new statement on ordination look to you?

Harris Waltner: I am in general agreement with it. I don't think any statement would be fully adequate to define our role. No statement will essentially alter our status in a congregation. I believe that respect has to be earned and is not conferred on a person by an act of the church, such as ordination.

Dietrich Rempel: It may be denominationally important to issue an ordination statement, but I don't see our immediate situation much altered by it. In part, the statement recognizes what already is, and in part it may be a preparation for the time when ministers are scarce. The church in the Soviet Union has not yet gone this route in its struggle for leadership. The idea of women in the pastorate takes on some meaning in view of our present shortage of ministers, but I rather doubt that this route is the answer.

Russell Mast: I wish they would quit revising the statement, because each revision is weaker than the one before it. The statement before this one had an excellent paragraph which was omitted so that our present statement is virtually meaningless. It is hardly an exaggeration to say that if we keep on writing new ordination statements, ministers may be in the position of not having enough standing to secure legal certification to perform weddings! (Mr. Mast's comments on "A theology of the laity" appear later in this issue. Readers are also urged to read his book, *Preach the word*, Faith and Life Press, Newton, Kansas, 1968, $1.25.)

It has been suggested that General Conference churches are facing a leadership crisis. How do you feel about this?

Waldemar Regier devoted his entire response to this question. It appears elsewhere in this issue.

Harris Waltner: The freedom to lead must also include the freedom to listen to the feelings of the people as well as to the voice of God. In order to lead one needs to cultivate the trust and confidence of the people, respecting their feelings and honest differences of opinion, yet making one's own faith and concerns known.

Where channels of communication are cultivated and kept open, I believe there can be leadership in spite of diversity within the congregation. Some congregations are definitely moving ahead. They are usually being led by wise and inspired leaders.

A theology of the laity

Russell L. Mast

I HAVE THE FEELING that there was too little research done on the priesthood of believers when the General Conference's current statement on ordination was formulated. It is high time that we consider what the New Testament actually says about it and what it does not say. I am all for the ministry of the laity. But it is significant that Hendrik Kraemer in his important book says that the priesthood of believers is not the proper starting point for a theology of the laity (see pp. 93-95).

There is also a popular myth that among the Anabaptists everyone was

"I suspect that any true servant of the Word must learn to live with failure, and he can if he remembers that it is not himself that he has to preach, but Jesus Christ the Lord."

Russell Mast

---

called to preach. In any case, this is not what the priesthood of believers is all about. But most certainly it was not the position of the following:

Peter Rideman: "It is not for all and sundry to take upon themselves such office, namely that of teaching and baptizing. None must take upon himself or accept such power, unless he be chosen properly and rightly by God in his church and community."

Menno Simons: "For no one can serve in this high and holy office conformable to God's will, except he whom the Lord of the vineyard has made capable by the Spirit of his grace." As a matter of fact, when Menno became an Anabaptist, he was not only rebaptized; he was also reordained.

Wismar Articles 1554 IX: ". . . no one is to undertake to himself to preach or admonish from church to church unless he be sent or ordained thereto by the congregation or elders."

Hans Denk: "Whoever rebaptizes let him beware that he does not serve before he is hired. For he who has not been called and sent to teach, attempts in vain to baptize. To do right in the house of God is good, but not everyone has been called to preach to those outside."

Furthermore, keeping up with the times or being aware that "leadership styles are changing" has nothing to do with what Jesus meant by putting new wine into new wineskins.

The nettlesome problem of leadership

Waldemar Regier

As I SEE IT, the issue at stake today with regard to what is called the pastoral ministry is the question of church leadership: What is its nature and scope?

It is not primarily a male-female issue (Gal. 3:28), a denominational issue (1 Cor. 3:4 f.), or a question of vocation. It is primarily a question of the nature of the church and its leadership. This is what is at the heart of every discussion on the pastoral ministry, ordination, the "call of God," etc.

The confusion that exists in the minds of congregations and church leaders results from their not working through adequately some of the issues that enlighten the central point. Let me enumerate a few that I believe could help us toward clarification of the problem.

The theological problem. Where do theological questions get resolved? The scope is broad—from the Pope to the individual believer. The Anabaptist approach is the Spirit-guided study of the Word of God in the congregation.

The *group* is the context, the *Bible* is the subject under review, and the *Spirit* is the energizer. What does a *leader* do in such a process? More personally: How can I as an appointed leader of my congregation help create a situation in which we can "do theology" together? After all, it is not my voice that is the voice of God, although, unfortunately, there are those around who, for a variety of reasons, still want to believe that it is so. I have to learn to hear God's voice from within the theological process, even as do those who I am asked to lead.

The sociological problem. Who is the real leader in a group? The one who has an idea, the one who makes it work, the one who supports it, or the one who initiates it? Most of us now in "pastoral leadership" are plagued by the syndrome that says we must do all of these things, and more, or else we are not doing our job. We hang on to this syndrome because of our shaky egos. Surely the congregations could be taught that there are varieties of leadership, all of which are needed at various points in the life of the church. (The ordination statement does not help us here at all.) Does there have to be a pecking order in the structure of a congregation? (Mt. 20:25f. and 1 Pet. 5:3)

The philological problem. This is the question of, How do you talk about leaders when *every* member is a minister

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

and some (surely more than one in each congregation!) have been given "pastoral gifts"? Am I the minister of the Rosthern Mennonite Church? No, because, at least in theory there are over 300 besides myself. Am I then the pastor of the Rosthern congregation? No, because I know of at least twenty who have gifts in that area.

If Christ is the head of the congregation, how can I be placed in that spot legitimately? Elder and presbyter are certainly better biblical terms than those we use now, although that doesn't help much for younger leaders.

Under no circumstance should we allow anyone to call us "reverend." Only God is reverend (Ps. 111:9, KJV), as D. D. Klassen pointed out to me many years ago.

The "Lord's servant" doesn't help much either because that doesn't mean "servant" but "lord."

The concept of a "shepherd" seems a good one, but "sheep" doesn't really fit the people in the congregation.

> "Ordination is a sacred act not because of the grace it confers from God, but because it is an act of trust on the part of a person and a congregation."
>
> Waldemar Regier

The question of ordination is really only the question of the designation of leadership. It is not a sacrament. It is not referred to uniformly in the Scriptures. I firmly believe that we must work at this from two directions. On the one hand, we need to continue to desacralize ordination. Ordination is a sacred act not because of the grace it confers from God, but because it is an act of trust on the part of a person and a congregation. It is *merely* a way for a congregation to say symbolically that "we want you to lead us" and for a person to respond with "I want you to support me."

Ordination, installation, and initiation are identical. They are purely functional. They should apply to any leadership function in the congregation.

On the other hand, we should also be emphasizing the sacredness of our elections of other leadership personnel in the congregation. It is just as important to choose capable leadership for the Sunday school as it is for general church leadership.

Ministry is...

Ron Hunsicker

As I have attempted to wrestle with the issue of ministry, a number of questions continue to get raised in my mind. Is ministry something I am? Something to do? Something to be? Something to feel? Or is it something else?

As this question, or more appropriately as this quest has taken place within me, the words of Luke 4:18-19 have come into clearer focus for me and have begun to shape my own understanding of ministry. Placing myself in the tradition with which Jesus Christ identified, it makes sense for me to begin to formulate my sense of ministry around the same foci as did Jesus.

Ministry, as I understand it is, . . . well it's me. It's my good days and my bad days. It's my humor and my seriousness. It's my parent and my child. It's me offering affirmation and it's me being contrary. It's me shedding tears and bursting out in anger. All of these make up me and my ministry.

I cannot separate ministry from myself. The way I speak to people, the way I play, the way I touch people, the way I turn people off, that is not only me, but it is also the way that I relate to people, minister to people.

For me to identify with the Christian faith means to commit myself to a life-style of ministry. As I participate in the confession, "Jesus Christ is Lord," I see myself participating in a life-style that might appropriately be called ministry. Furthermore, I feel that all persons who make this commitment also participate in this life-style.

Thus Luke 4:18-19 has come to be a part of me. It, in a sense, gives some content to my ministry, my understanding of a style of life, my understanding of life.

—Announce good news—love, hope, joy, reconciliation, and peace—in situations that seem so much like bad news to so many people.

—Proclaim release and sight. Sometimes we feel as though we are trapped and enslaved either by structures or by our own inner feelings, and sometimes we only see each other as trees (Jesus' encounter in Mark). For these there is release and sight.

—Point toward freedom. Help persons to put the pieces back together once more.

—Proclaim the Jubilee Year . . . equality and a new age . . . to share what we have with each other.

This is more than just abstract content. For if I don't incarnate the good news, how do I announce it? If I have distorted vision, how can I give sight? If I am all bound up and unfree, where is the freedom to transmit? If I have not participated in the Jubilee, how can I proclaim it? Ministry then becomes for me a life of sharing my continued pilgrimage with others, a ministry of giving and receiving.

Ministry is incarnation, again and again and again, saying that the words from Isaiah 61 are once more real, right now, here in your presence.

Ministry is relationship—my willingness to share myself, and my hopes and fears with someone else. It means being willing to be close to people.

Ministry means being in tune with the hurts and joys of a single person or a single unit as well as being in touch with the hurts and joys of a group of people. It means that as I confront a couple with their irresponsible behavior I also confront a corporation or other social institution. It means that I move in the areas of sharing the joy of birth, of weeping in delight at the expression of love between two persons, and learning to brake the gears of societal institutions that destroy life and creativity.

The implications of such a stance can be seen in a number of areas. It means that I need to be able to feel, sense, and touch the suffering and the hurt in other people's lives, as I am in touch with the hurt in my own life. If I don't feel it and struggle with it, then my ministry is a clanging gong.

Just as I have learned to worry and agonize, so must I learn to see other aspects of ministry. I have had to learn to dream. I have needed to take time to look out of the window. For if I don't do that, I really don't have much of a life of my own to share with others.

Ministry for me has also meant learning to relax and have fun. Learning to laugh at myself has not been easy, but it has released whole new areas for me to make use of in relationships.

Ministry is a life-style that allows me to celebrate. To lift out those mountain-top and valley experiences and celebrate them, reflect on them and learn from them.

Ministry is communication, a way for me to share who I am, what I feel and sense, and what I commit myself to, with you. It is a relationship where you can share with me the things that matter to you.

Ministry is confrontation, getting in touch with the powers and principalities of the world and attempting to hold the "truth" up to them.

Ministry is all of these and a lot more. For me it has meant trying to incarnate the way, the truth, and the light in my relationships.

As William Stringfellow has put it in a recent book, to minister is to "know the Word, teach the Word, nurture the Word, preach the Word, defend the Word, incarnate the Word, do the Word, and live the Word. When you do this you will expose death and all death's works, you will rebuke lies, cast out demons, exorcise, cleanse the possessed, raise those who are dead in mind and conscience." It is to this tradition that I attempt to commit myself.

Is it moving time?

David C. Wedel

How long should a minister serve a congregation? Both the minister and the church members have asked this question. There is no answer which applies generally. Years ago ministers were elected from within the congregation and were expected to serve a lifetime. More recently ministers have been called for a three-year term. Is this the best arrangement?

Perhaps some other options than the three-year term should be considered. The three-year term may give some church members the idea that a minister should move at the end of such a term. Some have assumed that the minister should retain the same salary for three years. On the other hand, some ministers have felt that they cannot move to another congregation before the three-year term has expired. Does God's call come at intervals of three, or six, or nine years?

Ministers might be called to serve under an arrangement of indefinite tenure. This would mean that a minister is called to serve for an indefinite period of time, usually a longer period, but with no specific commitment on the part of the church or the minister. Under this arrangement the minister's service could come up for review each year, and adjustments in salary could be made at the same time. The advantage of this arrangement is that the congregation and the minister both work along without coming to a crisis vote every three years. While a three-months notice of termination on the part of either party may be included in the arrangement, the element of crisis does not loom so large at given times. Both the minister and the church will work more energetically under this arrangement. The minister will be more productive because he wants the church to be satisfied. The church will work harder because it is not sure that the minister will stay unless it remains active.

Perhaps the biggest advantage of this arrangement may lie in the annual review in which the minister and the church boards can evaluate their pilgrimage together. In such an evaluation the congregational representatives can express their concerns and the minister can share his accomplishments and disappointments. Such sharing eliminates the crisis experience for the minister of being "voted out" as pastor. It also tempers the feelings of frustration or disappointment on the part of members of the congregation if conversations can reach understanding.

Indefinite tenure is not an unmixed blessing. Some ministers might move too often. Some might not be able to become effective in a short time. Trust and confidence grow as time passes, and parishioners need time to learn to know the minister. Small congregations might see a disadvantage in not being able to feel secure for a three-year period. On the other hand, it could be a mutual journey of trust and a vital growing relationship. Some ministers and churches should venture out to test the merits of indefinite tenure.

News

Tax resistance group in Japan gains support

A war tax resistance movement is beginning in Japan.

Started by Michio Ohno, a pastor of the United Church of Christ in Japan who attended Associated Mennonite Biblical Seminaries in Elkhart, Indiana, in 1962-65, an organization for "Conscientious Objection to Military Tax" was formed November 23 in Tokyo. About sixty people attended the first meeting, and a "general assembly" was planned January 15 at the Shinanomachi Church in Tokyo.

The objectives of the organization are (1) reduction and eventual abolition of Japan's Self-Defense Force (Japan's constitution prohibits a military) and (2) encouraging nonpayment of the 6.4 percent of income taxes that support the Self-Defense Force.

Mr. Ohno, who is now working with Mennonites and Brethren in Christ in the Tokyo area, started the movement out of his religious convictions. But support has now grown beyond Mennonites, the Society of Friends, and the Fellowship of Reconciliation to include other Japanese citizens who question the constitutionality of the Self-Defense Force.

At the organizational meeting, speakers included Gan Sakakibara, principal of the Tokyo English Center, on "The historical development of conscientious objection"; Yasusaburo Hoshino, professor at the Tokyo University of Liberal Arts, on "How to live nonviolently; A theory of peaceful tax paying"; and Shizuo Ito, a lawyer who sued the government for having unconstitutional armed forces, on "Struggle for peace."

Mr. Ohno called Conscientious Objection to Military Tax the first organized movement of this kind in Japan.

"The time was ripe when we started the campaign," he said. "We consulted several scholars of the constitution, and one of the professors said he himself had wanted to start a movement like this. Somebody else may well have started a movement like this anyway, even if we did not. We should not just sit back and wait for the peace to come, but be the peacemakers."

Mr. Ohno said one of the decisive factors in his becoming involved in conscientious tax objection in March 1974 was an article in *The Mennonite* last year on the proposed World Peace Tax Fund legislation in the United States.

Project Teach readies for third workshop

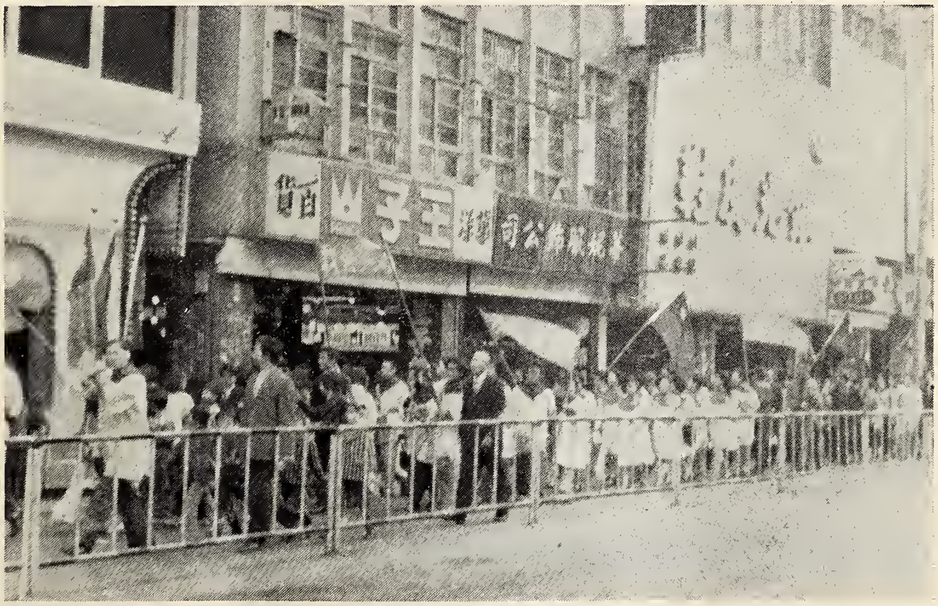
Project Teach, an experience-based learning project for church school teachers and their superintendents, will go into its third year with a weeklong program April 1-5 at Bethel College, North Newton, Kansas.

The project is jointly sponsored by Bethel and Hesston colleges, the Mennonite Board of Congregational Ministries (Goshen, Indiana), and the General Conference's Commission on Education (Newton, Kansas).

Open to church school teachers throughout both conferences, this year's Project Teach will be different from the project in previous years. It will have separate classes for youth and adult teachers, and it has added a class for Sunday school superintendents and Christian education committee members.

Special resource people will include Marion Bontrager of Hesston College for Bible study, Alvin Beachy of Bethel College for Anabaptist history, and Vern Kliewer of Prairie View Mental Health Center on "The development of the person."

Deadline for registration is March 10. Tuition, board, and room for the week will be $80 per person, and each congregation is encouraged to pay the expenses of the teachers they are sending. Congregations or individuals unable to meet this expense may apply to Project Teach for subsidy.



Christians parade in Taichung, Taiwan

Buddhists, Taoists, and adherents of other religions have parades on the birthday of their gods, on special holy days, and for pilgrimages to temples. Last December, Christian churches in the Taichung, Taiwan, area had a parade on the birthday of Christ. Above are some of the hundreds of Christians from many denominations who wound their way through the city streets, carrying pennants which said "Jesus saves" and "God is love." A float, several cars and vans with loudspeakers and messages on the sides, choirs, and persons handing out tracts made up the parade. The march terminated in the new city auditorium with a program of special speakers, choirs, and a play.

Javanese Mennonite groups will help small conference

Representatives of the Mennonite conferences of Java, Indonesia, recently held an unprecedented meeting with the conference board of the Mandailing (North Sumatra) Mennonite Church. The tiny isolated conference has experienced many difficulties since the last Russian Mennonite missionary died there in 1928.

As a result of the December meeting at Pakantun Church, the oldest of the Mandailing congregations, the churches in Java will provide some personnel to work in the Mandailing churches during the next year. And the Mandailing churches may become a district conference of the new Angkola Conference being established in North Sumatra.

The meeting was part of an eight-day visit to North Sumatra by Charles Christiano, chairman of the Muria Conference (GKMI); S. Djojodihardjo, chairman of the Javanese Conference (GITD); J. Nasution, a Pati seminary teacher originally from Sumatra; and Lawrence Yoder, MCC Indonesia representative.

For many years the Mandailing conference has experienced difficulties stemming from spiritual immaturity, lack of leadership, and management of church-owned properties and farmland, Mr. Yoder said.

Two Javanese Mennonite pastors were sent there for two-year periods, with mixed results.

The Mandailing churches sent P. Lubis to the seminary in Java. He has graduated and returned to serve, but is finding it difficult to lead and serve in the situation.

The main conclusion of the December 8 meeting was that the Mandailing churches feel a need for spiritual renewal and teaching in the areas of biblical knowledge, church organization, and church ministries.

Several teams of two or three pastors and seminary teachers will be sent from Java during the next year to hold revival meetings and give courses for church board members, deacons, and Sunday school teachers.

The churches in Java will also try to send an experienced pastor to work for two or three months with Pastor Lubis.

The team hoped that the Mandailing conference of just four congregations and two outposts will relate to the emerging Angkola Conference nearby as one of its districts, with autonomy in matters of doctrine and ownership of church property.

At a simulated hospital room on the Freeman Junior College campus, Sylvia Hofer demonstrates on a doll how to bathe a patient.

LPNs go to college

Licensed practical nurses are not usually trained in colleges, and their credits are seldom applicable to advanced nursing degrees. But at Freeman Junior College, Freeman, South Dakota, LPNs are being trained on a small college campus in the middle of a farming community. And students have the option of transferring credits for an RN degree.

The LPN program at Freeman began in September, after approval last July by the State Board of Nursing. The three-semester program utilizes the campus, the Freeman Community Hospital and Rehabilitation Center, the Salem Home for the Aged, and the Rural Medical Clinic. During the third semester, students commute to nearby Yankton for training in psychiatric nursing, obstetrics, and pediatrics.

In addition to taking classes under the three nursing instructors, LPN students have contact with other teachers. Anatomy and Physiology is taught by the biology department; Human Development and Marriage by the sociology department; and Christian Decision Making by the Bible department.

The college has also consciously geared the program as a service to rural areas.

"Nurses trained in a rural setting hopefully will give more serious consideration to serving in smaller communities where health services are often inadequate," said FJC president Bernie Wiebe. "FJC sees this as both a challenge and an opportunity for Christian witness."

The first-semester LPN class included seven women from Freeman, Yankton, Dolton, Lesterville, and Menno, South Dakota. Three more students were expected to join the class for the second semester.

"I wanted to go back to school for some time—this program opened up the opportunity to do that," said one student.

Another added, "The program at Freeman was closer than any other LPN program in the state." Others appreciated the small size of the class and the school.

Sharon Waltner, head of the LPN program at Freeman Junior College, commented that this class "is a conscientious class. These students know what they want and they're out to get it."

Baptist, Catholic speak on 450th anniversary

A Baptist scholar and a Catholic priest agreed at separate lectures here that the baptism of Conrad Grebel, Georg Blaurock, and Felix Manz in Zurich, Switzerland, on January 21, 1525, marked a watershed in human history.

Jerald Zeman of Acadia Divinity School in Nova Scotia and Gregory Baum of the Institute of Christian Thought in Toronto were guest speakers at the 450th Anabaptist-Mennonite anniversary celebrations sponsored by Conrad Grebel College on January 21.

At a luncheon attended by 125 Mennonites and Baptists, Mr. Zeman traced the common heritage of the two groups ("alienated cousins," he called them) and prodded for greater cooperation on mutual concerns.

"We need each other," he said, "as we both face the choice between assimilation and a new sense of identity."

He suggested cooperation could come in "developing a clearer sense of task and mission in Canada," and that this could be done through "sponsoring conferences on issues, task forces, publication, briefs to government, and generally speaking together on issues."

He said, "Baptists are too much drawn into pietistic thinking," and "you Mennonites can help us on that."

But he also had some words of warning for Mennonites. "Unless you can shed the ethnic image, you will have difficulty growing and eventually surviving," he said. "Your mission agenda needs to become a greater priority."

In an afternoon lecture to a regular meeting of the Guelph-Waterloo Reformation Consortium (with many visitors of both Baptist and Mennonite stripe) Mr. Zeman described Anabaptism as "the first modern revolution."

The three criteria he used to back up that statement were Anabaptism's personalism, pluralism, and egalitarianism.

"Anabaptists were the Bible Christians of Reformation history," he said. "Their personalism was rooted in biblicism and so represented a revolutionary new emphasis."

Furthermore, according to the Reformation scholar, "The Anabaptists pioneered an unparalleled freedom in interpretation of the Bible. Their pluralism was evident in their holding of a variety of moral and social-ethical views on government, war, oath taking, community of goods, etc."

Their countless splintering, he said, was something totally new but entirely modern!

Mr. Zeman was impressed also with the equal treatment of individuals in sixteenth-century Anabaptism. "They did not attract any one social class," and apparently women were active from the start.

In their refusal to recognize the authority of both theologians and politicians, he said, the Anabaptists were forerunners of the democratic trend. "A new identity emerged because each was able to speak and participate in making decisions."

"Anabaptism was a shy rehearsal for a later great drama," he said in conclusion.

An evening public meeting attended by about 300 at Rockway School auditorium in Kitchener, was addressed by Gregory Baum, a Roman Catholic priest.

Mr. Baum began by providing his own answer to the obvious question, "How is it possible that a Catholic priest speaks at an Anabaptist-Mennonite celebration?"

He explained it as "a symbol that something very significant has taken place in the self-understanding of the Protestant and Catholic churches of Europe and North America."

Calling the Anabaptist movement one of "enormous originality" and "a creative countervailing trend," Mr. Baum said it "produced a radical critique of the social order that repudiated both inherited faith and inherited culture."

Said the Catholic theologian-sociologist, "Anabaptism anticipated certain things that later became general in the other churches."

These "certain things," he said, included the ideals of the free church, repudiation of infant baptism and empty ritual generally, and adoption of a radical stance.

"The idea of religious liberty was not original to the Enlightenment thinkers," he said. "The Anabaptists had said it long before the eighteenth century."

"Only at Vatican II," said Mr. Baum, "did the Catholic church finally declare itself in favor of religious liberty."

The Anabaptists, in their small groups and stress on community, anticipated a new kingdom with new rules and new laws. Today there is a universal trend to small communities, he said.

Mr. Baum concluded his talk by a call to openness to others, especially the oppressed. "There is divine revelation in otherness," he said, "and the word *dialog* comes very close to describing the biblical term *conversion.*"

The otherness of God, he said, means that there is divine revelation in otherness. "Let us ask God to renew us in the fervor of the Swiss Brethren, to give us a radical impatience and unwillingness to become reconciled to an unjust world."

The sessions were planned and chaired by Walter Klaassen, director of the Institute of Anabaptist and Mennonite Studies.

Business group will conduct seminar in Sarasota, Florida

Mennonite Business Associates, a fellowship of business and professional people in the groups related to MCC, will sponsor a seminar on Christian business relations February 21-23 at the Tuttle Ave. Mennonite Church, Sarasota, Florida.

Speakers will be Donovan Smucker, teacher at Conrad Grebel College, Waterloo, Ontario, for Bible study; Charles H. Hoeflich, president of the Union National Bank and Trust Co., Souderton, Pennsylvania, on "The future of the economy"; and David Leatherman, treasurer of Mennonite Board of Missions, Elkhart, Indiana, on world food needs and opportunities for service.

Special interest groups are scheduled on estate planning, ethics, tax concerns, personnel, and Social Security.

Other regional seminars are being planned for eastern Pennsylvania and Ohio.

Alberta Government makes grant to MCC

MCC has received its first matching grant for overseas development and relief work from a provincial government. The province of Alberta recently made a $20,000 contribution to MCC (Alberta). Half of this amount was designated for goods in kind and the other half was a cash contribution for MCC's relief efforts in the Sahel.

Additionally twenty tons of milk powder costing $25,300 have recently been purchased in Alberta by MCC. A grant from the provincial government to cover this purchase is expected.

Both these grants have been negotiated by the Alberta Committee of International Agencies, of which MCC (Alberta) is a member.

Peace books distributed around the world

During the past few years MCC's Peace Section has been supplying libraries throughout the world with books about peace.

Combinations of books from a list of twenty-seven have found their way to almost forty libraries in twenty-eight countries.

"We try to place these books through Mennonites either in a college or seminary library or in an MCC or mission board unit library," explained Ted Koontz, acting executive secretary for Peace Section.

"The purpose of this project is to provide a tool for reaching out with the peace witness to people who don't share this view," Mr. Koontz said.

The books have been well received. "We would like to thank you for these valuable volumes," wrote Hermina D. Mojica, acting librarian at Febias College of Bible in the Philippines. "Every now and then our students and other non-student users of our library come to us asking for the kind of materials you've donated. These will surely be of great help to them."

James Metzler, Mennonite missionary in the Philippines, reported that later when he referred a Febias College professor to the Peace Section collection in the library, the professor found all the books checked out but one.

"We are glad to report that our faculty and students were enthused when they saw the booklist posted on a bulletin board," reported Tadataka Maruyama of Japan Christian Theological Seminary in Tokyo. "As a historian of the Reformation I am very impressed by the list and I believe that our library, poorly equipped with books on church history and the Mennonite tradition, will be greatly enriched with the new acquisition."

S. Paul Miller, Mennonite missionary at Union Biblical Seminary in India, also expressed his thanks for the books. He notes that a good number of Mennonites attend the seminary and some of the other students and faculty have expressed an unusual interest in Anabaptist history and the peace question. The church history professor, an Anglican, hopes to do his doctoral study on Anabaptist history, Mr. Miller reported.

Gan Sakakibara of the Tokyo English Center added his Peace Section books to those he is collecting to form an Anabaptist library — the Sakakibara-Friedmann Memorial Library—which he plans to donate to Union Theological Seminary in Tokyo.

Many of the books went to Africa, with fifteen libraries in eleven countries receiving books. Six countries in Latin America and seven in Asia received books. Other books were sent to four schools in the Middle East.

Peace Section is continuing this service, and books are still available.

"Good news" offered with relish

Stanley Markoe's hot dog stand in front of the Hudson County Administration Building in Jersey City, New Jersey, has an unusual feature. On top of the pushcart, nestled between the mustard and the napkins, is a stack of copies of *Good news for modern man,* the American Bible Society's New Testament in Today's English Version.

"They're there free for anyone who wants them," said the husky, forty-nine-year-old vendor. "I don't point them out because I figure people will find their own way to the truth if you leave them alone. I know I did."

Mr. Markoe came to Union City, New Jersey, from Florida several years ago and found it difficult to make a living. "I was penniless, really down and out," he related, "but a Lutheran minister took me and my son in. It made no difference to him that I was Jewish. He didn't try to convert me."

In 1971 Mr. Markoe suffered a heart attack and was hospitalized. He was visited by his friend, Gerhardt Kugler of St. John's Lutheran Church in Union City. Mr. Kugler gave him a copy of *Good news for modern man* to read while he was in the hospital.

"It gave me great comfort," Mr. Markoe stated. "Eventually I decided to become a Christian, and on June 15, 1973, I was baptized. The answer to peace, external and internal, lies in the New Testament."

After he was baptized, Stanley Markoe decided to offer *Good news for modern man* to his customers at the hot dog stand. "But I don't preach, I don't evangelize," he asserted. "I don't even talk about religion unless someone asks."

FRANKFU
HOT DOG 40
KRAUT 45
ONIONS 45
CHILI
RELISH 45
SODA 30
JUICE 30

Stanley Markoe offers "Good news" with relish and hot dogs at the Hudson County Administration Building, Jersey City, New Jersey.

When asked, Mr. Markoe willingly shares what the New Testament means to him. "My favorite chapter is 1 Corinthians 13, the 'love' chapter. That says it all."

St. John's Lutheran Church, where Stanley Markoe is a member of the church council, has been supplying him with copies of the American Bible Society's New Testament for distribution from his hot dog stand. More than 200 copies have gone out to passersby over the past year, and the rate is increasing so much that the American Bible Society now is sending them directly.

The Cedar Hills Mennonite Church of Surrey, British Columbia, needs a full-time pastor. Duties are to commence in midsummer. If the Lord leads you to serve, please contact the church chairman or pay us a visit personally. For more information please write to:

C. I. Friesen
%Cedar Hills Mennonite Church
12246-100 Ave.
Surrey, B.C. V3V 2X1

TB treatment campaign begins in Bolivia

MCC medical workers in Bolivia are finding tuberculosis on the rise in many of the outlying villages and have launched a campaign against it.

"It's like a fire that's gotten out of control and just keeps spreading and destroying," Evelyn Riediger, MCC nurse in Bolivia, reported. "Sometimes it looks like too big a job and I almost feel it's hopeless. But then, lately, I've seen so many people die from it that one can't stand back."

In one village, El Carmen, tuberculosis is rampant "partly because they have a custom of passing around a communal cup as a sign of friendship and unity," Ms. Riediger said. "In reality, they are passing around TB germs and, as the village is poor, nutrition is poor and resistance is low."

A campaign begun in three villages last May showed that education about the disease is a critical need. "The seriousness of TB as a grave public health problem has caused little concern on the part of the people because of the failure to recognize it as such," Ms. Riediger reported.

The campaign began with educational talks to the community using flip charts and filmstrips to give them a better understanding of the disease, but further information is needed to help local health promoters in the villages recognize the disease and learn to treat it. Later, tests were run, cases diagnosed, and treatments begun.

In October another campaign was begun in four more villages, but the rainy season has slowed it by making transportation difficult. Ms. Riediger says that traveling to villages by horseback is sometimes the only way to get there.

Ms. Riediger does monthly follow-up work in the villages where programs have been started, and noted that she seems to add new patients each time.

Clergy career counseling seen as different now

Ministers who seek career guidance are asking "a totally different" question now than they did ten years ago, according to William F. Kopelke, Jr.

The United Methodist minister is new on the staff of the Pastoral Institute of Washington as career development director-counselor.

A decade or so ago, "When the whole professional clergy was in such an uproar," ministers, priests and rabbis were asking for help in leaving the ministry and finding new careers, Mr. Kopelke said. Now, he points out, they want to know how to stay in the ministry and make better use of time and talents.

The minister said he counsels most often the person "who is at a point in his life where he is conscious of his potentials that he's not using. He has reached a plateau."

Words & deeds

Officers of the World Council of Churches have urged the Soviet Government to permit an observer to attend the trial in Kiev of the Baptist minister Georgij Vins, which they believe will get under way shortly. Mr. Vins is the leader of a Baptist group which separated from the All Union Council of Evangelical Christians-Baptists of USSR. The Union is a member church of the World Council of Churches. While Mr. Vins is charged with violating the Ukranian Criminal Code of Soviet law, the WCC officers stated they believe that charges against the minister are primarily based on his religious convictions and activities.

Getting MCC teachers to serve in Algeria is becoming more difficult, according to Peter J. Dyck, MCC Europe and North Africa director. All five MCC workers now in Algeria will complete their assignments next August, and no replacements are in language school in France. Living in the Islamic culture is difficult and lonely for single volunteers, women in particular. Other difficulties include teaching subjects other than English and frequent sandstorms.

Correction

The Mennonite Seminar on Farm Issues (p. 91, February 11 issue) is scheduled March 7-8 at Freeman Junior College, Freeman, South Dakota.

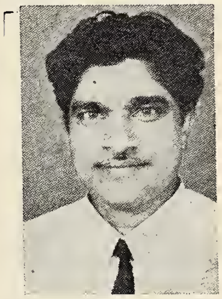
Record

Ministers

Levi H. Koehn has resigned from the Bethany Church, Freeman, S.D., to assume the pastorate of the Eden Church, Inola, Okla., May 1.

Mahendra Kumar, pastor from India in North America as part of the Overseas Churchman Study-Service Abroad program, has joined the pastoral team at Bethesda Church, Henderson, Nebr., for February through May. Mr. Kumar has been a student at Mennonite Biblical Seminary, Elkhart, Ind., since September. At the Bethesda Church he will teach the midweek adult Bible study, preach occasionally, speak before church and community groups, attend board and committee meetings, do some counseling, and visit church members. During the time Mr. Kumar is in Henderson, *Ben Sawatzky*, one of the congregation's pastors, will be in India under MCC, helping to administer a relief program in the Dhamtari area. Mr. Sawatzky and his wife, Leona, were missionaries under the Commission on Overseas Mission in India from 1953-1971. *Waldo Kaufman* of North Newton, Kans., will take Mr. Sawatzky's place while he is in India.

Guengerich


Kumar

Melvin Norquist, pastor of the Butterfield (Minn.) Church, has resigned as of Mar. 1. He has served the congregation since December 1968.

Floyd Quenzer, pastor of the Pleasant Oaks Church, Middlebury, Ind., and Silver St. Church, Goshen, Ind., has resigned, effective June 15. He will become pastor of the Community Church, Fresno, Calif., on July 1. He is a native of Paso Robles, Calif., and began serving the Pleasant Oaks Church while attending Associated Mennonite Biblical Seminaries, Elkhart, Ind., in 1965.

Workers

Marie Dalke, Vernetta Schmeichel and *Dennis Scott* joined the Freeman Junior College and Academy staff in January.

Ms. Dalke teaches English and is academy registrar. Ms. Schmeichel is director of the secretarial bureau. Mr. Scott teaches history.

Frieda Guengerich, AIMM missionary, Nyanga, Zaire, has returned to North America for health reasons. A member of the Calvary Church, Washington, Ill., she had been director of a home economics school for girls.

Doris Longacre, Akron, (Pa.) Church, has been elected to a four-year term on the board of Goshen Biblical Seminary, Elkhart, Ind.

Calendar

Mar. 14-16—Festival of Jubilee, North Newton, Kans.

Apr. 17-20—Central District Conference annual sessions, Ottumwa, Iowa; Edgar Stoesz, speaker

June 19-22—Northern District Conference annual sessions, Freeman, S.D.

Central

Mar. 2-4—Christian citizenship seminar, Washington, D.C., sponsored by peace and social concerns committee

Eastern

Mar. 15—"Jubilee living" poverty meal, East Swamp Church, Quakertown, Pa., sponsored by the Eastern District peace and service committee; Robert Kreider, speaker

Northern

May 16-18—Seventy-fifth anniversary homecoming, Freeman (S.D.) Junior College

Western

Mar. 8—Seminar on community-based corrections programs, 9 A.M. to 4 P.M., Friends University, Wichita, Kans.

Letters

WPTF bill reintroduced

DEAR EDITOR: Congressman Dellums has already advised cosponsors of his intention to reintroduce the World Peace Tax Fund bill early in this session of Congress. Since Wilbur Mills is not chairman of the ways and means committee anymore, we have a better chance that the bill will be brought out to be voted on. We need to be sure our congressmen will vote for the bill when it comes up in the House of Representatives. I think my congressman will vote for it, will yours? Your congressman asks you to vote for him, why not ask him to support WPTF?

It seems to me that the Friends (Quakers) are much more active than others in support of this bill to direct our war tax money to a peaceful fund. In the WPTF newsletter of October it was reported that five yearly meetings of the Society of Friends had gone on record in support of the peace tax bill. Now three more have reported their support.

I seldom see anything in *The Mennonite* on this subject. In fact, I think the only articles have been letters to the editor. Where are our professionals and those who write the editorials and articles, the pastors and leaders of the conferences? Are they not interested?

We may think the money in the fund will not be spent wisely. If you will take time to study the bill as introduced, you will find that the money in the fund will be protected as to its use. Besides, most projects would be better than the war effort. Furthermore, if we can get the bill passed, but don't approve how the money is spent, maybe we can get our congressman to amend it later.

It took a lot of concentrated effort to get the exemption for military service passed. The war tax issue should be just as important to those who believe in Christ's teaching on peace. Some say we should just refuse to pay our share of war tax, but I understand the IRS attaches your finances and gets the money anyway. So why not go all out to get our part of the war tax diverted legally?

Persons interested in the peace tax fund can get information from the WPTF Steering Committee, Box 1447, Ann Arbor, Michigan 48106, or the Washington Committee, 3337 Military Road, N.W., Washington, D.C. 20015. *Samuel Baergen, 12150 Charles, Wichita, Kans. 67213* Jan. 24

Pleasant memories

DEAR MR. KEHLER: I would like to tell you how pleasantly surprised I was today when I looked and leafed through *The Mennonite,* as I always do after it arrives in the mail, and came across the picture of J. E. Amstutz, my minister brother from Huntington, West Virginia, and his autobiography (January 21 issue of the Central District edition of *The Mennonite*).

The article brought back many pleasant memories of the time when we were growing up together. There were four years difference in our ages.

My two sisters from Kidron, Ohio, and I took a short trip last October and visited our brother and his family in Huntington.

I had started to write you a letter last November to tell you how thoroughly I enjoyed the November 5 issue of *The Mennonite.* It contained several wonderful articles, particularly the one concerning the graduated tithe. *Mrs. Cornelius Sprunger, 39 Stuart St., Dalton, Ohio 44618* Jan. 20

The killing must stop

DEAR EDITOR: The following is an open letter which I recently sent to President Gerald Ford.

"The *Saigon post* (January 12 issue) carried a front-page article dealing with your impending request for increased military assistance to the Saigon government. If you are truly interested in the welfare of the people of Vietnam and in the restoration of peace in Vietnam, you should not submit such a request. Let me share some of the reasons for my recommendations.

"The Paris Peace Agreement is now an international legal document, yet since its signing two years ago the Saigon government has not exhibited a spirit of reconciliation. In Pleiku during the days immediately following the 'cease-fire,' I personally saw loaded bombers fly out of the airport again and again. They returned empty. In Vietnam only one side has ever used bombs, namely the Saigon government side. Those bombs have been supplied by the United States. In their public presentations, the Saigon leadership continues to use extremely strong anti-Communist language. The other side is called the aggressor, yet *Time* magazine (June 17, 1974) calmly reported that the Saigon government controlled about 20 percent more of the delta land area at that time than at the time of the 'cease-fire.'

"The United States itself continues to ignore the Paris Peace Agreement. Specifically, for example, the agreement refers to 'the two South Vietnamese parties,' yet the United States continues to support the Saigon government as if it were the only legitimate government in South Vietnam. For too long the United States has provided the means for the Saigon government's irresponsible military actions.

"Perhaps now is the time to push for reconciliation. Perhaps now the Saigon government will listen. If you have kept up with events in Vietnam, you will be aware of the recent demonstrations which were opposed to the Saigon government and which were rather violently suppressed—for example, the Catholic movements—and certainly the Catholics in Vietnam are not pro-Communist. The point is that the Saigon government does not have the support of a significant number of citizens of South Vietnam. Perhaps neither does the other side. The other side rather patiently waited for a year and a half after the 'cease-fire' during which time neither Mr. Nixon nor Mr. Thieu showed evidence of getting serious about the 'cease-fire.' So in recent months the other side has become more aggressive. If it is to be 'a fight to the finish' (and for over 100,000 Vietnamese soldiers *since* the 'cease-fire' it has been), then let me suggest, Mr. President, that things do not look—nor have they ever looked—very good for the survival of the current Saigon government. If reconciliation according to the Paris Peace Agreement is to be tried, it is now or never; and the United States can still have an influential role in helping the Saigon government start to act more rationally.

"Let me appeal to you on behalf of my many Vietnamese friends. I have been in Vietnam for just over two years with the Mennonite Central Committee, a church-sponsored social service organization, and I have worked hard at learning the Vietnamese language. If I could gather up into one word what my friends' fondest hope is, that word would be *peace*. Not only the land, the histroy, and the human bodies are being destroyed by this unending fratricide, but also the moral fiber and the future are being destroyed for those who remain.

"I wish I could share with you my innermost feelings, but perhaps the words of Senator Mike Mansfield, which were also quoted in that January 12 *Saigon post* article, will have to suffice: 'Additional aid means more killing, more fighting. . . . This has got to stop sometime.' Amen." *James Klassen, Box 991, Saigon, Vietnam* Jan. 14

ELIM CHRISTIAN EDUCATION CENTER
Altona, Manitoba,

a Bible school offering courses at a precollege level, invites applications for teaching positions and music director to commence in September 1975.
Please indicate field of interest and qualifications. A cook will also be needed.
Inquiries and applications should be directed to

Elim Christian Education Center
The Rev. Frank Isaak
Steinbach, Manitoba

Christian schools shape the homes and churches of tomorrow.

Cattle and the food shortage

Dear Editor: After reading your article "The third horseman rides again" (December 10 issue), I would like to publish an article from the *Lancaster livestock reporter* (January 24 issue).

I question your statement to abstain from meat on Monday, Wednesday, and Friday so the grain fed to cattle can be exported to the hungry. *John H. Nissley, Route 1, Box 127, Mount Joy, Pa. 17552* Jan. 25

Editor's Note: *The article referred to in Mr. Nissley's letter appeared originally in the* West Texas livestock weekly. *It was entitled, "American cattle feeding versus world food shortage." The entire piece is reprinted below.*

"Various outfits like the American National Cattlemen's Association, the Meat Board, etc., are striving to acquaint the world and particularly our own public and politicians with the simple fact that cutting down on American cattle feeding will do nothing to alleviate world food shortage.

"It's pointed out, for example, that more than three-fourths of the feed used to produce a fat steer or heifer in this country comes not from grain but from range or pasture forage which would go to waste except for cattle grazing.

"Also that the grain used in beef production is not the sort desired for human consumption. The U.S. already exports 75 percent of its wheat crop and 57 percent of its rice crop. Neither wheat nor rice is used to any extent in cattle feeding.

"Some misinformed do-gooders have suggested Americans should observe meatless days in order to be able to export more grain, claiming hungry people elsewhere around the world could use the grain to better advantage in its original form rather than in the form of meat. This is nonsense, of course. The feed grains—sorghum and corn—that we ship abroad are generally fed to livestock at the foreign destination.

"How it happened we do not know, but somehow the loudspeakers demanding we curb beef production heard that it takes up to ten pounds or more of grain to produce a pound of beef. This is a case of little knowledge being extremely hazardous. Once the advocates of lower domestic beef production discover this single bit of misinformation, it seems almost impossible to acquaint them with anything else pertaining to the cattle business. The fact that a feedlot animal consumes eight pounds or so of grain to put on a pound of flesh obscures all other facts, such as that the animal may have gone into the feedlot weighing 700 to 800 pounds off pasture and, having eaten a certain amount of grain in the feedlot, turns out to be an animal that yields a pound of choice meat for every two or three pounds of grain it has consumed.

"It is further ignored that cattle (hogs and sheep, too) yield other valuable items in addition to meat—leather, vital medicines (insulin, for example), wool, glue, photo film, fertilizer, and feed products, to name a few.

"Incredibly, it seems there are powerful, insidious, sinister forces at work against American agriculture, and those elected or appointed to defend us appear hopelessly incompetent or indifferent in their duties. Yet, as a recent ANCA (American National Cattlemen's Association) informal release points out, agriculture is by far the nation's biggest industry, with assets equal to three-fifths of the assets of all the corporations in the country. And the cattle industry is the largest segment of U.S. agriculture.

"'About 1.8 million farmers produce cattle either full- or part-time,' says the ANCA. 'To cut out cattle production would adversely affect the entire economy, virtually destroy some communities, and cause tremendous unemployment.'

"Who would be helped by diverting grain from American cattle to cattle (or even humans) abroad? Nobody, much, except those nations who would like to see America dragged down to their own economic level, weakened, a target for conquest."

Underground manual for ministers' wives

Underground manual for ministers' wives, *by Ruth Truman (Abingdon Press, Nashville, 1974, 174 pp., $4.95, available in Canada through G. R. Welch Co., Ltd., Toronto) is reviewed by Roberta Mohr, Route 2, Bluffton, Ohio, who until recently was an MW in Bally, Pennsylvania.*

Ruth Truman grew up in a Methodist parsonage vowing she would never marry a minister. She didn't. But when her husband decided later to enter the ministry, there she was—a reluctant minister's wife. How she struggled through this ordeal would have made interesting reading in autobiographical form, but she chose instead to write a *manual* for ministers' wives.

This manual covers everything from how to say no to too much church involvement to how to serve popcorn elegantly with finger bowls. Ms. Truman's style of writing is her own! Some sentences consist of a single word, *completely*. Other sentences have exclamation marks smack(!) in the middle of them. There are dots and dashes wherever she chooses to put them and countless parenthetical expressions enclosed in brackets. She is sarcastic at times, uses many puns, and sprinkles everything with a great deal of earthy humor.

Expecting this book to be like so many other books for ministers' wives, I felt a definite kinship with Ruth Truman when I read the following sentence in her first chapter: "Maybe you've read a book that tells you to dress in navy blue, wear your hair conservatively, carry your Bible like a growth, and never, never look sexy. I threw a book like that clear across the room once! No other book has inspired me so much to put on the sexiest dress I own (which really isn't very) and go out with my husband in his clergy collar."

On the other hand she warns against doing things rebelliously simply to shock people. She writes that "for your own mental health you need to examine and separate what you do because you want to from the things you do because you think you're supposed to. People outside have a neat word for this condition of life. It's called *hypocrisy*."

The first chapter stresses repeatedly that the minister's wife must be herself. She must decide what she wants out of marriage, what her life purpose is, what standards of behavior she has for herself, what her goals are. "I had to discover that being my husband's wife was not my whole person, but that I had allowed it to become that. The church hadn't done it, nor had my husband; I had—by not daring to be me, by not saying the things I felt, by not being the natural person who was inside me."

Why begin a book about living in the parsonage with self-searching? Because Ruth Truman believes that unless you've got your self and your soul in hand, you are in for big trouble. You will be living very much in the public eye and other people will be involved with you in any life experience you can think of. You'd better know who you really are.

Most of the book doesn't have anything to say that experienced ministers' wives don't already know, but Ms. Truman writes it just a little differently. For instance, "A minister isn't an ordinary man—everybody knows that. The trouble is that *your* minister-husband keeps coming up superordinary at home. He burps at inopportune times. He picks his teeth. You always have to tell him what clothes to put together since his taste is atrocious. He yells at the kids—and even argues with you. No matter how you try to draw the picture, he just won't fit the stereotype. Hallelujah! He's a real man! Problem: How do you help a real man fit into an unreal job?"

She goes on to give all sorts of ways to be a "helpmeet" for the pastor husband with the note, "Women's libbers, skip to Chapter 11." She also discusses how to raise children, love the lay people in the church, be the "hostess with the leastest," budget money, moving, and getting a job—something more and more ministers' wives are choosing to do.

A chapter not found in most books for ministers' wives is the one entitled "The happy hour." "Maintaining a sex life in the parsonage is really a touch-and-go situation—you touch and he goes—to meetings, to preach, to call. . . ." The author tells how to play "beat the clock" and discusses "nooners," "quickies," and "an out-and-out two-day sex break (or at least twenty-four hours)."

Why a whole chapter devoted to sex? Because ministers tend to look for wives who come from church homes with strong moral teachings. "The problem is that sometimes those same homes forget to teach that sex is not only an expected but a joyful part of marriage, to be entered into eagerly and with great love. . . . A healthy sex life keeps your love fresh and glowing. . . . Tensions are lessened and understanding is easier to come by." How true!

She is also frank when it comes to the minister's wife's spiritual life. The religious life is so easy, but as Ms. Truman puts it, "Having a spiritual life is a whole other collection plate."

It is easy to be superreligious because of being so involved in the work of the church and hate the very people you are supposed to be serving. Her advice is to deepen your spiritual commitment; pray the prayer of surrender every morning. If you are serious, Ms. Truman says, you have a new role. You are no longer a preacher's wife, but a Christian whose husband happens to be in the ministry. This is not a spectacularly new idea but one that needs to be understood, and Ms. Truman does just that with her oft-repeated phrase: "Meditate! Meditate! Meditate!"

The style of writing which seems exciting at first may become tiresome by the end of the book if you read too much at one time. Despite the levity, sometimes Ms. Truman comes on too strong—a bit "preachy." This is when I had to put the book down for awhile. When read in small doses, the book is both provocative and enjoyable. Some readers may be offended by the sarcasm, the references to sex, and the humorous, light-hearted approach to everything, even serious subjects.

Women who have just become "MWs" may find the book helpful. Those with some experience in the "profession" will undoubtedly at some point or another smile (or laugh out loud!) and say, "That's just the way it is!"

Meditation

Freedom to live

I visited today with a man
who, though dying, taught me how to live.
He's lying, even now, in a hospital bed
with green little tubes strapped to his head.
His breathing is labored and shallow.
He's thin. I could see his ribs,
and I wondered, "How can he live?"

We began to talk.
I felt I should carry the ball.
After all, I was alive and breathing well.
"It's a hot day," I said. "There's a holiday coming.
Friends are coming to visit. Looks like a good time."

He smiled and said, "My days are all the same.
I lie here and think a lot. What will the end be like?
I'm not afraid of it, but it is new to me."

Aware of his struggle and pain, I replied,
"Like most new things in our experience,
there is anxiety and wondering
about what it will really be like."

He went on and spoke of life.
"There has been good and bad. I sometimes wonder
if I'm worthy, . . ." he paused, "to enter the k. . . ."
"The kingdom of God," I supplied.
"Yes, that's it," he said.

As best I could, in gentle tone, I said,
"We all are not worthy. Jesus alone opens the way
to the kingdom for all."
He seemed comforted by that and went on to say,
"It will be better then and different, too."

We talked of hope and faith, clasped hands and prayed
that God's peace and presence could be his comfort
in the days ahead. And then we said, "Goodbye."

As Anne and I went out the door, this man, though sick and hurting,
said, with a smile on his face, "So long. Have fun."

I pondered long and hard on those last words.

Years ago there was another man who said,
"I will give you life. I will set you free."
That man died upon the cross for you and me.

Jesus, you have set us free to have fun,
    to live
    to laugh
    to love
    to play
    to know life
    to love and be loved
    to be free.

Let me experience that joy that in dying I might live and that in living I might die "having fun," in the best sense of the word.

David W. Braun

Contents

Pastors talk about the ministry 97
A theology of the laity 99
The nettlesome problem of leadership 100
Ministry is 101
Is it moving time? 102
News 103
Record 107
Letters 108
Underground manual for ministers' wives 110
Freedom to live 111
Send us an apostle! 112

CONTRIBUTORS

The persons who write about the pastoral ministry in this issue are introduced in the opening paragraph of the lead article.

David W. Braun, 831 South New York, Liberal, Kans. 67901, is pastor of the Mennonite churches at Liberal and Turpin, Okla. His meditation was written last summer after he had visited a hospital patient during part of a year-long clinical pastoral education training course he was taking.

James M. Lapp is pastor of the Albany Mennonite Church, 3405 Kizer Ave., Albany, Ore. 97321. His article is adapted from a piece he wrote originally for Gospel Herald. It is used here by permission.

CREDITS

Cover, D. Haas, 9 East 10th St., New York, N.Y.; 103, COM; 104, Freeman Junior College; 106, American Bible Society.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVerne Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

Send us an apostle!

James M. Lapp

SOMETIMES as a pastor, I feel as if our congregation does not need any more resources to evaluate or programs to consider or goals to work at or issues to study. Not that we haven't been receiving solid and creative help from the churchwide boards and institutions. It is simply that I sometimes wish the larger church would send us an "apostle," rather than a booklet to read or an article to study. Of course, we benefit from those twenty-four- or forty-eight-hour consultations and contacts we have from time to time with churchwide leaders.

But consultations tend to result in more refined resources and better articulated goals and more issues to study. I am coming to feel we would benefit more if the "consultant" could stay with us long enough to help us to develop some of our own resources and goals and programs that would arise from the body of believers in the local community, rather than provide us with materials from a board of experts. In other words, at this stage in our life, persons would help us more than papers.

It may not only have been because of the slower and less efficient transportation in the first century that the apostles ministered for long periods of time in a given city. It may be this was considered necessary for a significant ministry of encouragement and assistance to the local believers. Might not this type of assistance to local congregations or communities of believers be valid for our day?

For years we have been sending deputations to foreign mission fields to encourage and support our missionaries in wrestling with the issues they face in establishing the church in new cultures. When are deputations sent to local communities of believers in North America, not to raise funds or to find out our needs and leave again, but to encourage us and assist us in being the faithful people of God in our own cultural setting? In years past, I suspect that traveling evangelists, who would come to a congregation for a week or two, fulfilled to some degree this type of ministry of spiritual stimulation and support to pastors and local believers.

Might there not be a valid "apostolic" ministry for our day, when spiritual leaders would come and spend extended periods of time in a local area to enable the believers there to reflect on who they are and where they are going, to work on problems that tend to get neglected, to give objective feedback and counsel on life in the congregation(s) as they see it, and provide fresh teaching and spiritual insight to the church?

I believe there are a variety of persons across the church who would have the gifts to fulfill such a ministry and may be able to take a "sabbatical" from the pastorate or institutional job every few years to fulfill this kind of assignment. It may be some of our denominational staff money should be put into persons who would move to another community for two or three months (or longer or shorter as it seemed most appropriate), rather than into persons who make briefer, executive-type visits.

Such an itinerant, or "apostolic," ministry might well be coordinated by one of the conference's commissions. Surely there would be a limited number of persons qualified or prepared for such an assignment. Traveling and short-term moves like this are difficult with a family. Maybe persons with families would need to take three months in a summer for a task like this. Perhaps we could use persons whose children are grown for a ministry such as this. Maybe we need to consider again the suggestion of Jesus and Paul that some persons should refrain from marriage or from bearing children for the sake of the kingdom.

I believe if we truly want to take the local congregations seriously we will need to find ways to be with them and not simply in contact with them. Just as frightening as individualism in America is the prospect of congregational independence and isolation. I sense the early church was not united so much by organization or common programs or annual mass meetings as it was by apostolic visits and letters.

When God came to visit the earth, he stayed for thirty-three years in one relatively small area. The Apostle Paul seemed to feel it was not a waste of time to devote eighteen months to making tents and ministering in the city of Corinth (Acts 18). It is fine to send one of our leaders to be a teacher among the believers in Asia for a year. What might be the result if a few of God's choice people were freed for longer-term ministries in the various communities of Mennonite believers in North America? It may be exciting to find out.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:08 FEBRUARY 25, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Toward a biblical understanding of womanhood

The church should strive to actualize the equality of women as represented in the utopian vision of Genesis 1 and 2 and Paul's proclamation in Galatians 3:27-28 says Bible teacher Perry Yoder. His article begins on the next page.

Toward a biblical understanding of womanhood

Perry Yoder

Any discussion of the role of women in the Bible should begin at the beginning, with the creation accounts as we find them in the Book of Genesis. But in order for these accounts to be properly understood we need first to recognize several aspects of the material.

It should be noted that in the first three chapters of Genesis, where the creation accounts are found, we are dealing with not one, but two stories of creation. The first story is roughly that found in chapter one, while the second story is contained in chapters two and three. Scholars often refer to the first story as the "P" account and the second as the "J" account. The reason for this terminology is beyond the scope of this article, and we will merely refer to them as the first and second story.

Beyond this literary division, there are two other important characteristics of these stories. The first is their etiological aspect. That is, there are many motifs through which the stories seek to explain why things are the way they are today. Why, for example, do snakes slither along on the ground on their stomachs rather than walking on legs like the other animals? From the story we know that the snake was cursed and banned from the other animals and consequently has to slither in the dust.

The second characteristic is the utopian idealism which runs through these stories. That is, they often picture or explain how things should be ideally. For example, in Genesis 1:29-30 we read that man and the other animals were given vegetation and only vegetation for food; they were herbivorous. This is certainly not the way things are today nor ever have been, as far as we can tell, in human history. But interestingly enough, the same motif is again echoed in pictures of the future messianic age as we find it drawn, for example, in Isaiah 11:6-7.

The wolf shall dwell with the lamb,
and the leopard shall lie down with the kid,
and the calf and the lion and the fatling together,
and a little child shall lead them.

The cow and the bear shall feed;
their young shall lie down together;
and the lion shall eat straw like the ox (RSV).
(Cf. Is. 65:25.)

The importance of these two factors for our discussion of the role of women in the creation stories is that what is depicted there may belong to either stream: they may depict either the role women should have ideally, or they may depict roles women in fact do have, giving an explanation for them. It should be carefully noted in regard to this latter point that, insofar as these stories give an explanation of the status quo, it is only an explanation, not a justification. Therefore the etiological features in these stories cannot legitimately be used to justify any role of women, nor should they be presented as portraying the Bible's teaching concerning women.

Genesis 1-3. We have talked above of the two stories of creation found in the first three chapters. In reality however, the creation stories proper are found in the first two chapters, while chapter three contains the "loss of paradise story." This latter is often referred to as the "story of the Fall," which is apparently a misnomer, for no "fall" is talked of here, only a banishment from the garden. Without going into a lengthy discussion of this issue, the title "loss of paradise" seems to be not only more accurate, but also avoids the misleading connotations which the term "the Fall" has in relation to the story.

In any case, the general distinction between creation stories and the loss of paradise story is significant because in the former, utopian motifs dominate, while in the latter, the etiological dominate. This means that the creation stories, chapters 1 and 2, will be helpful in understanding how society ideally ought to be, while chapter 3 will attempt to explain why the ideal does not exist.

With this preliminary understanding, let us look at the first story of creation as found in chapter 1. We find in verses 26 and 27 that mankind, both male and female, was created in the image and likeness of God:

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them (RSV).

The word translated "man" in this passage, should rather be translated "mankind" since it seems clear that both sexes are intended. Note the plural verb in verse 26, "let them have dominion" as well as the phrase in 27, "male and female he created *them*." These verses stress the simultaneous creation of man and woman and their equality in both nature and function.

Mankind of both types are to have dominion and are created in the image and likeness of God. Exactly what is meant here by the "image" and "likeness" of God has been debated at great length by scholars without any apparent consensus having been reached.

One proposal, which seems to have some justification, is that this expression indicates a correspondence of man to God, a correspondence of which makes communication between them possible. Since man, unlike the other animals, is created in God's image and likeness, mankind, unlike the other animals, can communicate with God. In any case this passage in Genesis would seem to contradict any notion that the spiritual connection of men is more authoritative. Maleness is no closer to God than femaleness.

It is not surprising then that in the Bible we find several examples of women who were recognized as authentic oracles of Yahweh. The two most familiar are the prophetesses Miriam, the sister of Moses and Aaron, and Deborah, who is perhaps better known as a judge. But the most striking case is that of Huldah. Her story, found in 2 Kings 22, relates the events of Josiah's reform.

In this account, a book of the Law is found during a restoration of the temple. The book is brought by the priest and the secretary to the king and read to him. It has a powerful affect on him and he realizes that if these are the authentic words of Yahweh his nation stands under doom. But are these in fact authentic words? To find out, Josiah sends the secretary and the priest, along with several other court officials, to consult Huldah the prophetess. Here we have high-ranking officials in the kingdom going to the house of a woman to find out what Yahweh will say. When Huldah pronounces the message of the book to be authentic, her decision is not contested.

This story becomes even more pertinent when we realize that it takes place in the eighteenth year of King Josiah, which is five years after the word of the Lord came to Jeremiah (cf. Jeremiah 1:2 ff.). Presumably Huldah the prophetess was not the only option open to the officials of King Josiah, but she was sought out because her relationship to God was recognized and respected.

In the second creation account the story is again fairly straightforward. Man is made, a garden is made for him and he is placed in it, but creation still seems incomplete—man is alone. The animals are then created, but they do not completely perfect creation, since there is no equivalent for man among them. When woman, man's equivalent, is created, creation is perfected. This story would seem to put woman in a high position, as the capstone of God's creative activities.

Man is referred to as *'adam* before the creation of woman, and then *'ish,* another word for "man." It may be that man (*'adam*) does not reach his position as man (*'ish*) until he is completed by the creation of women.

It was a fairly common notion in the ancient Near East that the creation of humanity was a two-step affair, mankind first being created physically, then being humanized, usually by the introduction of civilization. This two-step creation process may be reflected here in our story: First man is created, then he is humanized through social relations made possible by the creation of woman. Humanness is a bisexual matter.

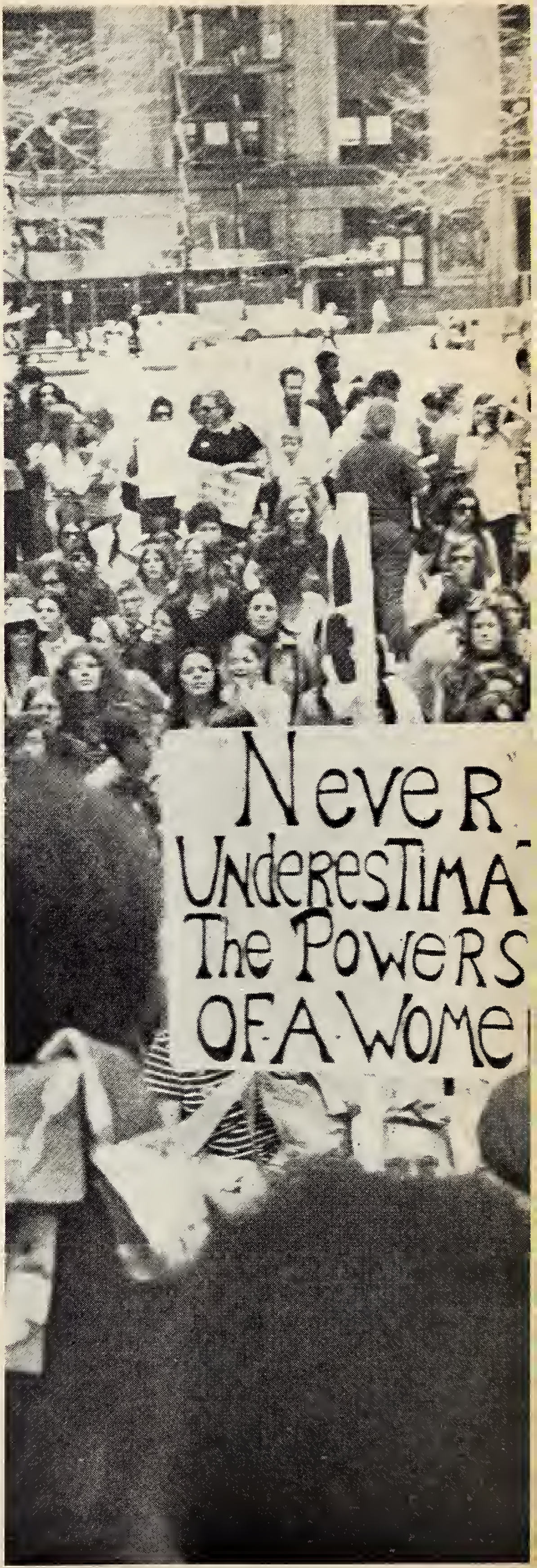
It would seem then, that the first creation account emphasizes the bisexual generic nature of man. There the terms are "technical" terms, "male" (*zakar*) and "female" (*nekeba*), with the simultaneousness of their creation stressed. In the second story, on the other hand, the emphasis seems to lie on the humanization of man. Mankind, humanized, consists of two correspondingly equivalent sexes, man and woman, interacting. But regardless of emphasis, the basic idea in both stories is that man and woman are equal parts of a larger whole, the human species and humanity respectively.

Loss of paradise. Following this grand vision is the loss of paradise story (Genesis 3), in which the etiological motif is emphasized. That is, the previous stories (chapters 1 and 2) do not picture things the way they are in the real world. For example, man in 2:15 tended the garden but now he must work hard for food. The earth seems queered, bearing weeds not food. What happened?

Likewise woman now is in subordinate positions rather than being the capstone of creation and the corresponding equivalent of man. She must now give birth through pain and suffering. What has happened? This is certainly not the way God created the world or intended it to be.

In chapter 3 we see that this state of affairs is the result of human disobedience. Realizing that this story is dominated by etiological interests we can readily understand that the story is thus seeking to explain why woman does not appear to have a place in society commensurate with her place in creation.

A pertinent illustration of this evaluation of the creation stories is given by Jesus in his discussion on divorce in Mark 10:1 ff. Jesus said that while divorce is allowed in the Law (Deut. 24: 1 ff.), that is in the Holy Scriptures, this was only a concession to the frailty of mankind, not something which God intended from the beginning. To prove his point Jesus quotes, "God made them male and female" (Gen. 1:27) and "this is why a man must leave his father and mother and the two become one body" (Gen. 2:24). Thus we see that even



though divorce was allowed by God's law, this does not take precedence over the utopian vision as presented in the first two chapters of Genesis. Therefore, if even a direct law concerning a social institution can be abrogated by appeal to Genesis 1 and 2, how much more should human customs be challenged by them, regardless of how they came to be. Genesis 3, a picture of disobedient man and the results of his disobedience, cannot inform us as to how things should be.

In sum, the picture we get of woman in the two creation accounts is a lofty one which in every way makes her the equal of man. It is in the loss of paradise story that we have an explanation as to why woman does not now in fact have this position in the world. This story, however, only intends to explain the discrepancy between the ideal, which existed at creation, and reality as it exists in sinful society. It is not to be construed as a justification for the subordinate position of woman. Rather this position of woman should be recognized as resulting from the sin of man and should be radically challenged on the basis of Genesis 1 and 2.

Paul's view. Turning to the New Testament we have space only to look briefly at some passages from the Pauline writings. In Galatians 3:27-28 we find Paul expressing quite egalitarian ideas:

> *For as many of you as were baptized into Christ have put on Christ. There is neither Jew or Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus* (RSV).

Paul envisages that in the new kingdom of God, there are no human distinctions whether social (slave and free) or natural (male and female), but all are one in Christ. In specific passages which give concrete admonitions, however, this general principle does not seem to be upheld. In examining these passages below we will divide them by subject matter into two categories: (1) those treating the relation of wife to husband and (2) those relating to matters of church order and structure.

Representatives of the first category would be Ephesians 5:22-23, Colossians 3:18-19, and Titus 2:3-6. In understanding these passages, their context first needs to be considered. In Ephesians the passage is followed by commands for children to obey parents (6:1 ff.) and slaves to obey their masters (6:5 ff.). The Colossians passage is followed by similar material. Indeed, this general context for passages concerning wives' submission to their husbands is not unique to the Pauline corpus. For example, in 1 Peter 3:1-7 we have statements concerning the marital relationship, preceded by the general injunction that Christians are to be subject to certain human institutions and slaves are to be submissive to their masters.

Why is it that Paul commands the submission of wives to husbands and slaves to masters, when in Christ all are equal and all have the same freedom? Is Paul actually condoning slavery?

The key to this perplexity is given in Titus 2:3-6, where Paul gives something of a motive for these commands, "that the word of God may not be discredited" (verse 5) and "so that an opponent may be put to shame, having nothing evil to say of us" (verse 8). While it may be true that all are equal and free in Christ, nevertheless for the sake of the witness to the gospel, Christians ought not to comport themselves in a manner which antagonizes the society to whom they seek to witness.

So, for the sake of the witness to the gospel, a Christian may need to deny himself, at certain points, of the freedom which he has a right to realize on the basis of the gospel. Paul seems thus to support the status quo for the sake of the gospel, although the gospel itself does not support the status quo.

Turning now to the second category of references, those dealing with church order and the role of women in public worship, we find statements that seem much harsher. (For example, 1 Corinthians 14:34-35, 1 Timothy 2:11-12, and 1 Corinthians 11:3-16.) The key to understanding these passages is perhaps to be found in the verses preceding 1 Corinthians 11:3-16:

> *So, whether you eat or drink, or whatever you do, do all for the glory of God. Give no offense to Jews or to Greeks or to the church of God just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved* (1 Cor. 10:31-32).

Here again, Paul seems to be proposing that the Christian church ought to structure itself in such a way that it is not offensive to those whom it seeks to save. What is to be done or commanded in a given situation is what seems advisable for the sake of the gospel. Thus we cannot understand the specific commands of Paul in these regards as expressing the Christian ideal, but rather as illustrating compromises which were deemed necessary at that time.

To further place these teachings in perspective, it should be kept clearly in mind that this principle of accommodation for the sake of the gospel was not the only one which motivated Paul, since in his own life he confronted those who would hedge in realizing their freedom in Christ. In Galatians 2:11-14, for example, Paul publicly chastised Peter for his behavior toward the Gentiles at Antioch. Before certain friends of James came to Antioch, Peter had eaten with the Gentiles, but after they came he no longer did so, out of fear for what they might think or do. In this situation Paul characterized Peter's lack of realizing his freedom in Christ as pagan behavior. The gospel of liberation in Christ Jesus must not be compromised.

Two streams. We can see that in the Bible there are two streams of thought concerning the roles of women.

The one is idealistic and utopian. This stream is represented in the first two chapters of Genesis and by Paul's proclamation in Galatians 3:27-28.

The second has to do with why the role of women is what it is at a given time without providing a justification for it. This stream is represented by the third chapter of Genesis and by the commands of Paul and others in the New Testament which are directed toward a specific cultural context in which these commands or explanations seemed appropriate for the sake of the gospel. We have seen, at least in connection with Paul, that the principle which presumably guided him in these commands was the concern that neither freedom nor conformity should become a hindrance to the proclamation of the gospel.

Translated into our context, the church should strive to actualize the equality of women as represented in the utopian vision. In this it should not be governed by either worldly or traditional standards or notions which hinder the realization of the equality which all have in Christ. As in everything, Christians need to help each other in love and genuine concern to live worthy of the gospel.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Diary of a mad housewife

My husband is a full-time youth director. He is extremely dedicated and spends between fifty to seventy hours a week with young people.

I think the reason he is so successful with kids is that he is always available to them, always ready to help when they need him.

That may be why the attendance has more than doubled in the past year. He really knows how to talk their language. This past year he would be out two and three nights a week talking with kids until midnight. He's always taking them to camps and ski trips and overnight camp-outs. If he isn't with kids, he's thinking about them and preparing for his next encounter with them.

And if he has any time left after that, he is speaking or attending a conference where he can share with others what God is doing through him. When it comes to youth work, my husband has always been one hundred percent.

I guess that's why I left him.

There isn't much left after one hundred percent.

Frankly, I just couldn't compete with "God." I say that because my husband always had a way of reminding me that this was God's work and he must minister where and when God called him. Young people today desperately needed help and God had called him to help them. When a young person needed him, he had to respond or he would be letting God and the young person down.

When I *did* ask my husband to spend some time with the kids or me, it was always tentative and if I became pushy about it I was "nagging," "trying to get him out of God's work," "behaving selfishly," or I was revealing a "spiritual problem."

Honestly, I have never wanted anything but God's will for my husband, but I never could get him to consider that maybe his family was part of that will.

It didn't matter how many "discussions" we had about his schedule, he would always end with, "OK, I'll get out of the ministry, if that's what you want." Of course, I didn't want that, so we would continue as always until another "discussion."

You can only ask for so long. There is a limit to how long you can be ignored and put off. You threaten to leave without meaning it until you keep the threat. You consider all the unpleasant consequences until they don't seem unpleasant anymore. You decide that nothing could be more unpleasant than being alone, feeling worthless.

You finally make up your mind that you are a person with real worth as an individual. You assert your ego and join womanhood again.

That's what I did.

I wanted to be more than a housekeeper, diaper changer, and sex partner.

I wanted to be free from the deep bitterness and guilt that slowly ate at my spiritual and psychological sanity.

Deep inside there was something making me not only dislike my husband, but everything he did or touched.

His "I love you" became meaningless to me because he didn't act like it. His gifts were evidence to me of his guilt because he didn't spend more time with me. His sexual advances were met with a frigidity that frustrated both of us and deepened the gap between us.

All I wanted was to feel as though he really wanted to be with me. But no matter how hard he tried, I always felt like I was keeping him from something. He had a way of making me feel guilty because I had forced him to spend his valuable time with the kids and myself.

Just once I wish he would have canceled something for us instead of canceling us.

You don't have to believe this, but I really loved him and his ministry once. I never wanted him to work an eight-to-five job. Nor did I expect him to be home every night. I tried to believe every promise he made me, honestly hoping things would change, but they never did.

All of a sudden I woke up one day and realized that I had become a terribly bitter person. I not only resented my husband and his work, but I was beginning to despise myself. In desperation to save myself, our children, and I guess, even my husband and his ministry, I left him.

I don't think he really believed I'd leave him. I guess I never really believed I'd leave him either.

But I did.

His "I love you" became meaningless to me because he didn't act like it.

News

Canadian Conference boards examine budgets

"This will be the year of the budget," said Frank J. Dyck, treasurer of the Conference of Mennonites in Canada, after the conference's annual council of boards in Winnipeg January 30 to February 1.

Mr. Dyck's prediction is probably going to be correct. The Canadian Conference's three boards and its finance committee had some of their most intensive discussions during the three-day meeting debating the contents of the 1976 budget proposal, which will be presented to the conference's annual convention in Swift Current, Saskatchewan, this summer for ratification. The boards' preliminary draft of the budget calls for $815,560, an increase of 33 percent over the 1975 budget. But the finance committee will meet again in March to work at the proposal. Some participants indicated that they felt there was still some fat in the 1976 projection which could be trimmed.

The current year's budget of $601,000, which was approved last summer, was adjusted upwards by $13,000 at the council of boards to accommodate higher spending estimates for Canadian Mennonite Bible College. The CMBC board is proposing that the college faculty's salaries be increased from the present 50 percent of parity with the University of Manitoba's median salary to 75 percent of parity. This would mean an increase of approximately $40,000 in the budget next year.

Besides CMBC, the Canadian conference's two operating boards are Mennonite Pioneer Mission and Congregational Resources. Both of them are projecting program expansion plans for 1975-76.

MPM is looking forward to appointing a person this year to serve native persons in Winnipeg in a pastoral capacity. He would work closely with MPM's other Winnipeg-based project, the Youth Opportunities Unlimited (YOU) center, and perhaps with a guesthouse that is being projected for the city.

The MPM board also approved the appointment of a "northern recreational ambassador," who will seek to encourage and help with the development of recreational activities in northern communities. This project will draw heavily on the YOU's experience in recreational programming. MPM executive secretary Ike Froese said he hopes that this "ambassador" can, among other things, strengthen the ties between northern communities and the city.

In 1976 MPM is hoping to help some Mennonite churches which are located near to Indian communities with their relationship to native people. This undertaking would be modeled after the North Battleford church's experience of the past two years. The North Battleford pastor is sharing his time between a congregational ministry and work with Indian people in that area.

The Congregational Resources Board, which is responsible for evangelism and outreach, is planning to stage a conferencewide seminar on evangelism later this year. The board's committee on outreach will meet in March to prepare the agenda for the seminar.

The CR Board also decided to continue and to enhance its resource center, which has been headed up by Gwen Schlichting during the past year. She was invited to continue in this position for at least one more year.

Edward Enns, a pastor in St. Catharines, Ontario, will be joining the CR staff as executive secretary in summer. In addition to his overall board responsibilities, he will be in charge of ministerial placements.

The CR board is moving ahead with its plans to implement an every home plan in 1976 for three conference-related publications: *Der Bote, Mennonite reporter,* and *The Mennonite.*

The conference archive, which was relaunched with enthusiasm during the past year when a part-time archivist was hired, came under some fire this year. The CMBC board asked that its $4,000 share of the archive budget be carried by the conference's general board. The assumption that the archivist would move into this work full-time in 1976 was also questioned. *Larry Kehler*

MCC letters encourage responsible food policy

In response to encouragement at the annual meeting in Winnipeg that the Mennonite Central Committee should attempt to influence public food policy constructively, MCC has sent letters to U.S. President Ford and several U.S. senators.

Senators Hubert Humphrey of Minnesota, Mark Hatfield of Oregon, John Sparkman of Alabama, and James Pearson of Kansas received letters encouraging them to work toward a food program which allocates aid on the basis of human need rather than political concerns.

These senators, who framed and supported an amendment to Public Law 480 which created the Food for Peace Program, are now involved in a controversy on interpretation of the amendment.

In the past the government has sent most of the Food for Peace commodities to countries where the United States has major political or military interests rather than to countries with the greatest need. In some cases, such countries sold the food and used that money to buy arms.

Now, however, the Senate has passed an amendment to Public Law 480 limiting the aid sent to countries not on the United Nations' list of most needy nations to 30 percent of the Food for Peace allocation.

Letters to the senators expressed appreciation for this amendment and encouraged them to uphold it in the strictest sense as they work out its application to the actual mechanics of the Food for Peace Program.

Recent discussions in the executive branch of the government have resulted in an increase of the Food for Peace budget from $1 billion to $1.6 billion, but this figure is still small in comparison to the recently proposed $92.8 billion military budget. Proportionately, Canada has done better than the United States in responding to the world food crisis.

Over the past six years the quantity of grain shipped under U.S. Food for Peace has declined from eleven million metric tons to four million as inflation drove costs up. The letter to Mr. Ford urged him to make an additional four million tons of food as well as other short- and long-term aid available to needy nations in the next six months.

MDS looks at its first 25 years

Mennonite Disaster Service, North America's most grass roots inter-Mennonite organization, took a look February 8-9 in Hesston, Kansas, at its last twenty-five years and said, "It is good." But it also was open to self-criticism about its increasing organizational sophistication and its exclusion of women, youth, and minorities from leadership roles.

More than 500 people from across the United States and Canada attended the reporting sessions at Hesston, where the first "Mennonite Service Organization" was organized at a Sunday school picnic in 1950.

And more than 1,000 came to the Friday evening banquet to hear speaker Peter Dyck of Akron, Pennsylvania, who was part of the first inter-Mennonite disaster effort in the early 'fifties, and to hear reminiscences from men who were active in the central Kansas disaster committee in its beginnings.

Friday's sessions were an outpouring of reports and testimonies, but even the reports sounded like testimonies.

Reports included not only houses cleaned after floods or rebuilt after tornadoes or used clothing distributed, but disaster victims listened to or witnessed to.

Many of the people who presented reports kept raising the issue of ministry to the whole person. It wasn't enough to witness by one's actions; the verbal witness was needed, too.

"Helping people should not be limited to physical disaster. There are souls that need to be saved," said Wilbur Hearst.

Harder for some MDS members to deal with is the increasing recognition from other church groups and governments. Some MDS workers have become honorary lieutenant colonels in the militia of Alabama. At the Hesston meeting, MDS staff person C. Nelson Hostetter was presented a certificate in which the governor of Kentucky named him a "Kentucky colonel."

In Kentucky, where MDS is continuing rebuilding after last April's tornadoes, the Kentucky Council of Churches, representing thirteen denominations in the state and with Catholic cooperation, has organized its own Interchurch Recovery Program, which would act parallel with MDS.

Roger Newell, director of the program and former Methodist minister in an area hit by tornadoes, told the MDS annual meeting of the changes in his life since his experience with MDS. "The reason God has honored you is because you live your faith, not talk it," he said.

MDS is also working more closely with the Church of the Brethren disaster service, which has organized on a large scale within the last year and a half.

After a day of rejoicing, the annual meeting turned Saturday morning to critical reflection through a panel of Paul Haar, William Keeney, Paul Longacre, and Robert Kreider, moderated by Norman Shenk.

How long does MDS continue in any disaster project? Is there any merit in local people doing it, or do MDS workers show how efficiently they can do it?

Should MDS continue when people are asking them to transplant rose bushes or when spring planting time comes?

As MDS becomes more sophisticated and professionalized, will it eliminate the volunteer who comes with only a compassionate heart? Can it keep the spontaneous witness to Christ?

Do Mennonites only work for peace when they refuse to go to war, or when they work to eliminate an unpeaceful situation discovered through disaster?

"We may do more harm than good by simply helping in an immediate disaster without recognizing the principalities and powers," said Mr. Keeney.

Mr. Kreider likened the MDS meeting to a Wesleyan camp meeting and noted the joy of reporting and meeting old friends.

"Among our people, this is the most significant grass roots movement we have," he said. "It is a lay evangelism movement."

But he also noted the institutionalization of MDS, the ways in which testimonies have become more similar in the last few years.

Mr. Kreider also suggested that MDS might be a model for other regional inter-Mennonite organizations. "We need to develop something parallel to MDS in a region which would recognize people with different gifts—a longer-range voluntary service arm," he said. "Some of us could still be ready for spontaneous response to emergencies."

The resolutions committee also took a critical look at the proceedings of MDS and offered several suggestions for program improvements in the future.

The committee also called for more involvement of women in the annual meeting, especially in the testimonial period.

The only two women speaking before the meeting were Rosemary Paris, a disaster victim from Xenia, Ohio, and a young woman introduced only as "LaVina" who had had a conversion experience while working on an MDS project.

The MDS Section of Mennonite Central Committee voted two days earlier to add members-at-large to the section, allowing for representation from women youth, and minorities—groups which are participating in MDS work in increasing numbers.

The section also invited the Evangelical Mennonite Brethren Church to become a member of the section. *Lois Barrett Janzen*

MDS panel members on Saturday morning were, from left, William Keeney, Paul Haar, Paul Longacre, and Robert Kreider.

Frank Ward resigns from education post

Frank Ward, executive secretary of the Commission on Education of the General Conference Mennonite Church, has resigned, effective June 30.

He joined the staff of the commission in 1966 after serving for nine years as pastor of the Eden Mennonite Church, Schwenksville, Pennsylvania.

He has no definite plans for employment after June.

Mr. Ward had earlier resigned as executive secretary of the commission in 1971 to become adult Christian education secretary. Arnold Nickel, who was subsequently appointed executive secretary, died two months after his term began, and Mr. Ward was asked to reassume the position.

Friesen to take position with Schowalter Foundation

William L. Friesen, treasurer and business manager at the General Conference Mennonite Church offices in Newton, Kansas, has resigned, effective January 1, 1976, to become manager of the Schowalter Foundation, also headquartered in Newton.

In his new position, Mr. Friesen will take over the work of current manager Herman J. Andres, who is retiring at the end of this year.

Mr. Friesen came to the General Conference offices in October 1958 from ten years of teaching botany and agriculture at Bethel College, North Newton, Kansas, where he also managed the college's endowment in farmlands.

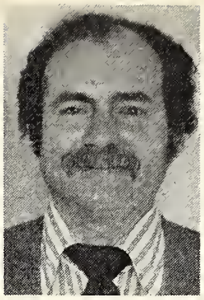
A native of Henderson, Nebraska, he holds a BA in agricultural education from the University of Nebraska and an MA from Colorado State, Fort Collins.

The Schowalter Foundation, which made its first grants in 1956, relates primarily to the General Conference Mennonite Church, Church of God in Christ Mennonite, and Mennonite Church.

MCC makes annual report to constituent conferences

Mennonite Central Committee makes its annual report to the General Conference congregations on pages 121-28 of *The Mennonite.* This year's report deals with agricultural development and related issues in one of the countries in which MCC works, Bangladesh.

Friesen


Ward

Conrad Grebel students hold nonviolence symposium

A group of Conrad Grebel College students, supported by the Federation of Students of the University of Waterloo and Conrad Grebel College, organized a campuswide symposium on the viability of nonviolence in conflict resolution January 14-17 in Waterloo, Ontario.

Although the main aim of the symposium had been to acquaint members of the larger community with the possibility of using nonviolent means in resolving conflict, discussions during the conference touched on everything between nonviolence in the family and the prospect of using nonviolent technique in creating a world without war. And the fruits of these discussions made the latter seem less ludicrous than it initially appeared.

Principal resource for the event was Gene Sharp of Harvard's Center for Science and International Affairs, who has recently written *The politics of nonviolent action.*

Jim Lawson, a civil rights leader, minister, and co-worker of the late Martin Luther King, Jr., gave the other main address, with Roland Fisch providing additional input. Mr. Fisch is a mission worker at the Hollow Water Indian Reserve at Wanipigow, Manitoba.

Conrad Grebel College supported the project by the participation of several of its faculty members in the various seminars and discussions, including Frank H. Epp, J. Winfield Fretz, Walter Klaassen, John W. Miller, Rodney Sawatsky, Donovan Smucker, and John Rempel.

Alan Newcombe, researcher with the Canadian Peace Research Institute and visiting professor of peace studies at Conrad Grebel College, provided input on Canadian nationalism and foreign policy. He suggested that world peace might best be preserved by a system of courts and world legislative bodies to which countries with grievances against each other would submit for arbitration. Mr. Newcombe is connected with the World Federalist movement in Canada.

During his keynote address, Mr. Sharp brushed off as "totally obsolete" the notions of various Marxists in attendance the day before, that violence was the only vehicle for bringing about lasting resolutions of world conflict situations.

The symposium was well attended; its audiences included students and professors of a diversity of political persuasions, and the events retained their level of attendance to the very last session. Among those present were nine representatives from Canadian Mennonite Bible College in Winnipeg.

Participants felt that the entire event pointed out that the philosophy of nonviolence should not be confined to discussions within theological journals or articles of faith, nor is the notion of nonviolent conflict resolution an "exclusive" of the Anabaptist-Mennonite church. Rather, it is a philosophy as old as Lao-tzu and as modern and powerful as the hydrogen bomb. *Larry A. Cornies*

Mennonite student services expanded in Philadelphia

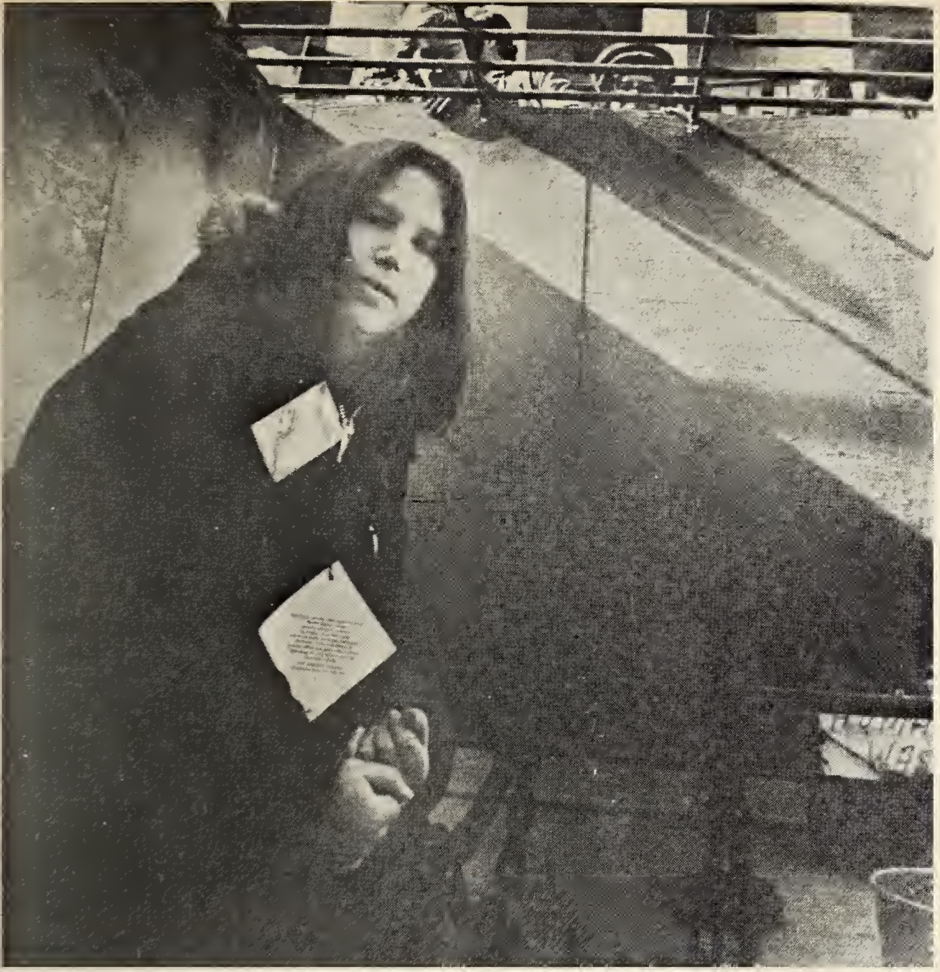
Richard and Mary Lou Mojonnier have announced the opening of a student services office at Temple University in Philadelphia. The Mojonniers plan to set up weekly forums to discuss issues like pacifism and the world food crisis with Temple students.

Mr. Mojonnier is coordinator for the eastern area student services committee of which the Eastern District Conference is a member. At least 150 Mennonite students live in the Philadelphia area.

When reporting on student services recently, Mr. Mojonnier said attendance at the Germantown church has increased from eight to forty-five persons over the past two years. There are now thirty-five members. Students and young adults have found that church life can be meaningful.

"The open format of the Sunday school hour has attracted many of the urban young adults who previously avoided Mennonite churches," Mr. Mojonnier said. He explained that students are taking leadership roles while at the same time putting emphasis on the Anabaptist priesthood of all believers.

In his report Mr. Mojonnier noted a changing trend among Mennonite students in Philadelphia. "Perhaps we are reaching the end of the past three years of quiet, noncommittal individualism," he said.



Tiger cage is part of peace demonstration

A three-day Assembly to Save the Peace Agreement attracted 1,600 registered delegates from thirty-eight states to Washington, D.C., to voice their opposition to further military aid to South Vietnam and Cambodia. Above, a young woman sits in a "tiger cage"—like those reported to have been used in South Vietnamese prisons—during a demonstration on the steps of the capitol. The assembly also included a candlelight sidewalk march from New York Ave. Presbyterian Church to the White House; workshop addresses by peace leaders, religious figures, and congressmen; and lobbying among senators and representatives.

Mennonite communicators will meet in Kansas City

Print and news people working in Mennonite church organizations plan to meet in Kansas City, Missouri, in conjunction with the Mennonite Council on Mass Communications.

The council, an inter-Mennonite consultation of media people and persons interested in use of media for Christian communication, will hold its annual conference March 20-21.

Media subgroups, including drama, print, public media, and film, are planning special interest sessions before or after the MCMC program.

The print and news group is planning a get-acquainted fellowship for Wednesday evening, March 19, and a morning session on March 20 on topics which include "The care and handling of church bureaucrats," "Gobbledygook: Telling it like it isn't," and "Interpreting the action." Agency news writers or editors, media students, and others interested in the professional aspects of church news reporting are invited to participate.

All activities of the MCMC meeting will be held at St. Pauls School of Theology. Program and registration details may be secured from David Thompson, MCMC chairman, Box 1018, Harrisonburg, Virginia 22801.

Minnesotan quits alternative service after one month

The first Minnesotan to turn himself in under President Ford's "earned reentry" clemency program has walked off the job after serving just one of the fourteen months of alternative service he was given for desertion.

David Miller, twenty-four, of Brooklyn Park, Minnesota, left his job as a "dietary aide" in the kitchen of North Memorial Hospital in suburban Robbinsdale. He said he made his decision "mostly for economic reasons."

"I couldn't make it on $2.77 an hour," he explained, so he returned to his job as a truck driver.

Colonel Robert Knight, Minnesota director of Selective Service, said that as a deserter doing alternative service, Mr. Miller could leave the job without fear of arrest or prosecution.

"He's a civilian now," Colonel Knight said. "Once he was issued his discharge ("undesirable," which after completion of fourteen months of alternative service would have been changed to "clemency" discharge), he became a civilian, so the military has nothing more to do with him."

Words & deeds

"The cost of living in Vietnam has increased about 100 percent since January 1973," reports Mennonite missionary Luke S. Martin from Saigon. He said the loss of the free-spending Americans has been a sharp blow to the economy. Vietnam is basically an agricultural economy and high unemployment in the cities is forcing many people to return to the countryside for survival.

After a yearlong attempt to immunize the people of the village of Alasdowo in central Java, Indonesia, the Taju Christian Hospital has terminated the program. Anne Falk, MCC nurse who was administering the immunizations, attributed the failure to misunderstanding of the purpose of immunization and fear on the part of mothers after one child died suddenly shortly after receiving a shot from a local nurse. The program was begun in response to a request from a member of the community to immunize the Christians living there. "Perhaps an important conclusion to be reached is that an immunization program alone is not adequate to meet the (health) needs of a village," Ms. Falk said.

Churches struggle with apartheid dilemma

Ernie Regehr, author of this article, is on an MCC study and research assignment in southern Africa.

Compromise with apartheid is a daily fact of life in South Africa. Individuals and groups, no matter how vehemently they repudiate it, must daily adjust to the realities of thoroughly racist society.

The church is no exception, and the Anglican Church of South Africa, for one, finds some of the compromises increasingly difficult to accept.

Under terms of the Group Areas Act, for example, all organizations must be classified according to race. The act, in just one of its provisions, prevents white groups from holding property in black areas, and black groups from holding property in white areas.

For multiracial churches the legal implications are enormous. With majority black memberships, under terms of the act they should be classified as black institutions and, thereby, denied facilities and office space in "white" areas—meaning all the major urban areas of the country. But the moral and theological implications of racial classification are even less acceptable. The Group Areas Act, the multiracial churches point out, violates the doctrine of the church as the universal body of Christ.

Reflecting the growing reluctance to conform, the Anglican archbishop, Bill Burnett, told the standing committee meeting of the Anglican Church in Capetown that by conforming to the Group Areas Act the church was accepting apartheid in its structures:

"We deny that the state has power to tell us how our life should be constituted. Whatever the response to our request—to be seen as a body without racial definition—we should press this matter for conscience' sake."

At present the Anglican Church operates unofficially as a white organization, although 75 percent of its membership is black. The South Africa Council of Churches is in a similar dilemma; about 80 percent of its membership is black. Both are currently treated by the authorities as white organizations but have decided not to submit to any future requirements of racial classification.

Following this lead, the Methodists and Congregational churches, along with the Christian Academy of South Africa and the Federation of Evangelical Lutheran Churches in South Africa, have also decided upon future defiance of the Group Areas Act. A proposal that the Methodists establish four separate bodies—Indian, colored, white, and black—to meet the requirements of the act was unanimously rejected at the church's fall synod.

The Dutch Reformed Churches are officially divided by race.

The Anglican Church faces additional confrontation with the structures of apartheid over the operation of its Department of Community Services, otherwise known as Anglicare.

As a welfare organization that raises funds from among the general public, Anglicare must be registered with the state department of social welfare. In 1966, however, the government issued a directive saying that it was opposed to multiracial welfare organizations and that henceforth steps would have to be taken to place welfare organizations serving blacks in the hands of blacks and those serving whites in the hands of whites.

Anglicare had been operating as a multiracial body and, after some negotiating, a compromise was struck. Anglicare would be allowed to continue serving a multiracial constituency, but it would have to be restructured exclusively as a fund-raising body serving racially-defined subagencies. The price for this compromise was that Anglicare, essentially the umbrella organization, would have to have an all-white council.

Never a popular compromise, it has understandably caused increasing resentment. In 1972 the synod of the diocese of Capetown, including a concentration of coloreds, passed a resolution dissociating itself from the arrangement, and the bishop of Capetown gave an assurance that Anglicare would not be permitted to operate in the Capetown diocese.

Since then opposition has grown. John Hess, a black minister from Athlone, wrote to the archbishop saying: "Anglicare in its present form is clearly not wanted. This is the Capetown view which I express with the authority of the black caucus, with widespread white support."

Others, however, are not inclined to reject Anglicare. The dilemma facing the church on the issue is stated by Leslie Stradling, the outgoing bishop of Johannesburg: "Some very large church institutions have a vital dependence on Anglicare for their existence."

Hostels and institutional homes, including several homes for white and colored children, are the main concern of Anglicare. The St. George's Home for boys in Johannesburg, for example, has an annual budget of $270,000 of which only $4,425 comes from congregational donations. Without Anglicare's fund raising, the St. George's Home could no longer be maintained.

The search for an acceptable solution has been made the responsibility of a standing committee of the church, and as of now two alternatives are being considered.

In the first instance, Anglicare could simply be removed from church auspices and made an independent welfare agency. It would then simply carry on its work with an all-white national council in compliance with government regulations. At least, say the advocates of this solution, the church would not then be directly involved in apartheid structures.

A second approach would have Anglicare cease to operate as a registered welfare agency, acting instead as a national association of the various institutions under its care. But this would have serious implications for fund raising.

The dilemmas are not the most serious ones to confront the church in South Africa, but they do demonstrate the daily compromises that are part of the price of life in apartheid society.

Bethel College plans spring peace lectures

Three speakers are scheduled for the Schowalter Peace Lectureship at Bethel College, North Newton, Kansas, this spring.

Elise Boulding, professor of sociology at the University of Colorado, will speak March 16-17 on "Women and world order" and 'New careers in peacemaking." A Quaker, Ms. Boulding is former president of the Consortium on Peace Research Education and Development.

David Bell, professor of political science at York University in Ontario, is scheduled April 13-14 to speak on "Problems of resistence in the modern state" and "Justice: Theoretical and practical implications."

Arthur Westing, professor of botany at Windham College, Putney, Vermont, will speak April 27-28 on reconstruction of Indochina and the environmental impact of the war.

Each speaker will give a lecture at 8 P.M., Sunday, and 10 A.M. Monday, in Krehbiel Auditorium.

Record

Workers

Duane and Gloria Birky Beachey, Middlebury, Ind., have been assigned to housing rehabilitation work in Oklahoma City under the General Conference. They will serve a two-year term. Duane has attended Hesston College and Associated Mennonite Biblical Seminaries and is a graduate of Goshen College. His parents are Henry and Sarah Beachey of Arthur, Ill. Gloria has attended Hesston College and is a graduate of the University of Oklahoma School of Nursing. She is the daughter of Richard and Katie Birky of Adair, Okla. Both Duane and Gloria are members of the Spencer (Okla.) Mennonite Church.

New part-time teachers at Bethel College during the spring semester include *Mary Ellen Conlee,* Wichita, in U.S. Government; *Larry Goering,* Moundridge, Kans., in farm management; *Lois Kreider,* North Newton, in clothing design and construction; *Marjorie Warta,* Hesston, in nutrition; and *Sandra Zerger,* North Newton, in English. Visiting professors in teacher education are *Betty Holderread,* Newton; *Philip Osborne,* Hesston; and *Floyd M. Farmer,* Wichita.

Terry Miller, Hively Ave. Church, Elkhart, Ind., is working for one year in day care in the Hutchinson, Kans., voluntary service unit. His parents are Vic and Marie Miller of Elkhart.

Jake and Ella Neufeld, Bergthaler Church, Altona, Man., have been commissioned for service in Mexico under the Commission on Overseas Mission. The Neufelds will be houseparents for children boarding during the week at the Steinreich, Mexico, school. The school is one of four operated by the General Conference Mennonites in the area near Cuauhtemoc, Mexico. Pending receipt of visas, the Neufelds and their eighteen-year-old daughter, Lori, were to leave for Mexico in mid-February. Lori will spend at least six months informally working with the church there. Jake has been a general store owner and manager, and Ella was a teacher of emotionally disturbed children before accepting the assignment in Mexico.

keep
singing
peace

Miller

Schmidt

Walde

Wedel

Daryl Nickel, Gettysburg, Pa., is serving three months in housing rehabilitation in the Wichita, Kans., voluntary service unit of the General Conference. He is a member of the Bethel Church, Mountain Lake, Minn., and is a graduate of Bethel College.

Jim Schmidt, Tabor Church, near Newton, Kans., is spending 2½ months in housing rehabilitation with the Wichita voluntary service unit. He is a graduate of Goessel (Kans.) High School.

A task force has been organized to review the Choice Books program and to give direction to future expansion. The committee, composed of *Delbert Seitz, Charles Shenk, Bernie Loeppky, Orrin Eichelberger, Kenneth J. Weaver, Simon Schrock, Debbie Rittenhouse, Ronald Yoder,* and *Merrill Moyer,* plan their first meeting in late February. The Choice Books program is coordinated by Mennonite Broadcasts.

Sandra Walde, First Church, Calgary, Alta., has been assigned for one year of day-care work with the Hutchinson, Kans.. voluntary service unit. She has attended Columbia Bible Institute, Clearbrook, B.C., and is the daughter of Herman and Alice Walde.

Monty Wedel, Eden Church, Moundridge, Kans., has begun two years of General Conference voluntary service in Champaign, Ill. He will serve in an earning position, with the possibility of moving later into community action or housing work. Monty has attended Hutchinson (Kans.) Junior College and McPherson (Kans.) College. His parents are Norman and Nadine Wedel of Moundridge. The Champaign VS unit is operated jointly with the Mennonite Church.

Ministers

Edwin Brandt has resigned from the faculty of Swift Current (Sask.) Bible Institute, effective at the end of the current school year. The Brandts plan to move to Kelowna, B.C. Prior to coming to Swift Current, Mr. Brandt had many years of pastoral and mission experience. The latter was with Mennonite Pioneer Mission.

Audiovisuals

The supersonic swing-wing swindle, a new slide set produced by NARMIC (National Action/Research on Military/Industrial Complex), puts the cost of the proposed B-1 bomber at $50 billion, rather than the $18.6 billion estimate of the U.S. Air Force and Rockwell International, its prime contractor. Using information from government, industry, and news media, the slide set is thirty minutes long and includes 140 slides plus documentation. It is for sale for $50 from the American Friends Service Committee, 160 North 15th St., Philadelphia, Pa. 19102.

The great plan, an educational film to help children think about death, has been added to the Audio Visual Library, Box 347, Newton, Kans. 67114. The twenty-minute color film is recommended for use in classes for boys and girls ages nine to eleven. Rental fee is $7.00.

Letters

Vietnam War, why?

The baby was killed by an American bomb,
Because she was in the wrong place.
She looked just like the pictures one sees,
in the medical magazines on abortion.
Vietnam War, why aren't you over?
Vietnam baby, why were you killed?
Doesn't humanity ever come first,
Before the self-centeredness of pride?
The woman was walking through jungle terrain.
She stepped on an underground mine.
The poor dear soul lost both her legs
And her husband who helped create life in her womb.
Vietnam War, why aren't you over?
Vietnam woman, why were you maimed?
Doesn't humanity ever come first,
Before the self-centeredness of pride?
The U.S.A. says it's out of a war,
And all our "boys are back."
We still supply military goods,
Such as air coverage and ammunition.
Vietnam War, why aren't you over?
Vietnam country, why are you killed?
Doesn't humanity ever come first,
Before the self-centeredness of pride?

Paul A. Schmidt, 114 West Cleveland Ave., Elkhart, Ind. 46514

Bible-training schools

Dear Editor: As one who regards himself a Mennonite both theologically and ethnically and as one also concerned with evangelism and theology, I was interested to note Brother Fred Unruh's similar concerns expressed in the "You said it!" column (January 21 issue).

Regretfully I also concur with his anticipation of a decade of theological controversy in Mennonite circles. In this regard he quite correctly points to the crucial influence that will arise from the type of Bible training our young people will receive.

In this connection he names five schools among the many available to our young people (and their parents and counselors). He characterizes the first two (Swift Current Bible Institute and Canadian Mennonite Bible College) as training their students for a life of "evangelism-that-cares." I would understand this to mean that these students are being prepared to bring to all mankind both (a) the soul-saving, life-healing gospel of reconciliation with God in sins forgiven through repentance and faith in Christ's shed blood, and (b) the morally and socially ameliorating effects of a practical Christian love which ministers to mankind's physical, emotional, and social needs as well as his spiritual needs. If this is the kind of Bible training that students at these schools actually get, then I fail to see how it needs to induce theological strife with the second type of training mentioned by Brother Unruh. However, those who know these schools better than I tell me that they understand evangelism quite differently.

In the second group he lists "Winnipeg Bible College or Briercrest or Prairie Bible Institute." These schools he characterizes as emphasizing "personal devotions and piety, a preoccupation with the end of the world, and strong on intellectual agreement on doctrines." I would take it that to have our young people well grounded in their personal spiritual lives would be a strong positive value. Recently some evangelicals have been fascinated with studies in biblical prophecy, and although interpretations sometimes legitimately differ, such Bible study can hardly be anything other than spiritually and morally enriching. Even the concern to understand clearly the great teachings of God's written revelation to man should be a laudible concern for Christians.

Why then the implicit fear expressed by Brother Unruh? Is it that the training our young people will receive in the second set of schools will lack the "caring" dimension of the "evangelism-that-cares" mentioned as characteristic of the first group of schools? Let the facts dispel this myth. I shall speak only of the first school of the second group.

Right now there are fifteen Winnipeg Bible College students in Ethiopia working on famine relief. They have interrupted their studies to spend a year of digging wells, rehabilitating impoverished farmers, nursing, teaching hygiene, etc. Since they are truly Christian young people they are also incidentally sharing their faith in Christ and people are being born again. By the power of the gospel, churches are being established and babes in Christ are being discipled to reproduce their faith and practical love among their fellow famine-stricken Ethiopians. Surely this qualifies as the "new blend of evangelism with loving service to the unlovely" for which Brother Unruh calls. Demonstration speaks so much louder than rhetoric. . . .

Why are more and more Mennonite young people (and their parents and counselors) choosing a school like WBC for their Bible training (up from ten five years ago to 126 today)? Is it because they know that here they will get both the preparation in true "evangelism-that-cares" and solid grounding in a confident faith in the full divine authority of God's written revelation and in the soul-saving, life-healing gospel it provides?

If these are areas in which Brother Unruh anticipates theological controversy in the next decade, then we face here a challenge that is as old as the church itself. For since the days of the apostles the church of Jesus Christ has faced a continual barrage of attacks on both its experiences of love and of truth. Admittedly some of our Christian (and Mennonite) brethren have at times lost some of their Christian love in their zeal for truth and others have at times sacrificed truth, supposedly for the sake of love.

The true Christian disciple of today (be he Mennonite or not) dare not sacrifice either love or truth for these two attributes together with absolute holiness are intrinsic to the moral nature of our God whose infinite glory we are called on to reflect in this world. God grant that we may do this both in the way we go about our evangelism and in the way we disciple our young people—both of which are essential constituents of our Lord's final instructions to us. *Al Hiebert, faculty chairman, Winnipeg Bible College, Otterburne, Man. R0A 1G0* Jan. 29

WHERE TWO OR THREE ARE GATHERED IN MY NAME . . .

Review

All we're meant to be / Total woman / etc.

Margaret Loewen Reimer, assistant editor of the Mennonite reporter, *Waterloo, Ontario, reviews five recent books on women, marriage, weddings, and having children.*

All we're meant to be: A biblical approach to women's liberation *by Letha Scanzoni and Nancy Hardesty (Word Books, Waco, Tex., 1974, 233 pp., $6.95).*

SOMEONE HAS CALLED this work the best book on the subject of women's liberation to come out of evangelical circles. I agree. It is a thorough, painstaking study of the biblical material relating to women, plus discussions on sexuality, marriage roles, and vocations, all in one book.

The authors, one single and one married, are well qualified to deal with their subject. Ms. Hardesty, currently working on a doctorate at Chicago Divinity School, is a former assistant editor of *Eternity* magazine and an English professor. Ms. Scanzoni, with four previous books to her credit, is working on a college textbook on marriage and the family with her sociologist husband.

Presumably aiming at an "evangelical" audience, they take nothing for granted. The book starts at the beginning with an excellent chapter on hermeneutics, "Understanding the Bible," and goes on to build a carefully constructed case for reinterpreting traditional and often harmful attitudes which still prevail in the church today. "The church does actively discourage women. If they report that the Holy Spirit has given them gifts for changing diapers, corralling seven-year-olds, baking cakes, or rolling bandages, the church has a place for them. But if their gifts are administration, accounting, theological investigation, or public speaking, forget it" (p. 178).

Many strands and previous studies on the subject are drawn together here and carefully documented. Perhaps the territory covered is too vast for one book. Some of the latter chapters tend to be a bit skimpy and uneven. This is offset, however, by the excellent biblical study and straightforward discussions like the one on the single woman. "Every person, single or married, must eventually come to terms with her life. . . . Contrary to popular myth, marriage is not what every woman needs to live a complete life. Her needs are the same as those of every person: loving relationships with other people and a purpose that makes living worthwhile" (p. 151). There is also a refreshing new look at masturbation from a Christian perspective.

For anyone interested in detailed analysis of biblical material and solid encouragement for women to move ahead in their struggle for recognition, this book is a commendable guide.

For women only, *by Evelyn and J. Allen Petersen (Tyndale House Publishers, 1974, $1.95, 296 pp.).*

THE SELECTION of the fifty-three essays for this book appears to have been a random exercise with no particular point of view in mind other than the fact that all the essays pertain somehow to women. Consequently the reader is subjected to a helter-skelter collection of unrelated and even conflicting messages of varied quality and usefulness.

Even the basic criterion of pertaining to women fails to be evident with the inclusion of "The three Rs of business," unless one makes the assumption that this essay, which deals with office work, can only be about women.

Topics range from "What to do about premenstrual tension" to how to win your child to Christ. There are, however, some interesting and helpful articles in the book. The last section, which includes Mennonite authors David Augsburger and Lois Bartel, is a devotional section with some fine instruction helpful for men as well as women.

for mahalia and others

Ruby Baresch

she's got the whole
you and me sister
wind and rain brother
everybody here
wide

world in her hands.

The articles, all gathered from previously published works, are short and readable and generally quite innocuous. Several of them, however, are unapologetically on the side of "traditional femininity." Dorothy Carnegie's essay begins: "Every wife is responsible to train herself to live up to the social requirements of her husband's career" (p. 141). Robert H. Schuller in his "total woman" list of requirements for the perfect wife makes the statement: "When the wife ceases to be the symbol of the Ideal, all of society will begin to deteriorate" (p. 127).

Although Ruth Stafford Peale may have "a few kind words for feminity," she soundly denounces her own sex with the statement: "Whether or not this 'emancipation' of women [referring to the right to vote, etc.] had anything to do with the subsequent appearance of ugly manifestations in our society—the decline of everyday honesty, increase in crime, sexual permissiveness, erosion of discipline . . . increasing reliance on violence as a solution to problems—is something that can't be proved. But to me it seems highly probable that a direct connection exists" (p. 87).

It is unfortunate that this collection is so uneven in quality and ambiguous in intent. It is also unfortunate that the book shies away from many of the most basic and upsetting questions facing the woman today.

Pronatalism: The myth of Mom and apple pie, *edited by Ellen Peck and Judith Senderowitz (Thomas Y. Crowell Co., New York, 1974, 333 pp., $5.95).*

"PRONATALISM," says the introduction to this book, "refers to any attitude or policy that is 'pro-birth,' that encourages reproduction, that exalts the role of parenthood." Based on the premise that "pronatalist prejudice, or bias, exists at all stages of life," this collection of essays, studies, and articles analyzes and pinpoints the dangers of our present pronatalist society.

From technical sociological studies to

highly personal reflections, the book covers a broad range of topics in the U.S. context. Some examples are: "Is there a relationship between childlessness and marriage breakdown?"; "Television's romance with reproduction"; "Pronatal influences in home economics texts in a junior high school"; "Motherhood: Need or myth?"; "Voluntary childlessness: A neglected area of family study."

Although these articles are valuable for raising our consciousness of those influences which mold our thinking, the polemical tone of the work makes me wary of its approach. It amounts to a treatise against parenthood and the family.

At its worst, the book puts forth trivia such as the following: "Motherhood is in trouble, and it ought to be. A rude question is long overdue: Who needs it?" (p. 147). Much discussion is given to the traumatic adjustment required when a child breaks into the serene and fulfilling life of two adults and how this "sacrifice" is no longer necessary. Even the women's liberation movement comes under attack for identifying with women who are struggling to combine motherhood and a career rather than undercutting this pronatalist bias (p. 45).

A book like this is a much needed work in an age where childfree marriages are still considered incomplete. The problem of overpopulation and the choosing of meaningful vocational priorities need to be faced. This work, however, is only one side of the question. Perhaps a more helpful emphasis would be a study of more alternatives and patterns for families, including those who have chosen to incorporate children into their search for a meaningful life-style.

The total woman, *by Marabel Morgan (Fleming H. Revell Co., Old Tappan, N.J., 1974, $5.95, 192 pp.).*

WOMEN BEWARE! Underneath the bits of advice on how to organize your day and bring fresh vigor to the dullness of daily routine lie some devastating assumptions about the perfect marriage and how to achieve it.

Conflict in marriage comes from the battle between two separate egos. Marabel Morgan's solution, the age-old copout, is for the woman to adapt totally to her husband's way of life. "Adapting to his activities, his friends, and his food is not always easy, but it's right. . . . And I know when I don't want to adapt, it's my problem, not his" (p. 74).

Mrs. Morgan's prescription for the perfect marriage comes complete with make-up hints ("Slip into the bathroom to clear a few cobwebs before he wakes"), costumes ("Thrill him at the front door in your costume. A frilly new nighty and heels will probably do the trick as a starter"), games, and helpful hints for achieving "super sex"—all the plastic gimmicks which have conspired to keep women from being whole, self-confident persons in our sex-oriented society.

The reward is that the husband, out of sheer gratitude for her submission, will try "to make it up to her" and "may even want to spoil her with goodies." As one "total woman" exclaimed, "He's so much more loving and generous. He wants to give me money all the time" (p. 54).

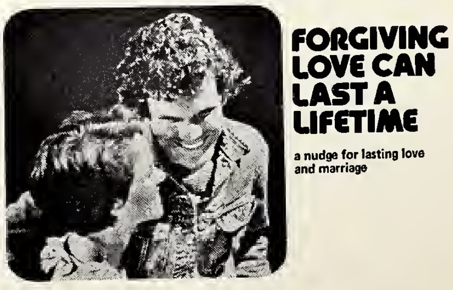
What makes this dehumanizing formula most ludicrous is the religious references thrown in to give it credence. "Spiritually, for sexual intercourse to be the ultimate satisfaction, both partners need a personal relationship with their God" (p. 103). Alongside this unexplained statement is the quotation: "Successful wives are superb boudoir actresses, for they realize it is vital to serve as a one-wife harem to their mates!" The models cited are Marilyn Monroe and the ever-ready call girl (pp. 118-19).

In an era when women are struggling to be equal partners and marriage is ceasing to be a viable option for many people, this book can only do harm to those who are striving for happy, healthy marriages.

The wedding book: Alternative ways to celebrate marriage, *by Howard Kirschenbaum and Rockwell Stensrud (Seabury Press, New York, 1974, 277 pp., $4.50).*

"PERSONAL WEDDINGS" are rapidly replacing the traditional marriage ceremonies among young couples today. *The wedding book* is a practical little handbook on how to create your own wedding exactly the way you want it.

The book combines helpful hints on every phase of the planning, lots of examples, and several complete ceremonies.


FORGIVING LOVE CAN LAST A LIFETIME
a nudge for lasting love and marriage

Once everything is planned, all you have to do is find an officiate to go along with it.

Seriously though, the book is intended to guide those for whom the rigidity of traditional forms are inadequate or offensive. It is written in the spirit of the 1970s, with no particular biases, religious or otherwise. It is a kind of "do your own thing" approach. Personalized marriage ceremonies are planned to express the couple's aspirations and views of life together within the context of recent developments toward new life-styles and sexual equality.

Some valuable aspects of the book are the sections tracing the origins of marriage and the history of wedding rituals. The short bibliographies at the end of certain sections are too incomplete and randomly selected to be of much value.

"Life's three most honored and spiritual events are birth, marriage, and death. How a group of people celebrate or mourn these events tell an observer a great deal about their society." On that score, this book is telling indeed.

The Cedar Hills Mennonite Church of Surrey, British Columbia, needs a full-time pastor. Duties are to commence in midsummer. If the Lord leads you to serve, please contact the church chairman or pay us a visit personally. For more information please write to:

C. I. Friesen
%Cedar Hills Mennonite Church
12246-100 Ave.
Surrey, B.C. V3V 2X1

ELIM CHRISTIAN EDUCATION CENTER
Altona, Manitoba,

a Bible school offering courses at a precollege level, invites applications for teaching positions and music director to commence in September 1975.
Please indicate field of interest and qualifications. A cook will also be needed.
Inquiries and applications should be directed to

Elim Christian Education Center
The Rev. Frank Isaak
Steinbach, Manitoba

Christian schools shape the homes and churches of tomorrow.

Meditation

What is forgiveness?

Forgiveness is like wearing a tight pair of earrings. . . .
Pressure builds, requiring their removal.
Thank you, God, for forgiving me.
Forgiveness is like taking out a splinter. . . .
The conscience is pricked until the sin is confessed.
Thank you, God, for forgiving me.
Forgiveness is like taking X rays. . . .
The source of a problem is exposed.
Thank you, God, for forgiving me.
Forgiveness is like dabbing Merthiolate on a cut. . . .
It hurts, then healing begins.
Thank you, God, for forgiving me.
Forgiveness is like a clanging bell. . . .
The clapper rings softer and softer. It is silent
when all is forgotten.
Thank you, God, for forgiving me.
Forgiveness is like purchasing a new car. . . .
The cost must be paid.
Thank you, God, for forgiving me.
Forgiveness is like a clock keeping time. . . .
It cannot be hurried.
Thank you, God, for forgiving me.
Forgiveness is like taking a shower. . . .
It cleanses and provides a fresh beginning.
Thank you, God, for forgiving me.
Forgiveness is like having your teeth cleaned. . . .
Just as the mouth feels bigger, so does a forgiven person.
Thank you, God, for forgiving me.
Forgiveness is like the crossing of the Red Sea. . . .
It sets the captive free.
Thank you, God, for forgiving me.
Forgiveness is like an outgrown shirt. . . .
It is a sign of growth.
Thank you, God, for forgiving me.
Forgiveness is like an antique. . . .
It is rare.
Thank you, God, for forgiving me.

Donna Lehman

"Redemption draweth nigh"

I WAS EXCEEDING the federal speed limit only slightly when a car passed me at an excessive speed. But I did get a glimpse of his bumper sticker. It said in bold letters, "Redemption draweth nigh." I am not sure if he was speeding toward "redemption" or speeding because he still had so many things to do for the Lord and for people before the day of redemption arrived (Lk. 21:28). *Ward W. Shelly*

That's me shouting!

SOMETIMES, GOD, when I think of all the good things I have—family, friends, laughter, fun, sad moments and happy ones, music, work that I can do, your concern for me. . . .

When I think of all these things, I'm overwhelmed!

You've made the earth full of so many good things that I can't begin to express my delight!

So don't be surprised if some day you see someone standing up on a rooftop, flinging wide her arms and shouting, "Hurray!" *Barbara Jurgensen*

Contents

Toward a biblical understanding of womanhood 113
Diary of a mad housewife 117
News 11B
MCC annual report 121
Record 131
Letters 132
All we're meant to be/Total woman 133
for mahalia and others 133
What is forgiveness? 135
"Redemption draweth nigh" 135
That's me shouting! 135
The year for women 136

CONTRIBUTORS

Perry Yoder teaches Bible and religion at Bluffton College, Bluffton, Ohio 45B17. His study piece is abridged and edited from an article which appeared originally in the Eastern District's Messenger.

Ruby Baresch's address is 257 North Ruton, Wichita, Kans. 6720B.

The Meditation writers this week are Donna Lehman, 5111 East State Boulevard, Fort Wayne, Ind. 46B05; Ward W. Shelly, 109 East Adams St., Washington, Ill. 61571; and Barbara Jurgensen, 5135 South Kimbark, Chicago, Ill. 60615.

CREDITS

Cover, Alan Cliburn, 6B57 Vesper Ave., Van Nuys, Calif. 91405; 115, Jean-Claude Lejeune, 2657 North Burling, Chicago 60614; 117, Wallowitch; the article on page 117, "Diary of a mad housewife," is reprinted by permission from the June 1971 issue of The Wittenberg Door, B61 Sixth Ave., San Diego, Calif. 92101; 119, Lois Barrett Janzen; 129, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/BBB-67B1

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/2B3-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 4BB West Elm St., Bluffton, Ohio 45B17; Pacific District, LaVerne Dick, B19 Stump St., Dallas, Ore. 9733B; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

The year for women

The year 1975 is not only the year for inaugurating Jubilee, but International Women's Year. Iwy was so proclaimed by the United Nations, and the Commission on Education's office of women's concerns is also promoting it.

Combining the two emphases—Jubilee and International Women's Year—may seem like overloading one year, but the combination is appropriate.

Iwy's objectives of equality, development, and peace are related particularly to the Jubilee commandments of liberation of the oppressed and redistribution of property.

According to the Law, individual Israelites could not remain in slavery forever. If their relatives were able to redeem them, they were to do so as soon as possible. If not, all slaves, with a few exceptions, were to be freed during the Jubilee Year.

In addition, ancestral lands which had been sold because of poverty were to be returned to the original family, thus providing for equalization of wealth every fifty years.

International Women's Year can serve to remind us that one of the tasks of liberation during this Jubilee Year is the freeing of women and the returning to them of their rightful heritage. This will mean freedom from unemployment or underemployment, involvement in decision making, adequate health care, full equality before the law, equality of rights and responsibilities in the family, encouragement to enter nontraditional occupations, and training for both men and women in developing countries.

Women also need freedom from oppressive sex stereotypes which have pushed men into rational, aggressive, competitive, public roles and have pushed women into emotional, moral, private roles.

The issue is not that men are not rational or that women are not emotional, but that both men and women have both traits.

Theologian Rosemary Radford Ruether talks about the male-female dualism which took hold with the industrial revolution in the nineteenth century. In this dualism, the home, presided over by women, represents the realm of piety, interpersonal relationships, and morality. The public world of corporate power, on the other hand, has been amoral and unrelated to religion. It is the world of hard, technological rationality—the world of men.

Thus religion becomes irrelevant to real power. Morality becomes divorced from rationality, piety and religion from the public order. Men who try to drag religion and morality into the public realm are labeled "effete."

"The new split between the effeminized, private culture of the home, presided over by women, and the amoral, technical culture, presided over by men . . . (is) extremely destructive for the entire context of our public culture," says Ms. Ruether. "It is this ethic, if one can call it an ethic, which is rapidly destroying the world."

Women need to be freed to express their total selves across the lines of such dualism—their passivity and their aggression, their rationality and their emotions, their caring and their anger, their private selves and their public roles. In this new freedom, women can offer their gift toward healing our society's split between morality and the public realm.

Women can tell the world that "real men" and "total women" are whole persons who can combine religion and public policy. They can witness to governments that morality is related to foreign and domestic policy. They can witness to love for the enemy across national borders.

Women have a long history of concern about international brother/sisterhood and can thus have a special role in bringing about the third objective of International Women's Year—peace—which can help bring "liberation in the land for all its inhabitants." LJ

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

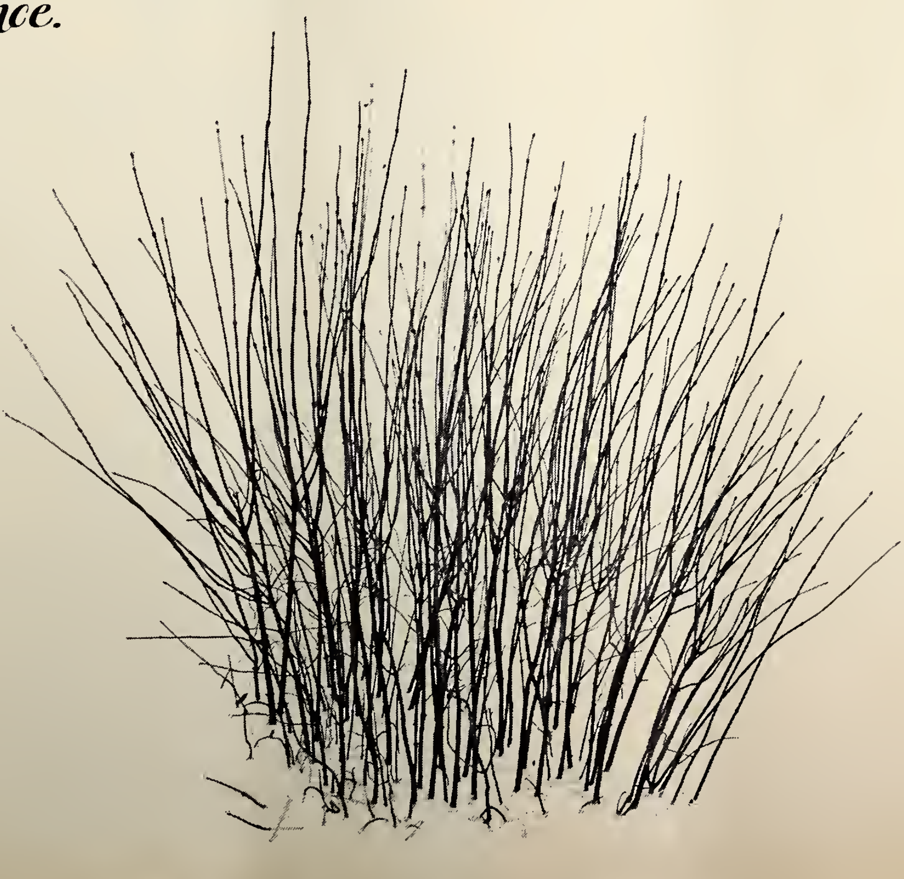
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:09 MARCH 4, 1975

Out of the silences
Come inner strengths
Sifting through the clear air
Without clang or clatter.
Out of the silences and beyond
Come life's renewals.
God speaks!
In the deep serenity of space
The mind soaks in the stillness.
God moves!
Words and thoughts without sounds
Come out of the distance.
God speaks!
Out of the silences.

J. O. Schrag



The funeral ceremony:
An experience of value

Gene L. Becker

PEOPLE HAVE always met each major milestone in life—birth, baptism, marriage, death, etc.—with ceremony, and rightly so. But among all major events, the death of a family member often is the most ceremonious of all. What value might there be in the funeral ceremony? In assessing its value, a funeral ceremony may be observed from four viewpoints:

—the human viewpoint, or the need to cope with death itself and the tasks necessary for the disposition of the body;

—the community viewpoint in which the larger group gives support to the bereaved;

—the psychological viewpoint, or the emotional adjustment of the bereaved in accepting the reality of death;

—the spiritual viewpoint, or the relationship of the funeral ceremony to the Christian convictions of the bereaved.

The most satisfactory funeral would then be that which, in addition to respectfully disposing of the body, also brings together group or community support to the bereaved, helps all to accept the reality of death, and gives meaning to the human relationship to God.

Beyond these broad definitions of the purpose of the funeral, let us consider specific qualities that make the funeral ceremony an experience of value.

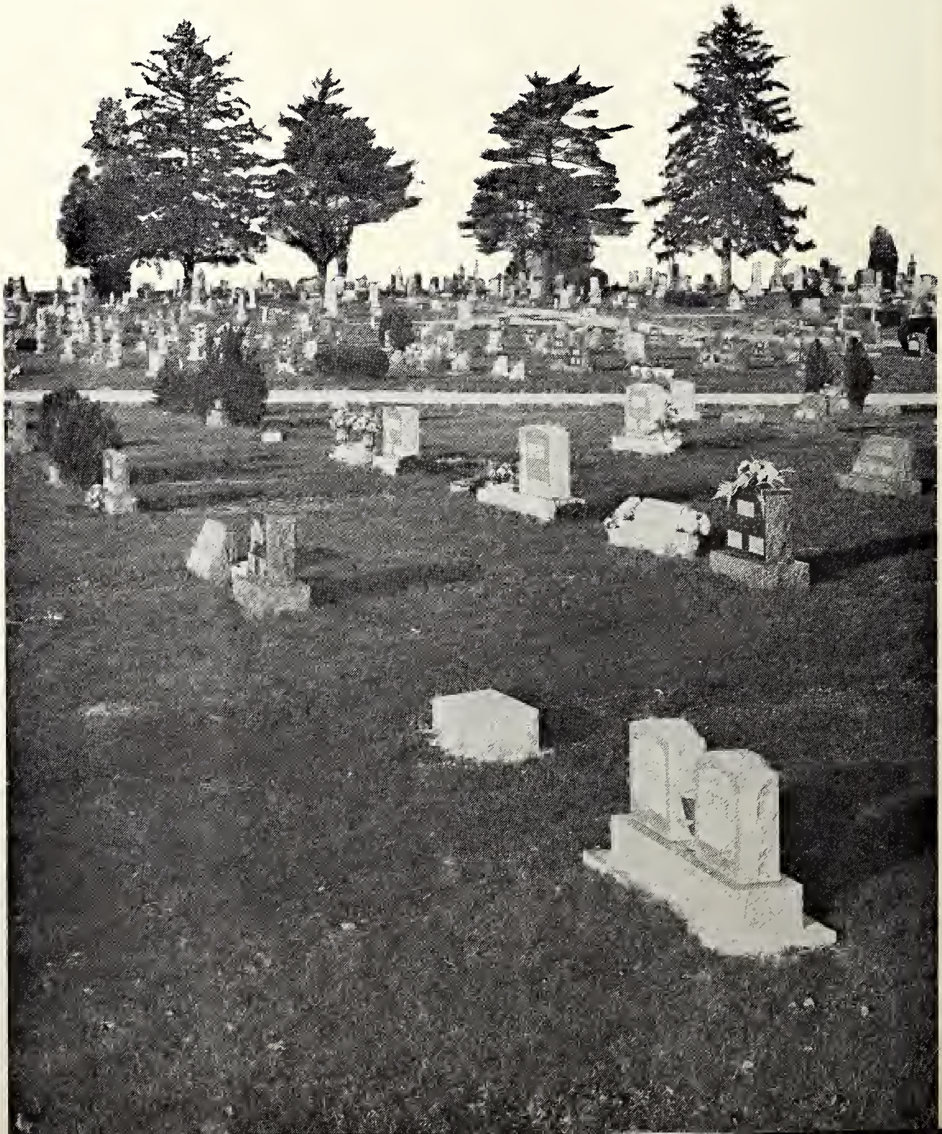
The funeral should provide a means by which the family knows of the willingness of the community to share its loss.

The funeral must assist the family in the recognition of the reality of death. It makes it "official" that death has in fact occurred.

The funeral should enable the family to have full access to Christian understanding of the loss and suffering.

The funeral should develop a perspective for the meaning of life and a person's relationship to God.

The valuation of a funeral by these standards sharpens the contrast with what is currently termed the memorial or private service. The advocates of the



immediate disposal of the body and the memorial or private service at a later date in place of the funeral ceremony, contend that the absence of the body emphasizes the spiritual rather than the material. They further contend that it is less emotional than the funeral. Because the body is not present, the service may proceed on an intellectual basis rather than on an emotional level.

Other arguments for the memorial service are that the severity of death is removed when the body is not present, and that it is more economical.

The end result is that the appeal of money saving becomes the major factor and all of the supposed benefits seldom take place.

The belief in the resurrection of the body has been a part of the Christian understanding of life and death and life after death from the beginning of the church nearly two thousand years ago. The biblical view of total embodiment relates to life and death and new life after death as part of the whole person. What we call a person's body is no less a part of him than is his spirit.

The memorial or private service after the body has been disposed of prevents the presentation of the person as a total being because a portion of the person has been voluntarily removed and isolated. The funeral represents the person as a whole, affirming him in the Christian concept as both flesh and spirit.

The funeral makes it clear that disposing of the body of a loved member of the family, church, and community is not on a plane equal to that of discarding an empty box or shell.

While the memorial service may restrain the release of feelings and emotional sensibilities, the funeral may direct the release of feelings and present realistically the separation which death brings.

This then is one value of the funeral: an affirmation and an awareness that death has taken place; a willingness of family, church, and community to accept the pain of mourning; and an acknowledgement that the relationship with the deceased has indeed ended.

The second value of the funeral to the Christian is a reaffirmation of the belief in resurrection which Christ taught us, because the Christian significance of the funeral is based upon this belief. This provides the foundation for the expectation by the mourner that restoration to a full life is possible even after the tragedy of loss.

In conclusion, as the private or memorial service in place of the traditional funeral ceremony is rapidly becoming the "in" thing to do, it may be well to ponder in which lies an experience of meaningful and lasting value.

Grief

Grace Showalter

The distorted face of blame,
The weight of empty time,
The smart of grief,
Two selves,
One
Sealed in grief,
The other
Driven with the urge
To tell—
And tell.

Avoiding the high cost of funerals

When death strikes in your family and you are called on to handle the final arrangements, choosing a funeral director, the right type of service, and a cemetery plot can be a mystifying and confusing experience. Sometimes these decisions are wrong, but if they are, it's too late to do anything about them. One area of continued frustration that is easiest to handle if preparations are made in advance is deciding on the cost.

Funeral and burial services are costly, a fact which we must live with and not always blame on the funeral director who handles every detail of the services and burial for the family. Regardless of who's to blame for the high cost, it can financially devastate an already grief-stricken family. Unless preplanning is made an immediate part of the affairs of the family before death strikes unexpectedly, there is rarely any control of the costs involved.

The family's planning for the cost of services, the type of service, and the burial plot cannot be ignored because such emergencies only happen to someone else's family or in the hope that the responsibility will go away if ignored. Such emergencies really happen, and they happen to every family sooner or later. Preplanning can aid in the relief of emotional strain on the survivors, who might otherwise be rushed into making decisions they will pay for later.

The national average spent on a single funeral runs in the neighborhood of $1,000, according to the latest survey taken by members of the funeral industry. (This does not include burial plots or cremation charges made by the cemetery.) The price includes such things as embalming, transporting the remains, preparing the body for viewing, the casket, consultation with family and ministers, using the "slumber" room and chapel, supervision of visiting hours, using the hearse and family limousine during the transportation of the body to the cemetery, and preparing and filing the death certificate and newspaper notices.

The cost of the funeral may be reduced measurably by omitting some of the services offered by the mortuary as part of its "package price." A graveside service with a closed casket can eliminate the need for cosmetic work on the remains, as well as use of the slumber room. Embalming is not required by law. It can be eliminated at a great saving to the survivors. A simple casket can save hundreds of dollars over the cost of a fancy, velvet-lined model.

Most funeral directors use the "package price" method for pricing their funeral services. The more expensive the casket the family chooses, the more services are included without extra charge. To avoid such a "deal," the person making the arrangements should ask for the specific price of each service offered by the mortuary. He can then eliminate those which he feels to be excessively expensive or unnecessary.

Caskets can be obtained for as little as $200, yet many people are persuaded to buy more expensive and impressive models which serve the same purpose. Customers are led to believe that they owe a more expensive and ornate model as a last tribute to the dead. Thus, the average cost of a funeral service rises as families spend more on funerals than they can afford. This is done in the mistaken belief that it is irreverent to deny the departed one the expensive send-off he deserves.

To combat the increasing costs of funerals, societies run by concerned citizens have started appearing in almost every Canadian and American city. These societies attempt to enlist the support of local funeral directors in offering a low-cost, dignified, and complete funeral service for a fraction of the cost of the same service when obtained without the aid of the society. Members who join the societies can be assured of the honesty and fair play of the participating mortuaries.

The societies work without pay and enlist anyone who wants to become a member. The persons pay a one-time membership fee of $5.00 to $15 each. They are then referred to a participating funeral director in their area with whom they make arrangements for services when needed. Some societies enroll the entire family for one fee, others charge a minimal fee for each family member.

The members can prepay for their funeral needs at a price which cannot be raised at a later date. The money is held in trust by the funeral director until it is needed to cover the cost of a funeral, or it must be returned to the member on his request. It can be transferred to another type of service or to a mortuary in another city if so desired.

Societies locate funeral directors who will offer a decent and meaningful funeral service, complete with hearse and the other services that are charged in $1,000 funerals, for as little as $200. The saving that members realize is one reason why the societies have almost doubled their number during the last few years. The members not only save money, they take the load off of their spouses or other survivors at a time when they should not be burdened with such details.

The society's headquarters will send

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Arthur L. Frank

complete details of its organization, as well as a listing of participating funeral directors in a requested area, for a fee of 40 cents, which includes a booklet entitled *Putting my house in order,* an informative tablet of things one needs to know before death occurs. The address is Continental Association of Funeral and Memorial Societies, 59 East Van Buren St., Chicago, Illinois 60605. The booklet contains the addresses of memorial societies in most states and provinces.

Preplanning the funeral service to be conducted by the funeral director is not the end of the expenses. The cost of the cemetery plot and the opening and closing of the grave must also be considered. The plots can run as high as $500 and as low as $100, depending on the cemetery and area in the cemetery. Opening and closing the grave runs between $50 and $200, again depending on the cemetery and the area. Most cemeteries require the purchase of a vault, which is placed over the casket to prevent the ground from sinking in as the years take their toll on the casket.

Cemetery costs can run as high as $1,000 for a simple grave without a marker. Markers run as high as you care to pay, and as low as $40. These costs should be planned before death, since most cemeteries prefer to sell their land and services on a cash basis. They cannot repossess the ground in case of failure to pay, so they generally deal only in cash.

Cremation, while frowned on by some and forbidden by a few religious orders, is becoming a more common way to dispose of the remains of the dead. It is not only a more economical method of burial, but is also looked on by some ecologists as the most acceptable way.

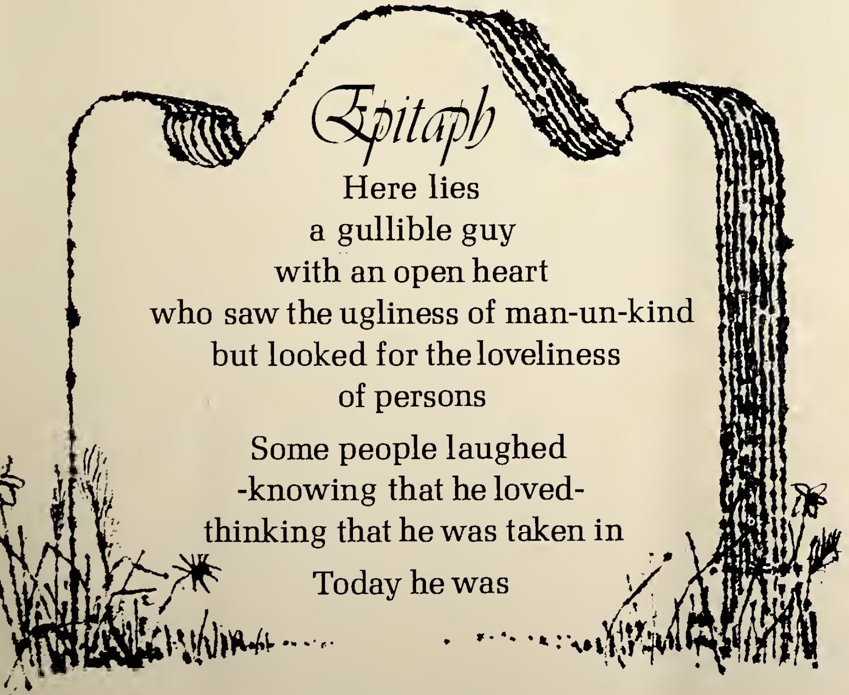
Cremation usually costs less than $100, even if you add the costs of an urn for the ashes ($50), it is still far more economical than any other method of burial.

Housewives should be wary of door-to-door salespeople who approach them with a contract for cemetery plots. Some states allow such sales, but this alone does not guarantee the honesty of the salesperson or his company. A check with the Better Business Bureau will answer most of the doubts one might have about such offers.

As long as we must bury our dead, there will be some costs involved in their final resting place. The cost need not get out of hand, whittling away at savings or insurance money left by the deceased for the benefit of the living. A careful look should be taken at funeral and cemetery costs and the price of related services before the need occurs. Rarely can one make reasonable decisions when overcome with grief and a sense of loss at the death of a loved one.

There is some deception and commercialization used by a few funeral directors and cemetery operators, capitalizing on the grief of the survivors, but it would not be so if families planned their funeral arrangements before they were forced to do so.

Foremost, if a person chooses to spend a minimal amount on a plain wooden casket, no matter how fine a car he drives or magnificent a house he lives in, he should never feel that he has been disrespectful to the dead.



Epitaph

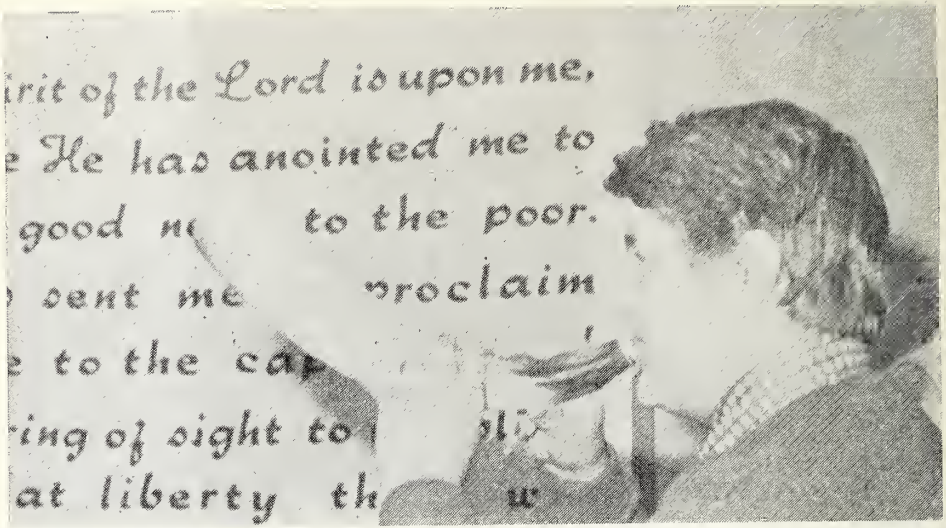
Here lies
a gullible guy
with an open heart
who saw the ugliness of man-un-kind
but looked for the loveliness
of persons

Some people laughed
-knowing that he loved-
thinking that he was taken in

Today he was

Ruth Naylor

War taxes, media, Jubilee fill CHM agenda



CHM moderator Stan Bohn blows the "ram's" horn at the start of a commission session. In the Old Testament, the ram's horn was prescribed to be blown at the beginning of the Year of Jubilee.

The Commission on Home Ministries focused more on issues than on program at its annual meeting February 11-13. It spent most of its time talking about the dozen issues raised by its reference councils and staff members.

Using a consensus approach throughout its three-day meeting, the commission discussed and made decisions on such matters as the General Conference's response to the war tax issue, the expansion of its congregational ministries program, its future involvement in inter-Mennonite media endeavors, the restructuring of parts of its Indian ministries program, the appointment of a voluntary service couple to serve as "teachers of the Word," and various suggestions for Jubilee Year activities.

The war tax issue was the first major discussion item after the commission had gone through a rapid-fire reporting sequence with each of its departments. The commission devoted most of its first evening to the war tax question. The discussion was sharpened by a request which had come to the General Conference from one of its employees not to withhold her income tax.

The board members, after lengthy and vigorous debate, could not agree on what course of action to take. They did agree to the following statement, however: "We would like to support in spirit the concerns of church employees requesting nonwithholding of war taxes, but we are not together on what kind of action we can take."

It was agreed that further attention needs to be given to this issue, and the commission decided to call an inter-Mennonite study conference later this year to look at the theological, political, and historical issues involved in war tax resistance.

Other participants in the Council of Commissions cautioned the General Conference to tread softly on this question because it has the potential of being an explosive issue. Some voiced concern about grass roots reactions. It was felt that most constituents would not favor the General Conference's involvement in this type of activity. The Division of Administration said that it was fearful that if a move is made not to withhold war taxes from conference employees' paychecks, the General Conference might be jeopardizing its nonprofit status.

Ninety percent of CHM's $117,000 Indian ministries budget is going to the pastors of Indian churches and other personnel. The commission agreed that the time had come to open the door for some changes in this arrangement.

Some congregations, particularly those in Oklahoma, have called for a change in leadership patterns. They would like to see a move made toward multiple unpaid leadership. Larry Hart, a commission member and a pastor of one of the Indian churches in Oklahoma, said such a form of leadership would be in line with their traditional form. But he also acknowledged that it would be difficult for CHM to propose such an arrangement because people connected with CHM and other General Conference congregations are generally not following this path.

CHM responded to the Mennonite Indian Leaders' Council request for changes by agreeing that two of its present salaried pastors in Oklahoma would be terminating within the next eighteen months.

1975 budgets at a glance

Commission on Overseas Mission	$1,756,190
Commission on Home Ministries	479,905
Commission on Education	189,118
Mennonite Biblical Seminary	232,512
TOTAL CONFERENCE BUDGET	$2,657,725
General Board	$137,160
Every Home Plan (*The Mennonite* and *Der Bote*)	86,683
Division of Administration	110,795
TOTAL SERVICES FOR WHICH COMMISSIONS PAY	$334,638
Women in Mission (partially contributed to total budget)	$150,250

It also said it was willing to work with the Indian congregations, MILC, and the Western District in seeking new leadership models and personnel. It supported the teaming together of the four Indian congregations in Clinton, Hammon, and Seiling, Oklahoma, into two groups to enhance the potential for a team ministry.

Mr. Hart told the commission that many people in the Indian communities don't belong to the Mennonite church because they don't feel a sense of ownership in these congregations. He urged a move toward change, even though the task will be painful.

When asked to elaborate on the idea of ownership, Mr. Hart said that it means local decision making. He went on to ask why it is so hard for seminary-trained people to shake themselves loose for work among native people. Both he and his brother, Sam Hart, who is the chairperson of MILC, supported the continuance of voluntary service work in the Indian communities.

Palmer Becker, CHM executive secretary, chided his board for giving lip service to the importance of the commission's congregational ministries' arm but always putting this phase of its work near the end of the agenda, where discussion time is usually limited.

Despite this issue's coming to the commission only on the final day, it did evoke spirited discussion and quick agreement to the recommendation that a full-time person be appointed to give leadership and coordination to the commission's department of congregational mission. Mr. Becker has carried this responsibility himself until now.

The commission could not come to a consensus on using Christians from abroad in North American church-planting endeavors. A resolution approved at the St. Catharines conference called for this approach, but commission members and missionaries noted some shortcomings in the plan.

With several objections and abstentions, the commission did affirm the further exploration of this plan. As specific ideas for implementing it emerge, they will be considered by the CHM executive committee.

The commission approved a plan to become a member of Mennonite Broadcasts, Inc., which is prepared to become inter-Mennonite in scope. Its board of directors will have room for two General Conference appointees, six from the Mennonite Church, and two from the Mennonite Brethren.

MBI will continue to do the inter-Mennonite media work such as television and radio spots, theater short subjects, and multimedia packages in which CHM has been involved through its Faith and Life Radio and Television committee.

CHM's financial commitment to media ministries will not go up as a result of this step.

Among the commission's Jubilee living actions were the acceptance of a $12,500 budget item for poverty projects to be undertaken by Indian ministries, VS, congregations, and community ministries. It also made a decision to cancel the remaining debts connected with the now defunct Woodlawn Mennonite Church in Chicago. The Central District and a former pastor of the Woodlawn congregation will be the beneficiaries. Similar action will be considered for some other property holdings.

The commission's poverty reference council recommended a new strategy for poverty ministries which would focus on research, education, and model projects. The commission members liked the plan and affirmed it, but declined to pick up a further recommendation which called for the appointment of a full-time staff person to head up the poverty ministries department. The board said that the poverty council's recommendations should be picked up by the various CHM departments which are involved, such as Indian ministries and VS.

Henry A. Fast of North Newton, a onetime board and staff member of one of CHM's predecessor organizations, the Board of Christian Service, attended most of the CHM sessions and added helpfully to a number of the discussions. CHM used the occasion to name Mr. Fast honorary member of the commission until the end of the triennium.

Weldon Nisly, who will be termimnating as poverty consultant this summer, was given a strong vote of thanks for his work on the staff. *Larry Kehler*

Seminary adopts new MAR degree programs

The board of Mennonite Biblical Seminary, meeting in connection with the Council of Commissions, voted to establish two new degree programs and drop another.

As a result of the MBS decision and the previous decision of the Goshen Biblical Seminary overseers, the master of arts in religion degree, a two-year program, will be available not only in peace studies, but in Christian education and counseling.

At the same time, the associated seminaries will discontinue the master of religious education degree.

With regard to religious education, the decision means basically a change of name. For the counseling degree, additional courses will not be offered on the Elkhart campus, but specialized courses might be contracted at Goshen College, University of Notre Dame, or Oaklawn Psychiatric Center.

The new program assumes that students interested in preparing themselves professionally for teaching ministries in the congregation, however, will enroll in the three-year master of divinity program, since the same disciplines of language study, exegesis, and hermeneutics which are required for preaching are needed for teaching the Bible in the congregation.

Thus the proposal adopted by the board sees the MAR degree in Christian education primarily as preparing a person for a tent-making ministry.

In other action, the MBS board:

—appointed Professor Leland Harder to an additional responsibility as director of field education for a three-year term.

—reappointed Clarence Bauman as professor of theology and ethics for a three-year term. He does not have continuing-employment status.

—approved establishment of an AMBS capital development fund for campus improvements.

—discussed a possible replacement for H. A. Penner, who is resigning as MBS admissions counselor. *Lois Barrett Janzen*

Higher education, student services separated

The Commission on Education, at its February annual meeting, created a new internal department, separating the concerns of General Conference Mennonite college administrators from the concerns of Mennonite students, including those who attend non-Mennonite schools.

The action—creating out of the Department of Higher Education a new Department of Student Services—came partially as a result of feelings of the college presidents for closer ties with the conference. DHE members have also felt some conflicts of interest in dealing both with Mennonite college presidents and students at non-Mennonite universities.

In the beginning, at least, three COE members will serve on both departments, with DSS having three appointed persons and DHE including two General Board appointees plus one representative from each General Conference-related college.

The commission spent a whole evening with college presidents or their representatives, discussing ways of relating. There seemed to be general agreement that COE and the colleges should support each other, but little agreement on exactly how.

Bluffton College president Ben Sprunger was calling for financial help from the conference. Would the General Conference provide seed money for colleges to develop new programs? he asked. About $80,000 is needed to start a degree nursing program, he said.

Commission members were more interested in who the church college could help in the Christian education of a person through the whole age span. Maybe there should be COE representatives on the college boards, a commission member suggested.

"I'm offering an outstretched hand, and no one is taking it," said Mr. Sprunger.

"It's hard to grasp an outstretched hand with the palm turned up," someone quipped.

Changes are happening, however, in the commission's relation to the college. The commission is looking for a staff person in higher education. And the commission, college presidents, and General Board will look at conference-college relationships in a more detailed fashion at the September General Board meeting.

COE is also asking the program committee for the 1977 General Conference to allow at least one hour of additional time for reporting by the five colleges: Bethel, Bluffton, Canadian Mennonite Bible, Conrad Grebel, and Freeman. At present, the colleges have direct ties only to district or area conferences.

In other action, the commission called for a new approach in the Foundation Series' curriculum for high school (grades nine to twelve).

COE saw the need for such a curriculum, but questioned whether it should use the same format as the children's Foundation Series, now being prepared for first use in 1977 together with the Mennonite Church, Brethren in Christ Church, and Church of the Brethren.

The commission asked the publishing council of the Foundation Series to appoint a task force to draw up a proposal for a curriculum outline, to be taken back to the cooperating denominations for a decision on whether to go ahead.

In addition, the commission asked that any high school curriculum in the Foundation Series have flexibility in units of study, including electives on Bible study, current issues, Mennonite and church history, doctrine, and guidance and personal growth. The commission said the curriculum should be open-ended, allowing for addition or substitution of electives over the years.

In the meantime, until such a curriculum can be worked out through the Foundation Series, the commission is publishing, on its own, six quarters of materials for ninth and tenth graders. Helmut Harder of Canadian Mennonite Bible College, a commission member, is writing the materials, the first of which should be ready by this September.

Proposed subjects for the first year are Genesis, Mark, and Mennonite history, with Amos, Acts, and personal growth for the second year.

The commission also:

—established a "heritage," or historical, committee, to function under the Department of Christian Education. The conference has had no historical com-

Women in Mission council affir

Is there a need for a women's organization at the General Conference level?

Looking at results from a survey sent out last spring, the advisory council of Women in Mission said yes.

The council met February 9-10 in Newton, Kansas, just before the annual meetings of the General Conference commissions.

The informal survey of about 500 women in local women's groups, former WM officers, and district/area conference presidents found that most women's groups still place a high, though perhaps decreasing, emphasis on contribution of material aid. Close behind that were fellowship, financial contributions to the General Conference and the district or province, and service in the local church and community. Lowest on the list were assistance with local church budgets and study.

Most U.S. women reaffirmed the importance of WM on the General Conference level, while most Canadian women thought WM could disband without seriously affecting their local groups.

On the whole, women felt the absence of an overall WM budget would decrease local giving to the General Conference budget.

Among the comments from local societies were:

—"Our ladies' groups and conferences give us an opportunity to serve as leadership in church."

—"We have not needed the organization to do the things we are doing in the congregation."

—"I feel without the direction from the General Conference our society would fade out."

—"Missions should be a total family concern, not just women."

—"All congregational fellowship is WMA-sponsored. All congregational material aid is WMA-sponsored. Most mutual aid is given by WMA. All caring, sharing concerns are WMA activities."

—"We are having a very difficult time in our church sustaining any real interest in WMA as such."

—"The church has gotten so involve in church building, etc., that it need

mittee for several years.

—established a worship and the arts committee, which would include music concerns.

—approved the sale of the former bookstore property in Rosthern, Saskatchewan.

—encouraged all Faith and Life/Fellowship bookstores to handle Faith and Life Press curricula, even though the markup is not as high as for other publishers of Sunday school material.

—heard the report that two pilot Bible camps for youth are planned for next summer.

—extended the term of youth education director Lois Paff Bergen to the end of the triennium.

—discussed the need for additional Bible story books for all age-groups. *Lois Barrett Janzen*

General Board looks at budget

Besides listening to reports from the commissions and the seminary, the General Board spent much of its annual meeting February 10-14 on finances, particularly in working out the thorny question of how to set budget priorities among the commissions.

In an attempt to avoid a blanket increase for all commissions, regardless of special needs, the board tried a form of budget hearings in which commissions were given the opportunity to present their case before the General Board executive committee and the Division of Administration.

However, consensus was that the hearings "didn't click," and a new method will have to be tried next year.

The Division of Administration had recommended an overall 12 percent increase for the conference boards. At the Wednesday night budget hearings, a special increase of 15 percent was granted the Commission on Home Ministries, with the Commission on Overseas Mission at 11 percent and the Commission on Education and Mennonite Biblical Seminary at 12 percent.

By Thursday morning the General Board, meeting without the DA, discovered that the COM budget had been misfigured and its increase was actually over 16 percent. COM was asked to reduce to 15 percent, and COE was increased to 15 percent, since the board did not want to increase the gap between COM and COE budgets any further. The seminary remained at 12 percent.

Total 1975 budget adopted for the conference was $2,657,725, a 14.5 percent increase over the 1974 budget, excluding contributions for Mennonite Central Committee, which are outside the General Conference budget as of last December.

For *The Mennonite,* the General Board approved further negotiation with the Congregational Resources Board of the Canadian Conference on the printing of *The Mennonite* in Winnipeg for Canadian subscribers with the insertion of a special Canadian edition. Up to $15,000 in 1976 was approved for this purpose, with the cost to be shared with the Canadian Conference. Such a Canadian edition requires approval of the Canadian Conference next summer before it could be implemented.

The General Board also spent some time interpreting the St. Catharines conference resolution which called for exploring the possibility of overseas church workers' coming to North America to help plant new churches. Both the Commission on Overseas Mission and the Commission on Home Ministries had trouble seeing how the resolution could be put into action without robbing overseas churches of their best workers or without hindering the effectiveness of church planting in North America through short-term work.

The General Board decided to tell the conference that the commissions had "explored the possibility" and may go in a different direction, still keeping the spirit of the resolution: involvement of overseas people in North American churches.

decision to continue at GC level

the women's group to keep it mission-minded."

The WM advisory council agreed to reassess in 1980 whether WM should continue. WM membership has declined slightly within the past year, although it was not sure how much of this was because of better record keeping.

The council, however, did move to disband—on the General Conference level only—the Young Mission Workers organization. YMW, a children's mission club, now has only forty-five active groups, all in the U.S. Most YMW giving is collected through Sunday schools or other channels within the church.

The council voted that the YMW advisors would not report at the General Conference level for the next two years, but would continue to report at the district level.

Local groups were encouraged to use existing structures for educating children about missions.

In other action, the council voted to keep the *Window to mission* edition as an insert in *The Mennonite,* even though its smaller size means increased labor costs.

Many men are reading *Window to mission* in *The Mennonite,* the council said, and having it in *The Mennonite* makes Women in Mission seem more a part of the whole conference.

The WM budget for 1975 went up 10 percent to $150,250, exclusive of MCC contributions. Included in the budget for the first time was $4,000 each for Faith and Life Radio and Television and for peace education. WM also doubled to $2,000 the amount for scholarships for women students at Mennonite Biblical Seminary. *Lois Barrett Janzen*

The commissions on Home Ministries and Overseas Mission also brought before the General Board a joint Jubilee Year resolution calling for congregational discernment of the gifts of 450 persons for leadership, service, and mission through the General Conference commissions, pastoral placement, or MCC service.

The commissions recommended that each congregation appoint one person to take an active role in discovering people with such gifts. To this was added the concern that the pastor not be bypassed. In some congregations, the person designated for such discernment might be the pastor.

Also approved was a statement of purpose and job description for the conference's news service. The statement emphasizes balanced reporting and an open news policy, with restrictions generally limited to libel, executive sessions, personnel matters, and items designated as off the record at the time they are said. Conflict among conference staff members over what should or should not be released would be resolved by a three-member reference committee from the Newton, Kansas, area.

In other action, the General Board:

—defeated a motion to cut General Conference triennial sessions from six to five days.

—approved a new rotation system for General Conference sessions, which puts the Canadian Conference as host every third time instead of every sixth time.

—discussed with Pastor Hans Niessen of West Germany possible General Conference cooperation in ministry to recent emigrants from the Soviet Union to West Germany. MCC has already sent one worker.

—appointed Charles Neufeld of Markham, Illinois, as General Conference representative on MCC's new U.S. Ministries Section, but said that CHM should also send one of its own board members. The commission justified its nomination by citing the need for grass-roots representation of the section, whose primary responsibility, at least in the beginning, will probably be voluntary service.

—sent greetings to the Bharatiya Mennonite Church of India on its seventy-fifth anniversary and agreed that Jake Tilitzky of Abbotsford, British Columbia, should represent the General Board on COM's delegation to the India celebrations in December.

—approved exploratory talks on future cooperation with the Church of the Brethren. *Lois Barrett Janzen*

COM acts on expansion plans

The Commission on Overseas Mission, at its February 11-13 annual meeting, began expansion of its program, but took special care for its inter-Mennonite relationships.

Major expansion proposals before the commission concerned (1) starting work possibly in northeast Brazil in cooperation with the German-speaking Mennonites around Curitiba, in southern Brazil, and (2) sending workers under United Mission to Nepal.

After some discussion whether workers might not be sent through Mennonite Board of Missions, Elkhart, Indiana, which already has work in southern and central Brazil, the commission approved sending an exploratory team to Brazil sometime in 1975, hopefully by June. The team—two staff members, one commission member, and one or two representatives of the Curitiba Mennonites—would visit southern and northeastern Brazil, contact national and missionary leaders and organizations mutually agreeable to COM and Curitiba, and report back to COM at the earliest opportunity.

Mennonite Central Committee already has workers in northeast Brazil, in the Recife area, at the coastal end of the trans-Amazon highway.

In southern Brazil, some Mennonites are eager to explore evangelism in a community developing at the construction site of a dam on the Paraguayan border.

The proposal for COM expansion into Nepal also met questioning from the commission concerning inter-Mennonite involvement. MCC and Mennonite Board of Missions are already members of United Mission to Nepal, and the commission was reluctant to become the third Mennonite member of UMN. The commission approved the sending of up to eight long-term workers to Nepal under UMN, exploring the question of official membership on the UMN board later, including the option of a united Mennonite membership on the board.

"I'm not interested in making this a more-the-merrier kind of game," said commission member Peter Fast.

The expansion proposals into Brazil and Nepal—and the possibility of sending missionaries to Bangladesh through Asia Mennonite Services, an Asian-based mission board—are part of the implementation of the St. Catharines resolution asking COM to recruit and send out thirty additional missionaries during the next triennium. Missionaries and mission associates now number 154, showing a gradual decline from 190 in 1971.

China—an almost forgotten mission field—came back on the COM agenda. (The last General Conference missionary was forced to leave the People's Republic of China in 1950.) The issue in 1975 was whether COM should accept about $180,000 in reparations and interest for mission property in China seized after the Communist takeover after World War II. Conference staff had applied for reimbursement for the property from the U.S. Foreign Claims Settlement Commission about eight years ago. Recent negotiations between the U.S. and China have increased the possibility of such reparations actually being paid.

In response to criticism (see Letters, p. 148) about asking reparations for property intended to be used for mission work, the commission voted to withdraw any claims to reparations. And with a variety of opinions whether such a withdrawal should benefit the U.S. Government or the Chinese Government, the commission stated the resolution simply as a withdrawal, sanctioning neither the confiscation of property by the Chinese nor the confiscation of Chinese bank accounts by the U.S.

China was also put back into the COM budget with $1,000 for the library of the China Graduate School of Theology, to be established in Hong Kong next fall, and with $1,000 for the printing of the Bible in vernacular Chinese.

The commission meeting was marked

ing Our
Mission

by high participation of the missionaries on furlough who had been invited.

Some India missionaries are chafing over the increased decision-making power of COM and the national church conference at the expense of the missionaries on the field. They particularly expressed dissatisfaction over the decision to turn over the Hindi-language Jyoti Middle and High School to the Indian Government.

The India mission conference made the decision under pressure from COM to reduce its budget for educational institutions.

"I hope the constituency realizes we are not just turning it over to government. We are turning it over to idol worshipers," said missionary Kurt Claassen.

Lubin Jantzen, former COM personnel secretary now awaiting an assignment in Asia, added, "We can't honestly say today that we can't afford it" [the operation of the Jyoti school] since COM finances came in so well in 1974.

Another missionary, Gredi Janzen, however, reminded the commission that the government will probably retain the entire Christian teaching staff at the school.

Although the amount budgeted in 1975 for educational institutions in India has decreased, the amount going to the church conference for evangelism has more than doubled.

Some tensions do still exist over the commission's Indianization policies. The Asia missionaries, meeting one morning with a portion of the commission, requested that the Jyoti building be retained by COM with transfer of the nearby English school to that location and that the Asia secretary live in Asia rather than Newton, Kansas. The latter move could have been helpful in resolving friction in India, the group said. The commission took no action on either request.

Mission work in Mexico was discussed at the February meeting, but major policy decisions will probably come at the commission's next meeting in June or September.

There is some talk of cooperation with the Mennonite Brethren mission, also working among the Old Colony Mennonites. And some Canadians who have visited Mexico or talked with others who have been in the Old Colony area recently are urging the commission to consider the Old Colony Mennonites as partners in mission to Spanish-speaking Mexicans rather than as a mission field.

With regard to Africa Inter-Mennonite Mission, on whose board COM cooperates with the Evangelical Mennonites and Evangelical Mennonite Brethren, the commission took no action, but heard the report of Jim Bertsche, AIMM executive secretary.

Mr. Bertsche tried to explain the political struggle between Zairian President Mobutu and the church, particularly the Catholics. Mr. Mobutu's most recent action has been to take over all church-related schools. For the short haul, surely the government will leave the personnel intact. But eventually, teachers will be assigned by the state, Mr. Bertsche said.

He reported that President Mobutu has recently said that the churches should preach the gospel and not meddle in politics.

"How many times have we heard that same call in our land!" Mr. Bertsche said. "That is a call to idolatry. There is a need for an Anabaptist orientation in that situation."

Mr. Bertsche also reported on the possibility of a joint outreach between AIMM and the Zaire church to Mozambique and Angola. *Lois Barrett Janzen*

Claim withdrawn for China reparations

One aspect of overseas mission work involves real estate and immovable property. COM owns some property in every country in which it has workers. Basically, property is considered functional, something needed to carry on the work. Sometimes the ownership of property is essential to obtain legal standing in a country.

COM policy is to dispose of property when it has fulfilled its purpose. This has usually meant turning over properties to the national Mennonite church or to a responsible body, such as a trust association. Transfer of mission properties to the church has been accomplished in India, Zaire, Japan, Taiwan, and Colombia.

But what about property which is confiscated as a result of war or nationalization? Should claims be made for compensation? Or should it be written off as the price of doing mission work?

In the civil war when the Communists took over in mainland China, property held by U.S. agencies, whether religious or secular, was confiscated without remuneration. In 1966, the U.S. Congress passed legislation which provided for compensation of losses occurring in mainland China. All organizations which had lost property were urged to file a claim with the Foreign Claims Commission of the U.S. Government. It was not made clear where the money would come from to pay these claims, nor was assurance given that they would be paid.

Consultations were held in the Newton office, with the chairman of the Board of Missions (now COM) and with some missionaries who had served in China. It was decided to proceed with a claim. This was sent to Washington in June 1968.

In November 1974, news media reported that U.S. Secretary of State Kissinger discussed reparations of property losses during his visit to Peking. It was indicated that a tentative agreement had been reached, but no formal announcement was made.

At its February 11-13 meeting, the commission took a new look at the reparations question. Various concerns were raised—the implication of association with the U.S. Government, the illegality of confiscation of property under international law, the source of reparation payments, the impact of a claim in future relationships with the Chinese people, and the ethical implications of a claim in light of the teachings of Jesus. The discussion resulted in the following action to withdraw all claims to reparations.

"Although in no way sanctioning the confiscation of General Conference mission property in China, we wish to demonstrate Christian forgiveness and the fact that missionaries went to China to share the gospel with the people of China and not to acquire property.

"Therefore, the Commission on Overseas Mission withdraws any claims to reparations, and [we] so indicate our decision to the Foreign Claims Commission of the U.S.A."

This action will be communicated to the U.S. Government and the People's Republic of China. *Howard Habegger and Verney Unruh*

DA works on finances, sets salary increase

The General Conference's Division of Administration, meeting during the Council of Commission week in Newton, agreed on a number of new financial formulas and began its search for a new treasurer to succeed William L. Friesen, who will be moving to a position with Schowalter Foundation in January 1976.

The division recommended a 12 percent salary increase for General Conference staff this year, increased its car allowance to 15 cents per mile, and agreed that the commission and seminary budgets could have up to 20 percent of their budgets on hand at the start of the year before having their "Where-most-needed fund" allotment adjusted downward. Previously this had been set at 10 percent.

Among other division-related business was the Church Extension Service committee's decision to approve building loans totaling $35,000 for the Busby, Montana, and Alberta Community, Portland, Oregon, churches.

Mr. Friesen reported that $100,000 of the General Conference's trust funds had been transferred to the Mennonite Foundation of Canada during the past year. The Canadian foundation is a new organization of which the Conference of Mennonites in Canada is a member. *Larry Kehler*

signs of jubilee

First Church in Bluffton, Ohio, has spent two Sunday school periods in intergenerational classes studying the Jubilee passages in the Bible. On a third Sunday reports from all groups were listed in a Sunday evening general meeting, and decisions were made about following up the suggestions. A fourth Sunday is planned for use of the Jubilee Game. Ideas that came out of the groups ranged from financing member's expenses to do voluntary service, conservation of food and money, special retreats, to individual life-style changes, a community drama, and reaffirming many of the poverty, mutual aid, and outreach programs now being carried on.

The Jubilee emphasis, found especially in Leviticus 25 and Luke 4, included forgiveness of debts, letting the soil lie fallow for a year, liberation of slaves, and redistribution of capital.

Record

Calendar

Canadian

Mar. 7—MCC banquet, Culladen Mennonite Brethren Church, Vancouver, B.C.

Workers

Jonathan Auker, Newton, Kans., has been assigned for one year to Wichita, Kans., to work in housing rehabilitation under the General Conference. He is a graduate of Trinity Western College and Tabor College and is the son of Mrs. Ronald M. Olson, Milace, Minn.

Berdon Epp, Bethesda Church, Henderson, Nebr., is serving three months as a carpenter in the Wichita, Kans., voluntary service unit.

Linda Froese, Winkler, Man., is serving one year in day care in the Liberal, Kans., voluntary service unit of the General Conference. Linda is a graduate of Garden Valley Collegiate and the daughter of Peter Kornelia Froese of Winkler.

Don Gaeddert, Lakewood, Colo., has been assigned to the Sheltered Care Workshop in Markham, Ill., through General Conference voluntary service. He is a member of the Arvada (Colo.) Church and has attended Bethel College, North Newton, Kans. His parents are Menno and Jessie Gaeddert.

Laurie Graham, Mishawaka, Ind., is serving a four- to five-months term of General Conference voluntary service in Gulfport, Miss. She is a teacher's aide in the North Gulfport School. Laurie is a 1975 high school graduate and is a member of the Osceola (Ind.) United Methodist Church. Her parents are Richard and Nancy Graham of Mishawaka.

Auker

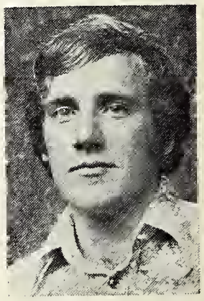
Gaeddert

Glenn Huebert, Bethesda Church, Henderson, Nebr., has begun a twenty-seven-months term of service with MCC in the Santa Cruz area of Bolivia, working in community development. He is the son of Milton and Elvera Huebert of Henderson and has attended the University of Nebraska.

Marvin Kehler, Aldergrove, B.C., has been appointed to the Division of Administration for a three-year term.

Irvin and Helen Regier, Aurora, Nebr., have served six weeks in housing rehabilitation in Wichita, Kans. They are members of the Bethesda Church, Henderson, Nebr. Helen has also served as a kindergarten aide.

Graham


Huebert

Letters

Don't accept Chinese refund

DEAR EDITOR: We are very uneasy about the mission board's alliance with the U.S. Government in seeking funds for mission properties formerly held in China and are wondering whether other readers might feel the same way (January 14 issue).

Our uneasiness is for various reasons. It is more blessed to give than to receive. We were blessed decades ago when we gave for China missions. We doubt whether blessing can rest on our receipt of a refund.

The holding of property in foreign lands was never for the purpose of real estate and ownership, but rather as an interim administrative device, not terribly desirable, but necessary as a transitional measure. In truth, all had been "given" *to* and *for* the Chinese people. That we held title to it at the time of nationalization was an unfortunate circumstance of history, and that we should now exercise a legalism in ownership, which never existed as far as our intent was concerned, is quite damaging to missionary integrity.

We remember how these negotiations started. During the Johnson era, when the military assumed that victory in Vietnam might require a strike into China, the State Department approached mission boards everywhere for a record of their claims. Some of us then spoke against mission boards' entering such claims because the intentions were not good and the alliance between North American Christianity and a barbaric military adventure had already gone too far. Now it seems that our own board responded positively to that questionable scheme.

There are some good chapters in mission history, but also some sad ones. We fear that unless we reject the present deal, this chapter could end up in the history books and in God's judgments as one of the darkest of them all.

If decades ago we gave because God loved us and the Chinese people, let not now any legalism and monetary gain cast doubt upon that love. Instead, let us say without equivocation to Washington and to Peking: "We gave this for the welfare of the Chinese people." If the money has already been received, it should be returned as soon as possible, all of it. *Frank H. Epp, J. Winfield Fretz, Walter Klaassen, Don Smucker, and Rod Sawatsky, Conrad Grebel College, Waterloo, Ont.* Jan. 30

EDITOR'S NOTE: *See page 147 for an interpretation of COM's decision on the China funds.*

Sound orthodox basis

DEAR EDITOR: It was interesting reading Fred Unruh's article in the column "You said it" (January 21 issue). As a Mennonite I was surprised by his comments regarding Winnipeg Bible College. I am a member of the Plum Coulee Bergthaler Church, yet I chose WBC on the basis that it was truly biblical and evangelical in its theological position and practice.

Mr. Unruh stated that we emphasized personal devotion and piety, we were preoccupied with the end times, and we stressed intellectual agreement on doctrines.

I wonder whether Mr. Unruh has ever visited our campus. On what basis does he make his statements?

I would ask if the primary prerequisite to a good Bible training is not a sound orthodox basis for an "evangelism-that-cares." Can we have a healthy tree if its roots are cut?

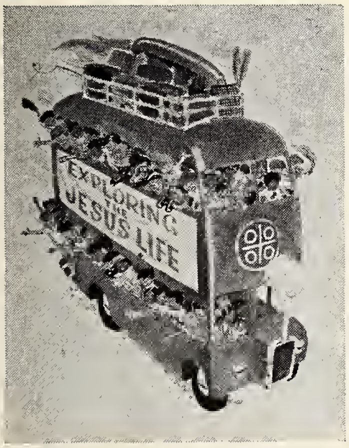
Mr. Unruh's challenge that we place too much emphasis on the end times leaves me with a question as to what he is referring. We do have a course—"Eschatological writings of the New Testament"—which seeks to discover the purpose of these writings. It also attempts to discover the spiritual truths which are written to us in these books.

Finally, Mr. Unruh's comments regarding intellectual agreement on doctrine surprise me. Is there not a place for the systematic study of Scripture?

To divorce these areas from an "evangelism-that-cares" seems to defeat the purpose of evangelism, unless, of course, one hopes to emphasize a gospel of social need rather than presenting the gospel of Jesus Christ. Christians are not merely called to be humanitarians, but also to proclaim Jesus Christ's message, the one for which he died and rose.

Christ calls each man to turn from sin and accept him as Savior and Lord. This has eternal consequences for every person in our world. It is this gospel that we Mennonites need to learn to share. WBC is one college that teaches us to do this in the most effective ways while reminding us of our social responsibilities. *Ken F. Wiebe, vice-president of student body, Winnipeg Bible College* Feb. 5

ABOUT LETTERS: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.



The Herald Omnibus Bible Series
EXPLORING THE JESUS LIFE

EXPLORING THE JESUS LIFE **is a closely graded, multipurpose curriculum. The organization, flexibility, and approach to teaching make it an ideal course for a variety of uses in your Christian education program.**

EXPLORING THE JESUS LIFE, **biblically based and solidly evangelical, examines with the student the great social issues of our time and seeks the scriptural answers to them. The teacher and student explore together what following Christ and His Word require in daily living.**

EXPLORING THE JESUS LIFE **helps each student become aware of himself as a person created by God — good, yet sinful and in need of God's grace. Available at your bookstore.**

For additional information and a free Leader's Guide write to Herald Press, Scottdale, PA 15683. hp

Review

Political evangelism

Political evangelism, *by Richard J. Mouw (Wm. B. Eerdman's, Grand Rapids, Mich., 1973, $1.95, 111 pp.), is reviewed by Delton Franz, who heads the MCC Peace Section's office in Washington, D.C.*

SOME OF THE most exciting publications to appear in the last several years are coming from the pens of evangelicals who have broken fresh ground. Shunning worn out, pietistic clichés and reflecting careful biblical scholarship, a growing number of writers are demonstrating that conservative theology does not need to be (nor should it be) wed to doctrinaire, conservative social and political thought.

We have just emerged from a period in U.S. history that finds many evangelicals (including many Mennonites) rudely awakened by the danger of equating moderately conservative politics with conservative evangelical theology. A president who gave the surface impression of being a man of Christian piety and virtue has been disclosed as altogether different. It seems that this is uniquely a time to reexamine how we relate our Christian faith to both the people and the policies of the political sector.

As a Christian people, we very much need the kind of help Mr. Mouw provides in *Political evangelism*, a solid but easy-to-follow paperback.

The author, a professor at Calvin College, Grand Rapids, Michigan, emphasizes that Christians should be concerned *both* with sharing the Christian message with individual officeholders and *also* with governmental policies. He asserts that it is wrong to think that all of our social and political problems will be solved simply by changing individual lives.

"Somewhere, undoubtedly, there is a Christian slum-dweller who rents from a Christian slum-landlord." Though each of them has experienced personally God's grace for his own life, the reconciliation and justice they are called upon to share together is severely hindered because the economic and legal-political system under which they operate has not been made just. Christians cannot rest at ease until those systems have been made accountable. The tendency of the church to want the gospel to address the individual but to ignore the corrupt and unjust systems of society (economic, social, and political) is a gross distortion of God's will, suggests Mr. Mouw.

The widespread tendency to misuse Paul's famous words in Romans 13 about being "subject to the governing authorities" is just one of many helpful sections in this book.

The common tendency to escape cross-bearing discipleship by "prooftext" usage of Scripture is also discussed. The author reminds us how common it has been for Christians to dismiss the task of working for peace on the ground that "there will be no true peace until the Prince of Peace returns" or to refrain from speaking out against poverty because "the poor we shall always have with us."

But in calling his fellow evangelicals to account for lazy thinking and irresponsibility at these points, Mr. Mouw does not succumb to the pitfall of older liberalism which assumed that the right kind of government could overcome all evils of society. "Whichever path we take —refusal to participate in political activity or political activism or cautious involvement—the danger of idolatrous attachment is always present. . . . Christians must often commit themselves to policies that from a biblical point of view will bring about only a fragmentary justice and peace. But such commitments are legitimate if we view them not as the end but the beginning of our Christian witness."

Perhaps one of the most useful chapters in providing guidance to pastors and congregations appears in a section on preaching and political evangelism. Here he responds to the much-discussed issue: What should be the role of the institutional church in matters of public policy? Rather than offering one simple answer for all situations, the author wisely differentiates among several circumstances ranging from issues to which the Scriptures speak rather clearly to other current policy matters on which only general guidelines might be applied. (Here one might think of the range, from killing in warfare to perhaps a more complex public policy consideration on abortion with its baffling dilemma: Just when does life begin?)

On some political developments (Nazi Germany is one example), Mr. Mouw says, "There *must* be a clear proclamation and warning to the people of God concerning the political situation that constitutes a fundamental threat to obedient discipleship."

For Christians to address conscientiously these varied political (real life) concerns is what Richard Mouw has called "political evangelism."

A concluding personal observation is prompted after reading *Political evangelism*. After six years of conducting Washington seminars and dialog with our constituency, our people seem, on the whole, to seek a healthy balance between focusing the faith on personal and public needs. For this balance, our Anabaptist heritage stands us in good stead. It is, strangely, when our people forget that balance and think that our witness should have to do only with individuals and nothing to do with the political order that they fall into idolatry. It was repeatedly the case that those who urged that "the church has no business getting involved in politics," were also the persons who were most devoted to and misled by the former president.

To divorce the judgments of Christ's message from the issues of justice and injustice affected by governing authorities is to become vulnerable to their potential power over us. Mr. Mouw says in his concluding chapter: "Throughout history the people of God have been tempted to pay homage to finite powers in such a way that those powers rival the power of God. . . . There have often been too easy truces declared between the household of faith and the citadels of political power."

Words & deeds

William Keeney, provost at Bethel College, and Delbert Gratz, librarian and historian at Bluffton College, were the featured speakers for the four-part Mennonite history series in January at Bluffton College.

Meditation

New world, brighter horizons

THE GOSPEL of the church of Christ is the redemption of the spirit. Christ committed his life to the healing of the broken in spirit.

Communion therefore demands a commitment to participate with Christ in commitment of obedience to his ideals. Therefore we say, "Anyone who is at peace with his brother is invited to partake of the communion service."

Our government, founded on these ideals, guarantees people freedom from oppression, the right to pursuit of happiness, freedom of religion. In government it is just as big a crime to conspire to any action which damages someone as to sell him drugs or poison to consume, or assault with intent to damage. Someone has said that the greatest crime against a person is to destroy his spirit, providing for him a hell on earth.

We pray, "Thy kingdom come," but never seem to understand that to bring about the kingdom requires us to change or bring about, to create the atmosphere, the backing of issues that are compatible with the kingdom, the actual being of the kingdom.

This rules out the general idea that one must live a hell on earth in order to reap the glorious heaven after death; that one must simply coexist with evil, never confronting any issues, never righting any wrongs. In general, it is the attitude that to be a Christian you can't oppose anyone or anything. You can't even become angry, ever. You are expected to go around with a smile on your face, repress all inner feelings with which you are created. It means being a hypocrite.

I believe the new frontier in Christian adventure is to liberate the spirit of people in our community, nation, and the world. If there are going to be swords made into plowshares, it won't be the pious who make them, because they don't have swords. It will be the nation, the world to which the kingdom has been introduced by Christ's disciples, the real church. I believe this new study will lead us into new lands (meaning, the present old drab places will become new). It could lift the human spirit, allowing people to sing and enabling them to grow in the potential with which they were created.

Won't you join in studying how to solve conflict, person to person? Won't you join in identifying the sore and then pray how Christ wants you to heal the sore instead of turning the job over to him?

How exciting is the report of the African church helping one member do away with his idols as they each in turn take a swing at it with their ax and demolish it. How exciting if here in our own community, in my church, we can rally support to do away with our idols, such as "money talks to us" (an actual defense for the decisions we make, for what motivates us in decision making in real-life situations). We should become aware that relationships and people's feelings are more important than money, even money we say we are raising for missions.

How exciting it is when people can become new in Christ with new zeal as they find that some of their inhibitions and crippling hindrances are put aside, such as pressures to conform, even saying (in a real-life decision-making situation), "We don't like to do this to you, but people make us do this." We find people with mental disturbances are cured when we forget our selfish stealing from them and give to them the dignity, respect, love, and consideration we owe them through Christ.

A new world with brighter horizons is waiting for us if we decide to become the kingdom.

"Thy kingdom come, thy will be done." Amen.

Elmer Schmidt

Contents

Out af the silences 137
The funeral ceremany 138
Grief 139
Avoiding the high cost af funerals 140
Epitaph 141
News 142
Recard 148
Letters 148
Palitical evangelism 150
New warld, brighter horizans 151
Cauncil snippets 152

CONTRIBUTORS

Paets in this issue are J. O. Schrag, 200 Grand Building, McPherson, Kans. 67460; Grace Shawalter, Eastern Mennonite College, Harrisanburg, Va. 22801; and Ruth Naylar, Route 2, Box 151, Bluffton, Ohia 45817.

The twa writers an funerals are Gene L. Becker, a Mennonite martician in Buhler, Kans. 67522, and Arthur L. Franks, a free-lance writer who lives at 209 Cartez, Capitola, Calif. 95010.

Elmer Schmidt's address is Raute 2, Peabady, Kans.

CREDITS

Cover and 138, David Hiebert, Goshen, Ind.; 142-47, General Canference News Service.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephane: Area 204/888-6781

Business and subscriptian office: 722 Main St., Bax 347, Newtan, Kans. 67114. Telephone: Area 316/283-5100

Editar: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Assaciate editor: Lais Barrett Janzen, Bax 347, Newtan, Kans. 67114. Editorial assistant: Susan Schumacher. Art directar: John Hiebert. Business manager: Dietrich Rempel. Circulatian secretary: Marilyn Kaufman. Special editians editars: Central District, Lloyd L. Ramseyer, 488 West Elm St., Blufftan, Ohia 45817; Pacific District, LaVerne Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Kaantz, Bax 306, Narth Newtan, Kans. 67117; Encampass, Mary Rempel, Bax 347, Newtan, Kans. 67114; and Window ta Missian, Jeannie Zehr, Maundridge, Kans. 67107.

Council snippets

February is not only the month in which the languid groundhog meanders out to seek his shadow, but it is also the month when the General Conference looks at the weathercock, the barometer, and the horizon to see what sort of weather it may expect during the coming twelve months.

This year the conference's Council of Commissions met again, as it has so often in the past, in Newton's accommodating and hospitable First Church. As the commission and committee members, staff people, missionaries, VS workers, and other guests and observers peered into the future this year, they saw both bright, sunny spots and shadowy, damp squalls. The reports of their business appear elsewhere in this issue. My purpose on this page is not to summarize the council but to simply share a few editorial snippets about the sessions.

Money matters. Yes, money does matter. For the General Conference—and, I suspect, for most other denominations—money sometimes appears to be the root of all its major travails. The budget is approved by the General Board and then affirmed by all the commissions together. Few other matters require such careful refereeing and signal checking. The acceptance of the budget is the climax of the drama. Everything after that is denouement.

The allocation of people resources doesn't get nearly the same priority as dividing up the dollar pie. Our claims are to the contrary, but one can't escape the impression that money is the main hinge on which ecclesiastical doors open and close.

So let us rejoice, for the money has come in. No, there is no sarcasm here. Let us truly rejoice and give thanks. In 1974, for the fourth year in succession, the General Conference met its budget. This time it was by 115.6 percent. Prior to 1971 the conference had oversubscribed its budget only once in sixteen years. We do indeed have reason for thanksgiving and praise!

Despite the good times which the General Conference has experienced during the past four years, the program planners are somewhat apprehensive about 1975. The economic indicators, as everybody knows, are bearish. The budget-makers decided, however, that they did not wish to approve a budget which was smaller than the 1974 income. They therefore upped their 1975 budget by 15 percent over last year's.

"We want to keep the windows of heaven open," said General Conference president Elmer Neufeld. "We don't want the people to give less than in 1974, even though it may be somewhat more painful this year."

Decision making. The commissions and the General Board and the other committees were taking their decision-making responsibilities seriously at this year's meetings. Last year we observed on this page that too few of the members were taking an active and informed part in the discussions. This year it was different. Some of the decisions took longer and came harder, but the commissions were deeply immersed in the process of shaping and delineating the program. The General Conference is stronger for it.

Gray power. Henry A. Fast pointed out at the first Council of Commissions joint meeting how few persons in the over-sixty-five age bracket were present at the sessions. He felt that a potent resource was being ignored. His point should be noted and underscored. His own active involvement later on in the Commission on Home Ministries meeting didn't hurt his argument one bit.

Agenda for the future. The various meetings and conversations in the hallways lifted up two items which, I believe, need further conference-wide discussion.

First, the General Conference's relationship to MCC, especially its North American programs, needs to be looked at. Is it in the General Conference's best interest to try to serve as the gatekeeper and broker between its congregations and MCC? This and other questions need a thorough airing in a context where congregational representatives without General Conference responsibilities are also present.

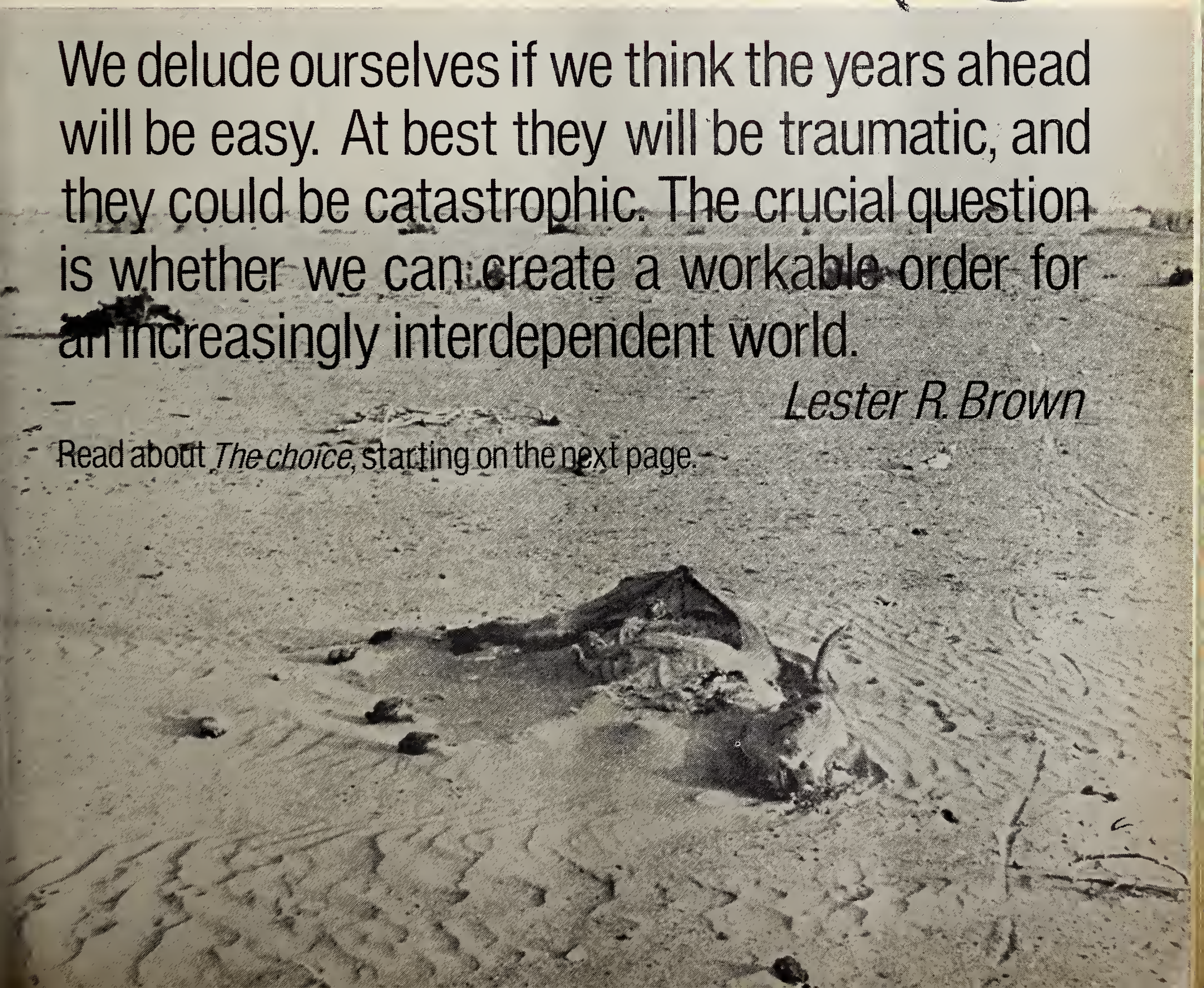
Secondly, the conference needs to take hold of the pastoral crisis. A shortage of pastors is developing. Perhaps equally urgent is the need to help congregations to relate to their pastors. In the corridors at the Council of Commissions one heard of several recent cases of congregations having "fired" their pastors in ways that were insensitive and degrading. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:10 MARCH 11, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



We delude ourselves if we think the years ahead will be easy. At best they will be traumatic, and they could be catastrophic. The crucial question is whether we can create a workable order for an increasingly interdependent world.

Lester R. Brown

Read about *The choice*, starting on the next page.

The choice:

Who will get the additional crust of bread?

Lester R. Brown with Eric P. Eckholm

The following article, excerpted and reprinted by permission from the final chapter of By bread alone, *by Lester R. Brown with Eric P. Eckholm (© 1974, Overseas Development Council, Praeger Publishers, Inc.), presents some of the moral and practical issues that must be faced in dealing with the problems of world food production and population—problems with a global dimension but of particular immediate concern to the majority of developing countries.*

Since World War II, the poor or less developed countries of Asia, Africa, and Latin America have been referred to collectively as the *third world.* Today, however, this term is losing its usefulness. Asia, Africa, and Latin America are no longer an unrelieved mass of abject poverty. Many countries have achieved remarkable progress on both the economic and the social fronts.

If development is judged by social indicators, East Asia, with nearly a billion people, has actually progressed quite far. This group of countries, making up half of Asia, includes China, Korea, Taiwan, Hong Kong, Singapore, and, of course, Japan.

Several Latin American countries have achieved rather high average consumption levels, but a basic problem plaguing these societies is the grossly uneven distribution of income and wealth. Brazil and Mexico, for example, are raising average living levels impressively, although large elements within these two countries remain desperately poor.

Moreover, if the price of oil remains high, the likelihood of a dramatic improvement in social and economic well-being also is good for the 250 million people living in oil-exporting countries, which include some of the more populous countries: Iran, Algeria, Nigeria, Venezuela, and Indonesia.

This leaves about forty countries with 900 million people, or one-fourth of the world's population, in which average per capita income is still less than $150 per year. This population is concentrated in the Indian subcontinent, in sub-Saharan Africa, and in pockets within Latin America, such as northeastern Brazil. The countries in this category not only have the lowest incomes, but also are resource-poor. At a time of rapidly rising world energy and food prices, they are facing an acute crisis. Many simply do not have the foreign exchange required to cover their import needs.

This is the group of countries most severely affected by the sharp increases in energy, fertilizer, and food prices of the 1972-74 period. Without assistance, they cannot afford enough of these basic commodities; therefore they face a substantial real decline in consumption. For millions, perhaps tens of millions, consumption levels may fall below survival levels. As of mid-1974, there already are indications that the twenty-year trend of declining death rates has been reversed in a number of countries in Central America, sub-Saharan Africa, and the Indian subcontinent. Faced with a scarcity of resources and, in many cases, the ecological undermining of food systems, this *fourth world* group of countries desperately needs help from the international community.

In these fourth world countries, even a minimal expenditure to establish family-planning clinics and improve food production will pay enormous dividends in human well-being. These nations desperately need capital inputs to help exploit their as yet unrealized agronomic potential for expanding food production and to combine with their one abundant resource—labor. If producing more food can create more jobs, productive employment in the countryside will not only improve nutrition and raise incomes, but also slow urban migration, preventing the cities from being completely overwhelmed. It will also help create a social

The issue that some of us are forced to confront . . . is whether we can realize our full humanity if we continue to overconsume in full knowledge that we are thereby contributing to the premature death of fellow human beings.

For a person with only one crust of bread, a second crust may ensure survival, but for one with a loaf of bread, an additional crust is of marginal value. What is at issue in the global politics of food scarcity is who will get the additional crust—affluent consumers in the United States and the Soviet Union . . . or those on the brink of survival in the Indian subcontinent and in the sub-Saharan countries of Africa?

climate of progress in which birthrates will begin to fall voluntarily.

Reordering priorities

In an age of increasingly severe ecological stresses and resource scarcities and of resulting economic and political instability, the time has come to reexamine threats to human security and well-being—to redefine security or, more precisely, new sources of insecurity. . . . Rapidly accumulating evidence suggests that the threats to humankind's future security and well-being are not so much the traditional ones of international conflict and invasion by a foreign power but, rather, emerging economic and ecological instabilities. Continuing population growth may endanger humankind's future even more than nuclear war—suggesting the need for massive commitment of resources to move the world away from its present demographic path.

What is now essential is a commitment to bringing population growth to a halt at a much lower level and much earlier than was previously projected. At the same time, educational programs and economic incentives are needed to encourage the more affluent to reduce their per capita claims on the earth's scarce food-producing resources.

Current circumstances strongly suggest the need to channel far more resources into agricultural production in the developing countries. Energy scarcity and food scarcity are closely related. Unless energy can become more abundant in developing countries, it will be virtually impossible for these countries to increase food supplies at an acceptable rate. This means, among other things, reducing the frivolous use of energy in affluent countries in order to free scarce fossil-fuel supplies to expand food production in the developing countries.

Huge, gas-guzzling autos in the United States and other affluent societies, soaking up a disproportionately large share of the world's available energy, may be a greater threat to future global security than many commonly recognized dangers. Such societies must now reduce their dependence on the grossly inefficient large automobile by substituting smaller ones, developing efficient mass-transit systems, and increasing opportunities for bicycle transportation.

If the international community seriously desires to achieve nutritionally adequate diets for all, to cope with food-price inflation, and to maintain some semblance of economic and political stability, the need to modify severely the projected growth in the world demand for food cannot be ignored. An all-out effort must be made both to slow population growth and to avoid excess per capita food consumption, particularly where it becomes detrimental to human health.

Every person added to the world's population today, regardless of where, puts some additional pressure on the earth's resources of land, fresh water, and energy. If the person is added to the population of the industrial countries, then the pressure on the global supply of these resources may be three, four, or five times as great as when the person is added in a less developed country. The combined effect of these growing pressures is that man is in serious trouble in his efforts to ensure adequate food supplies. The signs are ominous. The urgency of checking population growth everywhere and of moving toward stability as rapidly as possible cannot be overemphasized.

A global strategy to cope with the new problems now confronting humankind brings into focus certain areas that need much more investment than they are now receiving. Slowing population growth quickly requires a massive immediate effort to satisfy basic social needs—including assured food supplies, literacy, reduced infant mortality, and access to at least rudimentary health services. Although availability of family-planning services alone cannot be expected to solve population problems, it will be essential.

The evidence of forty million induced abortions around the world each year attests to the gap between the need and the availability of family-planning services. The U.N. Fund for Population Activities estimates that it would take about $2 billion per year to make family-planning services universally available in the developing countries. Even if the cost were twice as much, it would be a trivial investment compared to the potential deterioration in human security and well-being—not only our own, but that of generations to come.

The moral dimension

Although world food output has expanded impressively over the past generation, population growth so far has absorbed all but a fraction of the increase. Hundreds of millions of the world's people still do not have enough food to realize fully their genetic potential as human beings.

In a situation of global food scarcity, if some of us consume more, others must of necessity consume less. The issue that some of us are forced to confront in a world where we are dependent on common resources of energy and fertilizer to produce food is whether we can realize our full humanity if we continue to overconsume in full knowledge that we are thereby contributing to the premature death of fellow human beings. Former Chancellor Willy Brandt of West Germany summed up this point effectively in his first address before the U.N. General Assembly in the fall of 1973: "Morally it makes no difference whether a man is killed in war or is condemned to starve to death by the indifference of others."

Altruism is a hallmark of civilized society. But in a world transformed from a collection of relatively independent, isolated nation-states to one of complex interdependence, reliant on the sharing of often scarce resources, our concept of altruism must be adjusted. It is no longer merely a matter of almsgiving, but of abstaining from excessive consumption when that consumption jeopardizes the very survival of human beings elsewhere in the world.

For a person with only one crust of bread, a second crust may ensure survival, but for one with a loaf of bread, an additional crust is of marginal value. What is at issue in the global politics of food scarcity is who will get the additional crust—affluent consumers in the United States and the Soviet Union, who do not need it, or those on the brink of survival in the Indian subcontinent and in the sub-Saharan countries of Africa.

Both conventional wisdom and economics have long held that the more rich countries consume, the greater the markets will be for products of the developing countries. This is still true in some situations, but only to a degree. If the supply of a given resource cannot be expanded easily, continuing growth in consumption in the affluent countries will drive the price beyond the reach of the poor countries.

Our intent is not to suggest that all affluent Americans, Russians, Europeans, or Japanese should abandon their automobiles or abstain from eating meat; it is to urge those who are more affluent to reexamine the link between their consumption of material goods and their own well-being. We need to ask whether a 20 percent increase in income indeed brings a 20 percent increase in well-being, a 10 percent increase, or any increase at all. It has been said that there are two sources of unhappiness: not getting what we want, and getting it. Many of us may be in a situation where the only real satisfaction can come from trying to improve the lot of the world's most seriously deprived: those living in the fourth world. Indeed, this could be the new moral and social frontier for humanity.

The challenge for leadership

At a time of rapid change and growing complexity of problems, there is a premium on leadership at all levels. The more rapid the change and the greater the complexity of problems at both the national and the international levels, the greater the need for leadership. The answer to Robert Heilbroner's question, "Is there hope for man?" (*An inquiry into the human prospect,* published by W. W. Norton), hinges on whether the necessary leadership, both intellectual and political, is forthcoming.

The pressures that make leadership so necessary at the same time make it much more difficult for decision makers to reach intelligent, responsible decisions. Such decisions require adequate information and analysis. In the population field, for example, one of the great bottlenecks continues to be the fact that so few leaders understand the dynamics of population growth. Not two national leaders in a hundred are aware that a 3 percent annual rate of population growth will result in a nineteenfold increase in a century.

Even when they understand the facts, decision makers may not be prepared to act. One of the most difficult international political issues ahead derives from the shift in the nature of the world's food reserve from excess stocks and idled cropland to expanding herds of cattle and hogs and flocks of poultry. At a time of international food emergency, it is much more difficult politically to tap the latter reserve by slaughtering back herds than simply to ship surplus stocks of grain abroad; leaders in rich countries may not be able to take this step in the absence of assurance by the political leaders of countries with rapid population growth that they will simultaneously make an all-out effort to reduce birthrates quickly and dramatically. This *quid pro quo* eventually may become an important part of any solution to the emerging global food crisis.

Additional political obstacles include the difference between the time horizons of officeholders and those of the problems they confront; bureaucracies traditionally are unable to change direction as rapidly as is necessary. Moreover, when the problems to be handled are large and complex, there is often a tendency to confuse symptoms with causes. The result is often treatment of the symptoms and neglect of the causes. There is likewise a dangerous tendency to confuse triggering events with long-term trends. The massive 1972 Soviet wheat purchase in the United States, for example, was a triggering event which merely brought the changing relationship between long-term global food supply and demand trends into sharp focus—yet some have ascribed global food scarcity to that single event.

There is an age-old temptation to leave the difficult task of problem solution in this field to others—to someone else. The churches want to leave it to business, business wants to leave it to political leaders, and many political leaders prefer to follow rather than lead. The problems the world faces today are of such immense proportions that individuals in all walks of life will have to participate in solving them. If we are to change behavior, we must have information on the circumstances that make it necessary to do so, whether these are ecological undermining of major food systems or worsening inflation resulting from excessive consumption. Widespread changes in behavior will occur only if the communications media play a central role; unless they take on this task on a large scale, there is little hope that we can change direction short of a global catastrophe.

We delude ourselves if we think the years ahead will be easy. At best they will be traumatic, and they could be catastrophic. The crucial question is whether we can create a workable order for an increasingly interdependent world. This will require of our generation a level of leadership, understanding, and generosity of spirit that few past generations have been called upon to supply.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

WHAT IS WASTE? WHAT IS FOOD?

Ruby Baresch

I AM STANDING at the sink holding an uneaten portion of food. If I eat it, I will be stoking my body with food it does not need and will be hard put to burn up. If I throw it down the disposal, I will be wasting food in a world in which people go to bed hungry every night of their lives. But whatever I do with this particular portion of food, no hungry person will benefit from it. I am powerless at this moment to make this food available to someone who needs it.

What is waste?

A middle-aged, well nourished woman visits her mother in Phoenix, flies home, calls to say she arrived safely and what a really nice visit it was. Her mother says, "But you didn't eat."

What is love?

On Good Friday, a home economist appears on a TV show demonstrating uses for leftover ham. The recipes use various quite expensive ingredients that make the dishes look attractive and appetizing.

What is home economy?

Some cultures relish insects as food and derive a part of their regular nourishment from them, while they regard milk with disgust as a mucous discharge. Anthropologist Titiev has noted that no society has first made a thorough scientific analysis of all the nutritive elements in the environment and then given items preference in the order that they were known to meet human physiological needs. Instead food preferences are without exception based upon artificial, man-made values that have little or nothing to do with nutrition as such.

What is food?

If in some cultures dogs are considered food, are we being wasteful when we bury dead dogs instead of eating them? Some cultures do not eat pigs. Are they wasting pigs? These questions are not facetious. They are a response to a quote from the April 9, 1974, issue of *The Mennonite*: "If all the food in the world were equally distributed and each human received identical quantities, we would all be malnourished." This quote implies general agreement on what food is, and on what would constitute an equitable distribution.

Suppose we had a distribution system that allowed us to give everyone a measured amount of food. If everyone were given 1,000 calories per day, the count would be equitable on the face of it, but those who require less than that amount (small-boned, short people who are not very active, for instance) would have an advantage over those who require more to maintain health. The implication in the quote is that those of us who now live with an adequate food supply would suffer. Actually, those who require more than the "equitable" amount would suffer while those who require less would not.

On what basis should children be given food? Typically, a child can earn rewards, parental approval, the right to eat a "bad" food by first eating a "good" food, all without regard for the child's own physiological need for calories and nutrients. Commercials suggest that everyone, even pets, should be praised for eating as such, and that adults should get satisfaction from having provided more food than was necessary. In these and other ways societies use food in ways that have little to do with biological necessity.

I believe that we are largely ignorant of how to determine our individual needs for calories and nutrients. This is especially true for overweight persons.

Recent studies by Stunkard, Stuart, Mahoney, and others indicate that overweight persons often are responding to external cues when they eat, rather than to internal ones. Responses are very individual, but common ones include the sight of food, the taste, smell, sound, activities, places, people, and social settings one has learned to associate with food. Thus, when TV commercials present food as appropriate concomitants to almost every human activity except going to the toilet and sexual intercourse (and it may come to that, yet!), they are inviting people to associate food with these activities.

For many people this results in their being under an almost constant stimulus to eat, and this severely curtails their ability to select food on the basis of body needs. Add to this the implication that women are assumed and expected to experience their primary satisfactions in life from providing good food and good coffee, and it is easy to see why food comes to have such a prominent place in the lives of people who have never actually suffered from food deprivation.

Every human response is appropriate to some context, I believe, and it often is more parsimonious and more important as well to change the context than to change the response. If this is true, then it may be possible to utilize this interest in food, its provision and distribution, where it is appropriate: where people are experiencing deprivation. Few middle class people need to be fussed over about food, yet many are. Can the fussing of parents, meal makers, and others be diverted?

I think it can, but not in the current environment. We can enlist the home economists to teach us not how to perk up flagging appetities, but how to know when to stimulate a lagging appetite and when to trust it to mean the person does not need to eat. Dietitians and medical practitioners can be used to teach us how to find our physiological need for food, and behaviorists can teach us how to limit our intake in appropriate ways when we find out what the intake should be. But there are potent counterforces.

Indications are that even persons who reject intellectually the commercial *message* they see in ads are affected by it, and those who never watch TV or look at a magazine will be affected by the fact that people around them do. Almost every woman will find she is judged by how well she makes coffee for people perfectly capable of making their own, whose need for it is far from established. A simple offer from one adult to another, "Would you like a cup of coffee?" may seem like a question a person could easily answer according to need, but there is also an implied social exchange here, and persons often accept or refuse for social rather than bodily reasons. And this can be just as true for offering food and takes on even more complexities when offered from adult to child. As long as the general environment is providing cues that food is essential not only to sustain life but also for successful socializing, for individual fulfillment (especially for women), and that children are being good when they eat, it will be, I fear, impossible to make basic changes in what we do with food.

I think our goal should be to enlist the help of the food-related professions and then to support their efforts by insisting that the food industry show commercials in which food choices are made on the basis of bodily need rather than how the food looks, tastes, and is accepted. Gracious hosts will not offer food and drink that is not needed. Having more food than is needed will not be a social asset. When the powerful forces of TV are used to support common goals, there is enormous chance of success.

On the other hand, if we want to keep the social associations we have with eating and food, if we don't want to change the commercial message being given with such force, if we fear that we will find nothing satisfying to replace our interest in gastronomy, then I think we should accept both overweight and waste as part of the price. We cannot serve both masters.

News

Annual meeting authorizes West Coast MCC

West Coast Mennonite and Brethren in Christ congregations are beginning a new era of Mennonite Central Committee activity on the U.S. West Coast. The stage for that new era was set in Winnipeg, Manitoba, in January at the MCC annual meeting, which authorized the West Coast MCC as the first regional body in the U.S.

This action makes possible a whole new range of input from West Coast congregations, including an annual assembly for the purpose of planning, sharing, and evaluating MCC programs, and West Coast representation on several national and transnational bodies of MCC.

The interim "central committee" of the West Coast MCC, composed of the members of the former West Coast Relief Committee and its subcommittee, the West Coast MCC Development Committee, met January 31 for the election of officers and planning for the first West Coast annual assembly.

Allen Linscheid of Reedley, California, was elected chairperson; Robert Friesen of Fresno, California, vice-chairperson, and Grace Seibel of Reedley, California, secretary-treasurer. Those officers, together with Martha Zimmerman of Reedley and Daniel Horst of Atwater, California, were chosen for an executive committee.

The first annual assembly is projected for later in 1975. Various possibilities are being considered, including having the assembly in two sections, thus minimizing geographical distance and transportation costs and maximizing community exposure to MCC activities. MCC annual assemblies, which have been held in Canada for the past decade, have proven to be a rallying point of MCC interest, directly involving many Mennonite and Brethren in Christ church people. It is hoped that the West Coast annual assemblies, which now are a possibility, will capture this same spirit. The exact dates and places of the annual assemblies will be determined after consultation with local congregations in each area.

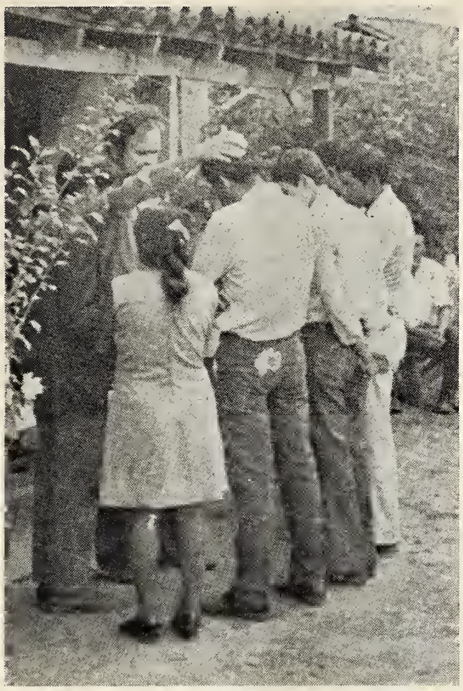
The MCC annual meeting in Winnipeg also amended the bylaws to allow for membership of authorized MCC regional bodies in the larger MCC North America. Allen Linscheid, chairperson of the West Coast MCC, was elected by the "central committee" as the West Coast MCC North America member. Additionally, the Winnipeg meeting approved the establishment of a Department of U.S. Ministries which would deal with U.S. concerns, primarily MCC voluntary service in the U.S. As a newly authorized regional body, the West Coast Mennonite Central Committee was invited to participate in this administrative department. Robert Friesen, vice-chairperson of the West Coast MCC, was elected as representative.

First baptisms start three Bolivian churches

Sunday, February 16, was baptismal day for the Mennonite Mission of Bolivia. The twenty-four new believers, forming the nucleus of the first three congregations, reflect the witness of MCC Pax and TAP personnel followed by the missionary efforts of Jose and Soledad Godoy. Eight people were baptized in the village of Las Gamas twenty-five miles northeast of Santa Cruz, five in Corsorio near the German-speaking colony of Mennonites from Paraguay, and eleven in the neighboring community of Los Tajibos.

Despite rain and nearly impassible roads, attendance by local villagers and MCC representatives was encouraging. The baptismal services were conducted by Jose Godoy, assisted by local believers. In Las Gamas the group met in the school building, in Corsorio in the unfinished chapel, and in Los Tajibos in the front yard of a villager's home.

Jack Heppner, from the Evangelical Mennonite Mission Conference, spoke about the meaning of baptism and the life of discipleship in each of the three services. Members of the San Franilla congregation, sponsored by the EMMC Mission, shared their experience of the new life in the Body of Christ. The EMMC operates a large rural clinic and is active in evangelism as well. Cooperation between the two missions permits a growing coordination of the missionary outreach in the area east of Santa Cruz.


Some of the recent baptisms in the Santa Cruz, Bolivia, area, took place in front of a villager's home.

The Mennonite Mission of Bolivia is sponsored by the Mennonite Board of Missions (Elkhart, Indiana), the Commission on Overseas Mission (Newton, Kansas), and the Mennonite Churches of Argentina. Direct oversight is provided by a local council made up of MCC and missionary personnel. Representation from the Bolivian churches will now be involved as well.

German-speaking Mennonites from the Paraguayan Chaco Fernheim Colony arrived in Tres Palmas, fifteen miles east of Santa Cruz, in 1954 attracted by cheap land, fertile soil, an agreeable climate, and adequate marketing facilities. Continuing waves of immigration of Old Colony people from Paraguay, Mexico, Belize, and Canada, seeking social detachment, have followed the original settlers. The number of German-speaking Mennonites in Bolivia is now estimated to be from ten to twelve thousand, and they continue to arrive.

The Mennonite Central Committee began its community development work in Bolivia in 1959. With MCC encouragement, the Mennonite Mission was established in 1971 with the appointment of Jose and Soledad Godoy from Salto, Argentina. Jose Godoy is a graduate of the Mennonite seminary of Montevideo, Uruguay. Both Jose and Soledad Godoy have also studied in the Mennonite Institute of Bragado, Argentina.

LaVerne and Harriet Rutschman of Freeman, South Dakota, joined the Godoys in Bolivia in October 1974, sponsored jointly by the General Conference Commission on Overseas Mission and the Mennonite Board of Missions.

Recently added to the mission staff was Beatriz Barrios from the Mennonite congregation of Sauce, Uruguay, as a one-year voluntary service worker.

A recent graduate of the Montevideo seminary, she will be active in children's work and leadership training for Christian education. Ms. Barrios is sponsored by the Board of Evangelism of the Mennonite Church of Uruguay, Mennonite Board of Missions, and COM.

The mission is also working in other rural communities where groups of disciple-believers are in formation. *LaVerne Rutschman*

CHM prayer directory available to congregations

The Commission on Home Ministries is printing a prayer directory of about 350 North American mission and service workers.

The directory is a companion to the Commission on Overseas Mission prayer directory, said Palmer Becker, CHM executive secretary. CHM has printed 19,000 copies and is seeking to make one available to every General Conference Mennonite family that wants one.

Letters were to go out to pastors the last week in February concerning how many copies they wished to be sent to their congregations.

Included in the eighty-four-page booklet are General Conference voluntary service workers, Mennonite Central Committee workers in North America, workers in Indian ministries, workers for district, area, and provincial conferences, district and provincial ministers, CHM staff and commission members, church camps, and church-related colleges.

The directory was compiled and edited by Esther Rinner, office secretary for the Commission on Home Ministries.

Mennonite invited to southern Africa conference

Mennonite theologian John Howard Yoder has been invited as one of ten consultants to a special conference on the role of African Christians in relation to southern Africa to be held in Gaborone, Botswana, March 10-16.

The consultation grew out of lively discussion about the church's role in liberation, justice, and reconciliation at the Third Assembly of the All Africa Conference of Churches (AACC) in Lusaka, Zambia, last May.

One major issue at the Lusaka conference was whether or not Christian involvement in struggles for liberation should include the support of violence.

Mr. Yoder, whose book *The politics of Jesus* as well as earlier writings were known to conference planners, will bring a biblical pacifist view to the discussion. The ten resource persons also include Philip Potter, general secretary of the World Council of Churches and Gatsha Buthelezi from Zululand.

Mr. Yoder, currently on leave from the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, is teaching in Strasbourg, France.

Swift political change comes in Zaire

A news release was carried by several newspapers across the country the weekend of February 2 which reported that the churches of Zaire had been closed.

It was soon learned, however, that this report was not true.

Swift political change is, nonetheless, clearly in process in Zaire just now. President Mobutu, an able and charismatic leader, is giving forceful leadership to his political party, the Popular Revolutionary Movement (MPR).

The basic themes of secularism, authenticity, and independence in all areas of national life serve as the rationale for recent far-reaching decisions that have been made.

The thrust of the theme of secularism lies in the area of state-church relations. The present political leaders are determined to disentangle government-church relations which have been closely meshed since the earliest days of Belgian colonial rule. For many years the underlying assumption of Belgian authorities appeared to be that what was good for the church was also good for the government and their colonial territory.

The current drive to establish Zaire as a secular state has produced various changes such as: dropping religious holidays from the calendar (including Christmas), dropping European personal names which were traditionally adopted by Africans at the moment of baptism, dropping the tradition of beginning all national holidays with a mass attended by local government officials in the local Catholic churches. The most recent decisions in the drive toward secularization have been in the area of education: the nationalization of all church schools (program and property) which have been subsidized by the government, the abolishing of religious instruction in state-supported schools during regular school hours (it appears, however, the religious instruction organized after the regular school hours is permitted), and the abolishing of theology departments within the structure of the State University as well as government scholarships for theological study.

The theme of authenticity underlines the African's fierce determination to be himself, to reexamine the values, beliefs, traditions and life-style of his forefathers even as he critically reexamines all that the white men introduced or imposed upon him during the years of colonial rule.

The most recent and also by far the most fundamental impact of the drive toward authenticity has been felt in the area of values and beliefs. Not only are inherited western educational and judicial systems being critically appraised, but influential voices are also heard raising questions about the Christian faith which is also a "western import." There is talk of the "mental and spiritual alienation of the African" at the hands of foreigners.

The theme of independence now focuses upon the economy of the country. President Mobutu often states that although political independence has been achieved it remains a hollow achievement as long as Zaire remains economically dependent upon the outside world.

In brief, Zaire today is a land of excitement, dynamic, tremendous potential and brash confidence. Some of the emphases can only be applauded; some are deeply disturbing.

We share this information so that you may better understand the circumstances which surround the missionaries and fellow believers in Zaire. In a situation where some familiar patterns are rapidly being erased and new directions are still not clear, it is understandable that missionary personnel should feel a certain sense of instability. *James Bertsche, AIMM executive secretary*

Update on St. Catharines resolutions

Resolution 6—COM expansion, including sending a minimum of thirty new missionaries overseas and exploring outreach in three or four new mission areas.

Action: COM, through AIMM, has sent two workers into Botswana. This February the commission voted to send up to eight workers into Nepal and to explore the possibility of mission work in Brazil. On invitation of Asia Mennonite Services, COM may send workers to Bangladesh.

Resolution 9—Jubilee living, including proclamation of 1975 as a year to inaugurate Jubilee living, liberation of slaves, remission of debts, and relegation of earning to a secondary level.

Action: CHM is planning a Festival of Jubilee with Bethel College March 14-16. The commission has canceled the remaining debts connected with the former Woodlawn Mennonite Church in Chicago. A Bible teaching couple will take off two years to become free-lance teachers of the Word under voluntary service auspices. CHM has budgeted $12,500 for poverty projects in Indian ministries, VS, congregations and communities ministries. Congregations are planning a variety of activities.

Resolution 11—Church planting, in which overseas churches were to provide personnel for church planting in North America.

Action: Both CHM and COM felt the resolution was impossible to implement in its present form and got permission from the General Board to explore other action in the same spirit of the resolution.

Resolution 12—College-conference relationships, urging a covenant between the college and seminary and the conference as partners in the total ministries of the conference.

Action: COE has created a separate department to deal with concerns of General Conference-related colleges. The General Board, some COE members, and college presidents will meet in September at the General Board's midyear meeting for further discussion of college-conference relationships.

Resolution 17—Bible camps for high school youth.

Action: COE plans two pilot projects this summer.

Resolution 18—Letter to Richard Nixon.

Action: Since the letter could not be delivered in person, it was mailed to Mr. Nixon's San Clemente home. There has been no response.

Resolution 33—War taxes

Action: A war tax resistance fund has been established and a war tax newsletter started by CHM. CHM is still exploring the legal aspects of not withholding federal income tax from the paychecks of central office employees who so request. An inter-Mennonite study conference will be called sometime this year to discuss the theological issues involved.

The Mennonite
Overseas Mission Edition

encompass

MARCH 11, 1975

BOTSWANA-

A New Kind of Mission

Fraught with dangers
Ripe with opportunities

by James Juhnke, former MCC director for Botswana

When Edwin and Irene Weaver of Hesston, Kansas, left for Botswana in January, 1975, to work with African independent churches under the Africa Inter-Mennonite Mission, they went to a new kind of mission field. They are entering a work ripe with opportunities and fraught with dangers.

Mission with Christians

The Weavers are going as Bible teachers and leadership trainers for African churches which already have their own identity and organization. The independent churches have their own leaders, their own worship patterns, and their own ways of making decisions. They already know how to heal the sick in the name of Christ. They already understand how to interpret dreams. They already know how to drive out evil spirits. Ed and Irene are not going to build a church where none presently exists. Why then go at all?

Mission with the Outcast

The independent churches in Botswana, as in much of the

Edwin and Irene Weaver

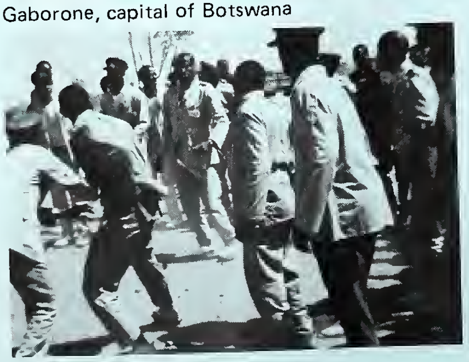
rest of Africa, are the outcast Christians. They had their origin in splits or breakaways from the parent European or American Christian missions. Perhaps an African convert had a disagreement with a white missionary and as a result went off and formed his own separate church. Or perhaps an African had come under Christian influence in a mission school and later in life, and apart from the white mission, had a vision or received the charismatic gifts to start his (or her) own church. Thus the independent African churches grew up outside the traditional mission structure. Often the missionaries saw them as rivals, as heretics, or even as the Antichrist.

These independent churches were typically very poor. They had no schools, hospitals, or agricultural stations such as the missions supplied for their members. They had no pipeline of foreign funds to construct church buildings. All they had was their own initiative and inspiration. Often they grew rapidly, splitting into separate groups which often split again as new leaders emerged. They were generally opposed both by the white missionaries and the white colonialist governments.

Mission with the Evangelical

Because they were thrown back on their own wits and resources, the independent churches developed patterns of worship and church life characterized by traditional African religious forms. Their worship was filled with African rhythms often absent in the mission churches. Their interpretations of dreams and patterns of authority more closely reflected native African culture. Although they prayed and healed in the name of Christ, many non-Africans saw the independent churches as nonbiblical, syncretistic, or pagan.

Dancing in the Zion Christian Church of Gaborone, capital of Botswana



Burial Society of a Spiritual Healing Church

But these churches gained membership rapidly. Their evangelical fervor often far outstripped the lukewarm efforts of mission Christians. The independent church evangelists had the advantage of having their Christianity wrapped in a more authentically African cultural form. It just felt more *natural* for Africans to worship in independent churches than in mission churches. So the independent churches grew rapidly, even though they were poor and despised.

Mission in Dialogue

How can the Weavers establish a mission to such folk? What does one bring from the outside to these whose very independence, separateness, and African authenticity have been the source of their vitality? Won't we destroy the very heart of their African Christian identity if we try to make Mennonites out of them?

The answer is that Ed and Irene are not entering a mission *to* the independent churches, but a mission *with* them. They will engage in dialogue with brothers and sisters in Christ, not talk down to them. These Christians will not be asked to become Mennonites, or to add the Mennonite name to the names already chosen for their churches.

The door to dialogue is open because these poor and outcast churches have asked for help in Bible teaching. Although many of their leaders and evangelists are barely literate, they want to know how to read and interpret the Bible correctly. They have a great hunger for the Word. They know how to win converts on the frontiers of mission, but they want a fuller understanding of the gospel. The sharing of such an understanding can not come through a simple funnel into which we pour correct doctrine. It must come in honest dialogue as Ed and Irene open themselves to the Christian insights of African people to whom they have come to share their own insights.

Inter-Mennonite Mission

The Weavers will not be the first Mennonites in Botswana. Over thirty volunteers are already working in this country under Mennonite Central Committee in educational and agricultural work. Many of these have established contacts with some of the numerous independent churches in Botswana. The mission dialogue in this field has already started. Ed and Irene's work will be to evaluate and coordinate the contacts already made by Mennonites as well as to plan a more focused mission strategy for the future. It will be a team effort as MCC and AIMM personnel join hands toward common objectives.

Marching at the dedication of a new church in Mochudi

A Difficult Mission

The Weavers will need the support from the lifeline of prayer as they move into this new and precarious mission work. How will they respond, for example, if a poor and struggling independent church offers to take on a Mennonite name if only the Mennonites will build a new school for them? What will they say if an African church leader interprets his dreams in ways which seem to depart dramatically from biblical principles? How will they be able to accomodate themselves to situations over which they seem to have little or no control?

Mennonites in North America will have much to learn from them as they share with the independent churches in God's work of winning Africa for Christ.

Jai Prakash

I Learned the Will of the Lord

by Jai Prakash Masih

"Are you a Christian?"

A group of us boys who had come for the annual Days of Challenge at Union Biblical Seminary in India were seated in a room of the seminary hostel.

Although the question took me by surprise, I answered without hesitation, "Yes."

"How?" The question fell like a bomb. "When did you commit your life to Christ?"

"I was born and have been raised in a Christian home," I replied.

By this time I was beginning to feel a bit uneasy. Was there more to the Christian life than I had known so far? As my counselor explained the way of salvation to me, I realized my emptiness and my need of the Savior. At the closing campfire service I answered the invitation to commit my life to Christ, and went away knowing the joy and delight of belonging to Him.

That step had not been taken without a difficult inner battle. My struggles were not over with my commitment to Christ. They really began in earnest at that time.

My next great conflict came when I was a student at Union Biblical Seminary. My enrollment here was in itself a miracle and should have subdued any further fear of unmet needs. But there came a day when I wasn't sure that the Lord would provide. I needed fifteen rupies very badly. I prayed earnestly for it, telling the Lord about the deadline for having this money in my hands. The day came and went, and nothing had happened. This was a great blow to my faith, and I was deeply troubled.

After several hours had passed and I was in a state of deep agony, a professor stopped me and said, "Jai Prakash, I have 250 rupees which someone sent for you. Stop by at my office and pick up the money."

The Lord had called me to be His disciple. He had provided for my needs. Would He also answer my prayer that I might continue my B. D. course without the interruption of having to take out a year for practical work? I did *not* want to take the time out for this. Didn't we get practical experience at U.B.S.? I listed all the reasons for continuing the course without a break and tried to justify every argument.

One morning I asked the Lord definitely to show me His will. In my devotions I was directed to Matthew 4:17-22. My struggle ceased. I learned more than what I had prayed for. I learned that I must grow in my Christian life.

This year of practical work is an experience I would not want to do without. I rejoice that my heavenly Father knows what is best, and I am perfectly satisfied with His call, provision, and leading.

YOUNG PEOPLE'S RETREAT AN ECUMENICAL EXPERIENCE

About 150 enthusiastic young people poured into the Cachipay, Colombia, retreat grounds (which is equipped for 80) for their annual spiritual retreat held in January. Reverend Hector Pardo gave the messages on the lordship of Christ, and Gerald Stucky gave classes on courtship, sex, and marriage. The retreaters expressed appreciation for this kind of ecumenical experience in tolerance, acceptance, and loving friendship. In Latin America a large percentage of young people are of Pentecostal practice, while others are more traditionally orthodox.

MELARC BEAMS OVER INDIA

The Mennonite Literature and Radio Council (MELARC) is an outgrowth of the initial Joint Mennonite Literature Committee created in 1957 by the (Old) Mennonite and General Conference Mennonite groups in India for the purpose of producing peace literature and Christian education materials. Under this committee the Herald Press Vacation Bible School series was adapted and translated into Hindi. A peace magazine and several booklets on peace were published. The Hindi radio program, *Kruz ki Awaz,* prepared in the studio of Union Biblical Seminary, Yeotmal, became its financially supported program.

In 1969 work began on formulating an enlarged constitution which would include the Mennonite church in Bihar and resulted in the formulation of MELARC. It launched out into publishing the vacation Bible school series in English and began to support a student at Union Biblical Seminary who was interested in preparing for radio work. This student, C. S. Gier from Jagdeeshpur, is in his final B. D. year.

C. S. R. Gier

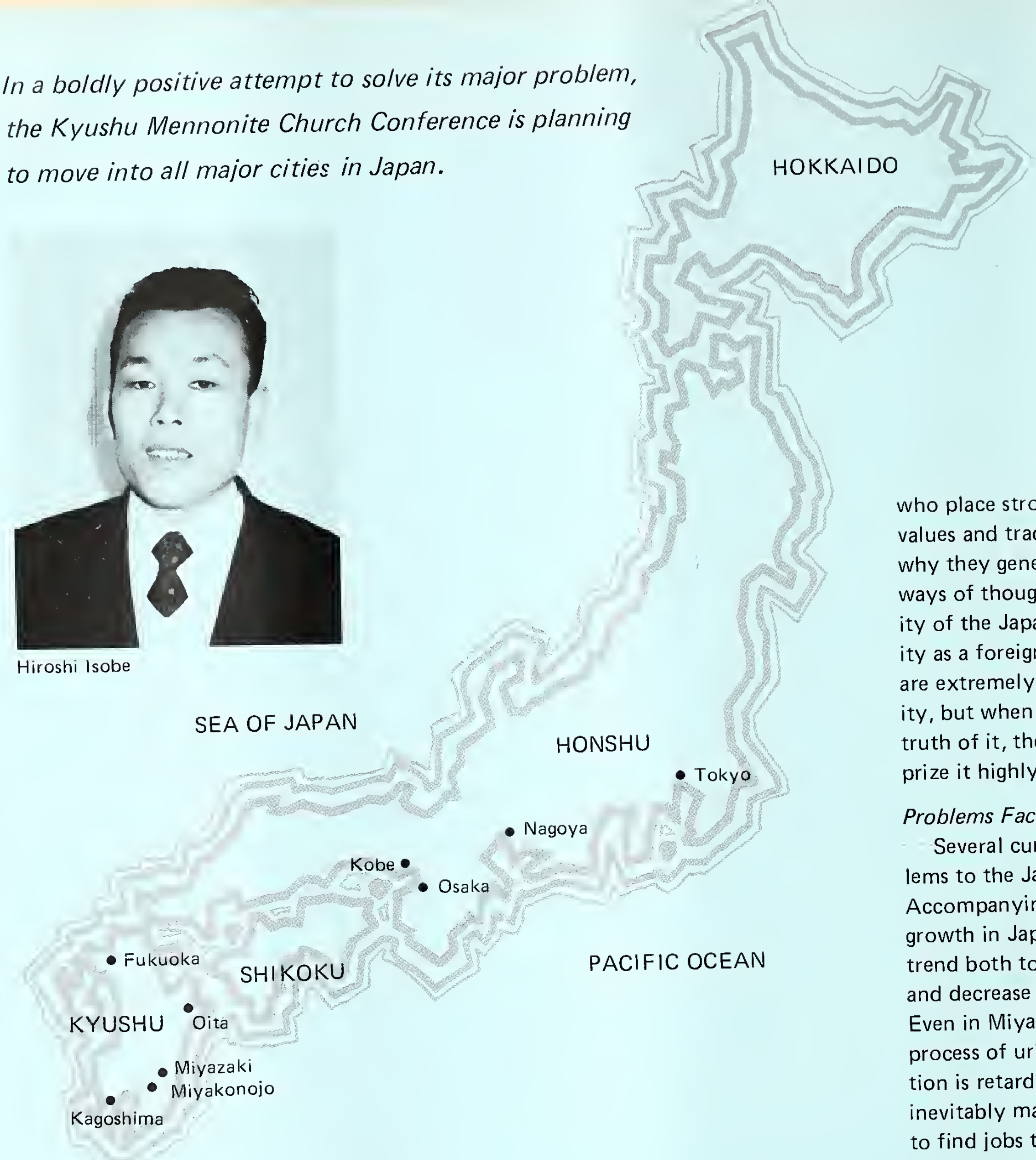
In Jagdeeshpur alone, reports Missionary Helen Kornelsen, there are approximately sixty radios in use.

The C

by Hiroshi Isobe

Chairman of the Kyushu Mennonite Church Conference and pastor of the Namiki Church in Miyakonojo

In a boldly positive attempt to solve its major problem, the Kyushu Mennonite Church Conference is planning to move into all major cities in Japan.


Hiroshi Isobe

Present Church Setup

The Kyushu Mennonite Church Conference, with its work centered in Miyazaki Prefecture, consists of ten churches and one preaching place. Eight of these churches are in Miyazaki Prefecture, one is in the neighboring prefecture of Oita, and one is farther removed in the city of Kobe on Japan's main island. The preaching place is in the prefecture of Kagoshima in Kyushu. All of these ten churches are independent and have their own programs for reaching out in their respective areas.

The Japanese people, by nature, are not very expressive emotionally, and are not too interested in a superficial "revival." However, in a quiet, inconspicuous way, a real revival is going on in the hearts of the believers. For this reason, while numerical growth is generally slow, it can be asserted that the Christian faith is making deep penetrations.

Also, while on the one hand the Japanese people are quick to accept secularized modern culture and the latest fashions, they are also, on the other hand, a people who place strong emphasis on the spiritual values and traditions of the past. That is why they generally soundly reject foreign ways of thought. Even today the majority of the Japanese people regard Christianity as a foreign religion. That is why most are extremely slow in accepting Christianity, but when they begin to realize the truth of it, they make it their own and prize it highly.

Problems Facing the Church

Several current factors present problems to the Japan Church Conference. Accompanying the fast pace of economic growth in Japan, there has been a strong trend both towards rapid urbanization and decrease of population in rural areas. Even in Miyazaki Prefecture, where the process of urbanization and industrialization is retarded, the younger generation inevitably makes its way to the big cities to find jobs that will provide a more secure future. In Miyakonojo City where I live, a city of 120,000, more than 80 percent of all high school graduates leave to find employment in urban centers outside the prefecture.

Also, because the area is very mountainous, farm plots are small, and farmers find it increasingly difficult to make a living. And so they migrate to the cities to find work. Thus a large part of the population heads for the large city centers each year, and the total population of the prefecture is on the decline. This makes it exceedingly difficult to do effective evangelism and to build a strong local church. It has become almost impossible to find young people who will dedicate

urch Becomes Urbanized

themselves to full-time Christian service here.

Our Vision for the Future

We are working on the solution to these problems. Our overall goal, destined to absorb much of our energy, is outreach evangelism. For five years we have been discussing this and making plans. Now we are at last beginning to take some concrete steps in that direction.

There are two aspects to this new outreach evangelism. The first involves outreach by existing churches into surrounding areas and nearby cities, which has already begun in Oita and Kagoshima prefectures and in some other church localities. This type of evangelism has high regard for local church autonomy because it allows local churches to make their own plans for outreach. The church conference simply stands by to offer encouragement and assistance.

The second involves outreach into more distant areas. We want to start work in major cities all over Japan. To be sure, it is a long-range goal, but in this way we hope to begin meeting the problem of urbanization, the program of training new full-time workers, and the process of extending our Mennonite gospel witness. Working together with the same goal in mind should result in greater unity among all churches belonging to the conference. Considerable thought and planning has already gone into this new project, and a great deal of hope is being placed into it for the future.

Making the Vision Reality

The first step is to commence work in Kyushu's largest city, Fukuoka, which has an approximate population of 1,000,000. We plan to send the George Janzen family, missionaries from Canada, to this city in the very near future. Our vision also includes opening new work in other metropolitan centers such as Kobe, Nagoya, and Tokyo. When Verney Unruh was here last June, we officially requested the Commission on Overseas Mission to send us two new missionary couples. The two couples could work closely together and so avoid the problems of separation and loneliness which are often encountered in big city work.

Finally, we are looking forward to establishing a Mennonite Christian Center in Tokyo, Japan's largest city (population, 12,000,000). This would serve as a fellowship center for all Asian Mennonites as well as a center contributing to evangelism and church expansion throughout Asia. At present our church conference is cooperating with prayer and offerings in a missionary effort in Bangladesh. Last fall we helped sponsor an international work camp in that nation, contributing both personnel and financial support. To strengthen the Christian fellowship between Christians of all Asian lands, we urgently feel the need for such a center.

As prophets of the Lord, we Christians are convinced of the importance of maintaining a constant vision for the proclamation of the gospel. We will be grateful for your prayerful cooperation, and we pledge to continue praying for you.

"Withdrawal Rites" for Zaire Pastors

Five men from the Nyanga district were facing their ordination as pastors. The week preceding their ordination, these men and their wives "withdrew" from village life (to our dorm at the agricultural development service center) to prepare themselves for their new work.

This "withdrawal" in many ways was similar to the preparation a chief goes through before he is installed. These couples were confined to the dorm and yard where they stayed. They had a fairly heavy schedule of classes, Bible study, and discussions with various church leaders. Three times a day a woman, carrying a large dishpan on her head, would arrive to bring them their meals. Every evening a deacon, pastor, or other church leader would be with them to guide the singing, devotional, and discussion around the campfire. They were to give their full attention and time to "giving themselves to the Lord."

Towards the end of the week many of the invited visitors began arriving. By Saturday there were large piles of firewood stacked up, animals tied up around the church office, and women bringing big dishpans of manioc flour, all in preparation for the feast. The schoolchildren were sweeping every inch of the churchyard and the road leading up to it. Any minute the secretary general of the Zaire Mennonite Church, Reverend Kabangy Sha Passa, would be arriving from Tshikapa.

Sunday morning, November 10, 1974, dawned with celebration evident everywhere. Thirty minutes before starting time the church was already packed. A long processional started the four-hour service. Many numbers of special music, introductions, a sermon, and the ordination ceremony made up the first part of the service. After a recessional, greetings, and picture taking, church members returned for communion which was served by the newly ordained pastors. By the close of this second part of the service, everyone was ready for the four-course meal set up in the shade of mango trees just outside the church.

Especially jubilant were the church members, because this was a step ahead in giving leadership to the large but weak church in our area. Most of these men are not highly trained in theology, but through years of service as deacons, they have shown serious dedication to God's Word. At the district conference the same week, each of them was assigned to an area where he will be going to serve and can give aggressive leadership.

Fremont and Sara Regier

Bolivia Mission Aims at Unified Witness

by LaVerne A. Rutschman

LaVerne Rutschman

Uninviting jungles and a changing city are an invitation to the introduction of the changeless gospel.

Harriet Rutschman with people from Las Gamas village beside school where Christian services are held

Twenty years ago a group of Mennonite settlers from the Fernheim Colony of the Paraguayan Chaco, traveling by horse and wagon, drove through the city of Santa Cruz en route to their new homes on the jungle plains of eastern Bolivia. Although few of the original colonists remain, their example attracted other Mennonites from Paraguay, Mexico, Canada, and Belize who now number at least 10,000.

Why Bolivia?

No other South American country has known more political instability. In all Latin America only Haiti suffers a lower level of living. These conditions reflect the reticence of the impoverished highlanders (Quechua and Aymara) to resettle in the hot eastern lowlands. Added to this is the indifference of the rich, both national and foreign, who through the years have exploited Bolivia's fabulous mineral wealth and human resources for their own advantage. In the nineteenth century Bolivia's once extensive seacoast was taken by Chile, and in the twentieth century the rich rubber-producing territory of the east was appropriated by Brazil, and much of the Chaco by Paraguay. There are venemous snakes, insects which transmit rare diseases, troublesome gnats, and uninviting jungles.

Mennonites have chosen Bolivia, however, because it represents one of the last frontiers where settlement is possible. Vast areas of fertile, low-priced land await development. In Bolivia Old Colony Mennonites, some having participated in three major migrations, have found a level of detachment which permits them to maintain their pattern of culture with a minimum of strain. Santa Cruz provides a ready market for their agricultural products. Their young men are exempt from military service. They are free to establish their own German-speaking schools.

MCC Pioneering

The Mennonite Central Committee followed the original colonists to Bolivia in 1959, working with them in agriculture and health care. However, as the German-speaking settlers became more self-sufficient and the more reserved Old Colony groups became dominant, they began to avoid all unnecessary contact with the outside world (including MCC) which would threaten their security. Mennonite volunteers found greater opportunity for service among the Bolivian villagers, many of them also new settlers from the densely populated highlands.

An agreement with the Ministry of Education permits MCC volunteers in the Teachers Abroad Program to teach in a village for two years if there are enough students and if the villagers show sufficient initiative to construct a rustic school building and living quarters, usually one room, for the teachers. At the end of the two-year period, the government provides Bolivian teachers, and MCC personnel move on to other areas with the same approach. Mennonite nurses train teams of villagers in first-aid techniques, enabling them to diagnose simple diseases, prescribe medicines, and give injections, thus providing a rudimentary health center. Agricultural workers encourage rural Bolivians to dig wells, plant new and better varieties of crops, improve their livestock through the heifer project, and use animal traction instead of simply the hoe, thus removing them from the simple peasant subsistence level of life—where slash and burn is the age-old custom—to the production of surplus agricultural products for a hungry nation.

Mennonite young people from United States and Canada have learned to identify with the Bolivian people by living in their villages, learning their language, and sharing their work and concerns. Community development calls for solidarity. Where there are established churches, volunteers worship with the villagers. There are some places, however, where little, if any, spiritual help is available and only the outward symbols of the medieval Christian church are retained with little knowledge of the gospel. Roman Catholic clergy is said to be 80 percent foreign, and although many priests and sisters are engaged in effective religious and community development work, their numbers are few. At times MCC youth have begun Bible study groups.

Continued on page 8

Women an Integral Part of Taiwan Church

by Janet Sprunger

No matter what area of church activity you may consider, in Taiwan you will find that area, at least partially, a sphere of women's activity. Also some areas that you may not have considered.

Women in the churches of Taiwan, more specifically women in the Mennonite churches, are an integral part of all the programs and the total life of the church. In the cleaning work, in teaching Sunday school, serving as deacons and elders, and on the committee of the Fellowship of Mennonite Churches in Taiwan (FOMCIT), women are to be found actively engaged, building and guiding the spiritual life of the church.

Deacons, elders, and church workers retreat includes many women.

Taichung Mennonite Church Women's Choir, which won first prize in choir competition

Women's Fellowship

The women's fellowship meets weekly, with members taking turns leading the service and speaking from their own experiences, giving testimony of the Lord's working and guidance in their lives. In addition, they visit the sick and sorrowing, help new mothers, and follow church contacts made in the community. They are responsible for supplying flowers on Sunday mornings, and beautiful, imaginative arrangements deck the pulpit each week. Cooking for youth gatherings, collecting and distributing relief supplies, knitting bandages for the Mennonite hospital in Hualien, and gathering used magazines for the patients to read are all projects undertaken by the women. On occasion they have organized trips for the whole congregation to Mennonite churches in other areas.

Choir

An outgrowth of the women's groups in Taichung is the women's choir which sings at evening and special services as well as at retreats. Even more frequently the women sing at weddings and funerals, taking literally the charge to "rejoice with those who rejoice and weep with those who weep." Recently one of the choirs entered a city-wide women's choir competition as a venture to witness to their faith. Other choirs from the Air Force, teachers' association, social organizations, and businesses entered the competition. The church choir was given first place.

Deacons and Elders

Here, perhaps more than in the west, women fill positions as deacons and elders and are more directly involved in the planning of the programs in the church and in assisting with pastoral responsibilities. They serve as greeters, assist at communion services, take up offerings and lead in prayer. Wives of men who are deacons and elders are addressed as "Wife of Elder (Deacon) Chen," and are expected to contribute more leadership and exhibit deeper spirituality than other members.

Accompanist

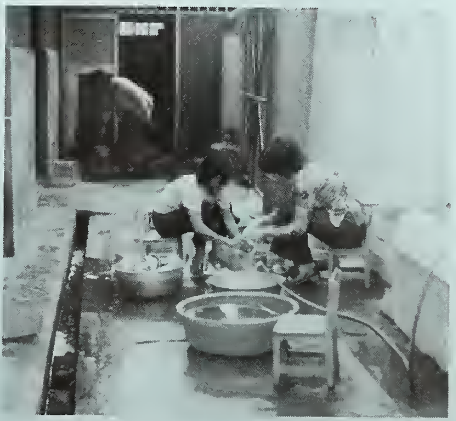
Young women in Taiwan who become engaged to a pastor or ministerial student need to learn to play piano since the pastor's wife is expected to play for church services and for the preschool kindergarten if the church operates one. Naturally, she will be one of its teachers also.

Public Speaking

It is not unusual for a woman who has had a special experience with the Lord to ask to share it with the congregation during a Sunday morning service. Sometimes her talk is brief, but more frequently it becomes a full-length sermon. She may even give her testimony in other churches in the area.

Matchmaker

In a culture in which engagements and marriages are arranged, the rather unique activity of matchmaker is carried on by some women of the church. Some of the church's young people have great difficulty finding Christian mates. Many have married non-Christians and left the church as a result of ensuing problems. Some of the women who realized the gravity of the situation took upon themselves, as a duty to the Lord, the responsibility of helping to make suitable matches. Not only do they do so when asked, but they also look for prospects for those who are coming of age, thus presumably antici-



Ladies washing dishes to be used for church fellowship meal

Printed in U.S.A.

pating their needs and finding a Christian solution. This is not a simple job, nor one easily comprehended by the westerner. Many things must be considered besides their faith, and matchmaking often becomes a thankless job.

Liaison

Some of the women, though they feel inadequate to explain the gospel, have sensed the call to be contact persons between the church and the rest of the community. Among their friends and acquaintances they contact those who would not be averse to a pastoral call or are willing to hear the gospel. These contact women then go out with the pastor and his wife to make house calls. They will often go out of their way to bring interested persons to church services.

FOMCIT

In the national organization of the Taiwan Mennonite churches, FOMCIT, we see women working on committees and making decisions in areas affecting the body life of the church at this level.

Home

Though women in China have traditionally had their greatest sphere of activity and influence in the home, today they are found in all areas of government, society, and the church. Many now work outside the home and exercise a new influence through their jobs. Nevertheless, the most effective area of their work remains the home and family. A spiritually mature and motivated mother who is instilling Christian values in her children can greatly influence the future of the church. This is one reason for an active, spiritually strong, and growing church in Taiwan.

BOLIVIA, continued from page 6

Mennonite Missions Fill a Need

To meet the needs of these villagers after the voluntary service workers have left, José and Soledad Godoy from Argentina came as missionaries in 1971. Their work is supported by the Commission on Overseas Mission of the General Conference Mennonite Church and the Mennonite Board of Missions of the Mennonite Church as well as the Argentine churches. After 3½ years of evangelistic and teaching activity, they are now making plans for baptism and the formation of churches in three villages. The Evangelical Mennonite Mission Church of Canada has established a large clinic near a neighboring village and sponsors a thriving congregation of believers. Efforts are being made to have a united Mennonite witness in this area.

Santa Cruz Offers Opportunities

Although Santa Cruz is an old city, founded over 400 years ago, the movement towards the eastern lowlands has changed its rhythm, converting it into the gateway to a vast frontier. For those with money, profits come easily. For most, however, wages are low and do not correspond to the constantly rising cost of living. Roads are generally bad, often passable only with four-wheel drive vehicles, sometimes not at all. There is a paved highway leading to Cochabamba and La Paz and another which extends north through Montero. Medical care is hardly available for most villagers and at best cannot compensate for inadequate housing and poor nutrition and hygiene. Many towns have no schools. There are no post offices, nor is there postal service in rural villages. Illiteracy is high. Most agriculture, with the exception of a few wealthy farmers, corporations, and settlers such as the Mennonites, is on the subsistence peasant level, producing barely enough for family needs.

Many Bolivians are open to the gospel. This is indicated by the success of a Roman Catholic Church in Santa Cruz, led by two American charismatically oriented priests, who began a Pentecostal-type service in April with 60 persons. Now the attendance is over 800. The 2½ hour Sunday morning service includes congregational singing, testimonies, healing, tongues, biblical preaching, and the Lord's Supper. Many other missions are working in Santa Cruz, a city of nearly 300,000. As Mennonites, we are not here to compete. But where no adequate witness is established, we see an opportunity and a duty.

IBAGUE CHURCH AHEAD OF SCHEDULE

In 1967 Church Extension Services loaned the Ibague Mennonite Church in Colombia $12,000, with which it purchased three independent lots. Two of these were rented out commercially and one, with an improvised shelter, was used for the needs of the congregation. With sacrificial gifts and rent monies, the group was able to repay the debt in seven years instead of the ten originally agreed upon.

Since January, 1975, Jaime Caro has undertaken the leadership of the congregation, which had been functioning without a pastor for two years. Jaime and his wife Dizney have been studying at Biblical Seminary in San Jose, Costa Rica, under COM's Overseas Churchmen Abroad program.

Ontario churches discuss church schools

Delegates to the thirtieth annual conference of the United Mennonite Churches of Ontario spent many hours in discussion, evaluation of programs and congenial chatting over delicious borscht and "kutletten."

One of the most time-consuming issues during these days of February 14-16 was the question of Christian high school education. The education committee presented a resolution calling for a $50 bursary for each child attending Eden Christian College or Rockway Mennonite High School as an incentive to students to attend private schools. The motion was defeated.

A further proposal called for basic grants to these two institutions rather than to the students. United Mennonite Educational Institute in Leamington is presently the only high school being funded by conference.

Sensing the complexity of the issue and the need for further study, delegates tabled the motion until next year.

At last November's "mini-conference" in Waterloo, the conference decided to support Conrad Grebel College's building program to the amount of $168,500. In order to raise the money, delegates passed a motion at this conference to encourage each congregation to raise its share of the amount as it sees fit. The $2.00 per member levy for operation of the college was also reinstated.

A substantial amount of discussion also centered on Silver Lake Camp. After several glowing accolades directed at the camp and its newly appointed full-time director, Karl Dick, several people reminded the group of the serious problems which still exist regarding programming and finances. The conference approved a budget figure of $10,000 for the camp, an increase of $4,300 from 1974.

Stimulating reports were heard from MCC Welcome Inn in Hamilton, the Christian Benefit Shop in St. Catharines as well as from programs in Sudbury and among the youth.

The youth had parallel sessions attended by 100-150 young people. Sunday afternoon a group of students presented a drama about Claus Epp and the trek to Turkestan from Russia which occurred in the 1880s.

No outside guest speaker was present for the inspirational element of the conference. Visitors who did speak, however, included Ike Froese of Mennonite Pioneer Mission, Winnipeg; John Sommer of the Commission on Overseas Mission, Newton; and Ralph Lebold of the Ontario Conference.

A budget of $82,700 was approved for 1975, up about $12,000 from 1974. H. P. Epp of St. Catharines was elected chairman of the conference for a three-year term succeeding Edward Enns. Paul Penner and Darrell Fast were reelected to the executive. *Margaret Loewen Reimer*

Georgi Vins, Baptist leader, sentenced by Soviet court

Georgi P. Vins, forty-six, leader of a dissident group of Soviet Baptists, has been sentenced to five years in prison to be followed by five years in exile on a charge of damaging the interests of Soviet citizens under the "pretext" of religious work.

Dissident Soviet physicist Andrei D. Sakharov told western news correspondents in Moscow by telephone that Mr. Vins had not had a defense lawyer at the trial because he had maintained that an atheistic Soviet lawyer would not be competent to defend him in a trial involving religious questions.

Mr. Sakharov reported that Mr. Vins' wife, Nadezdha, and his sister were the only relatives permitted to attend Mr. Vins' trial. There were no reports of the trial in the Soviet press, and it was not immediately known whether there would be an appeal of the sentence.

Words & deeds

The Bethel College board of directors, in session February 20-22, looked to future program and facility needs on campus and agreed to take the necessary preliminary steps as a board that could lead in time to a development drive to meet those needs. A budget of $2,425,562 for the 1975-76 fiscal year was approved. This budget, an increase of 6.8 percent over the current operating budget, will permit faculty raises, increased appropriation for the library, and faculty appointments in German, biology, home economics, and other areas.

Solzhenitsyn, Graham discuss religion

Exiled Soviet author Aleksandr Solzhenitsyn, left, and American evangelist Billy Graham discuss world religious trends during a meeting in Stockholm. Mr. Solzhenitsyn was in Stockholm to receive the Nobel Prize for Literature he was awarded four years ago. After the discussion, Mr. Graham said: "Solzhenitsyn has the kind of intellect and moral courage that the world so desperately needs today. His grasp of both history and theology is amazing." The evangelist was on the first stop of a trip to several European countries in which he planned to visit religious leaders, including the new archbishop of Canterbury, Donald Coggan.

Clemency—Now he sees it; now he doesn't

Getting clemency wasn't easy for Steve Trimm.

The day that President Ford announced his "conditional amnesty" program in September, Steve, who was living in Ancaster, Ontario, began working for clemency to eliminate the prison term awaiting him for induction refusal and related charges and to allow him to return to his family in Chatham, New York. He had applied to Mennonite Voluntary Service to fulfill the conditions of the clemency offer's alternative service.

In January, the much-advertised clemency was refused him, and he was resigned never to come back to the United States, even to visit. Now, the U.S. Justice Department has changed its mind, and Steve is back in New York to do alternative service with the American Baptist Churches.

Steve's story begins about nine years ago when, at age eighteen, he registered with the Selective Service System and applied for conscientious objector status. He was turned down because he had no formal religious instruction.

He recalled, "That got me to thinking. Why was I turned down? I really believe it's wrong to kill people, and how could they not accept me as a conscientious objector? I began to look at the draft and eventually figured out that it was — to say the least — undemocratic. From a moral point of view, it fed the war machine which killed people. Therefore, I should be opposed to the machines that made up the Great War Machine."

During the next few years, he burned his draft card, was part of a peace walk from Boston to the Pentagon, did draft counseling, and participated in nonviolent antiwar demonstrations and vigils.

Steve thought about going to Canada to escape induction, but when he got his draft notice, he decided to stay and fight the case in court.

He refused induction in March 1968, was indicted in May, came to trial in December, and was sentenced in January 1969—to four years in prison, one year short of the maximum penalty. He had expected eighteen months to two years, a more typical sentence for draft resisters.

In October 1969, about the time his case lost in the U.S. Circuit Court of Appeals, he went across the border near Champlain with a borrowed U.S. identification card. On October 11 friends planted some of his clothes and a fake suicide note on the beach near Westerly, Rhode Island, and Steve went underground, first in Montreal and then in Dundas, Ontario. The purpose of the "suicide" was to keep his parents from losing the $5,000 bail money for which they had mortgaged their home.

"The feds never bought the suicide," Steve said. "I never figured they would, but I thought it would screw up the legal proceedings for a while to help my parents save the house.

"After two or three years, my mother accepted that I was gone and she would not see me again. I don't know if they ever resolved whether I was dead or alive."

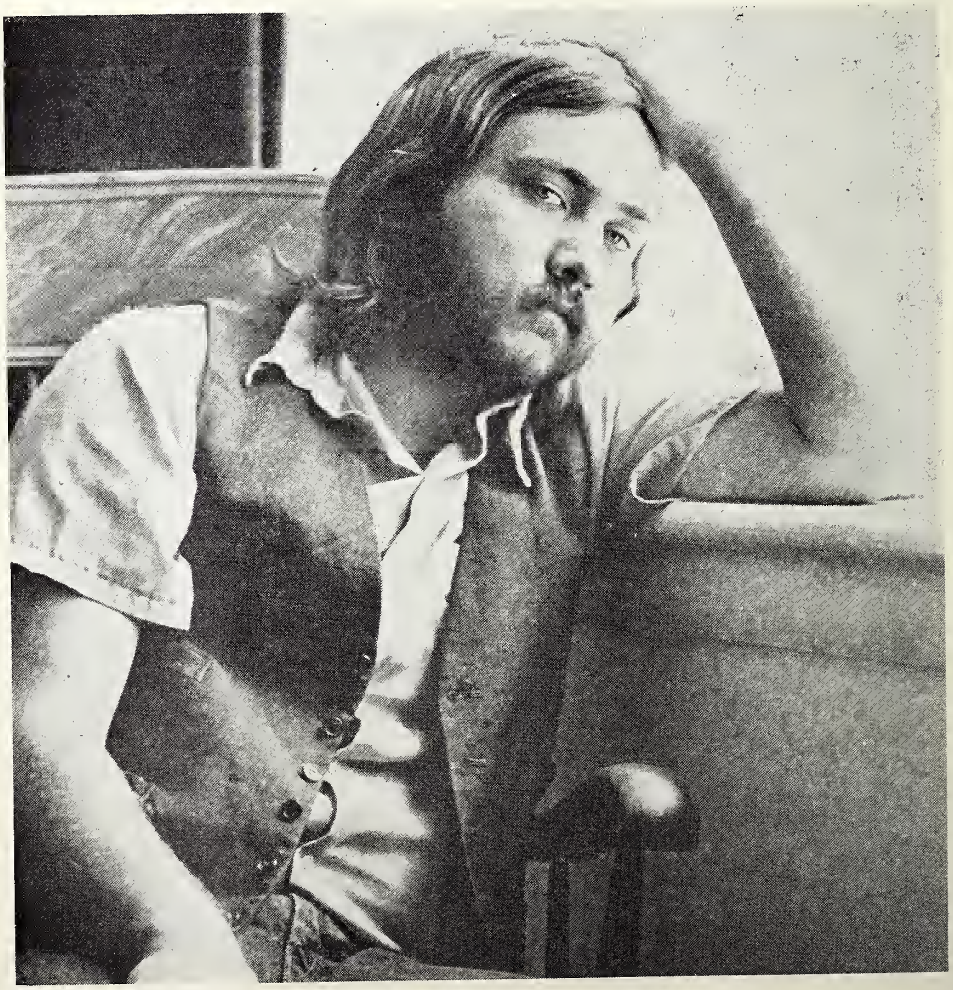
Steve took out a Canadian Social Insurance Card and became James Patrick Bridger, a local coordinator of Survival Day, then a projectionist in the audiovisual department at McMaster University in Hamilton, then a staff member at the Dream Machine Free School.

"I was always careful about phones and letter writing and things," he said. "Police made me very nervous. There were times when cops turned up at the door, looking for other people in the apartments to collect parking fines or something, and I answered the door.

In the summer of 1974, when the Canadian Government was conducting a special program to register U.S. draft resisters illegally in Canada, Steve decided to register and apply for landed immigrant status.

He also decided to reveal his identity to an American named Hal Roth, who told him how his (Roth's) mother, who lived near Chatham, New York, had been upset after Steve's reported suicide. So Steve wrote her a long letter of explanation, which was later printed in the nearby Albany, New York, press.

He actually announced his "resurrec-



Steve Trimm

tion" in the January 17, 1974, issue of WIN magazine, an antiwar weekly.

A reunion with his family (in Canada) followed, but so did a new charge. He was indicted by a federal grand jury for jumping bail.

It was that bail-jumping charge that complicated Steve's clemency application.

In December, after almost three months of negotiation, Steve thought he would make it back to New York for Christmas.

"The assistant U.S. attorney had said he was willing to dismiss the bail-jumping charge," said Steve. "The only hang-up was the judge before whom I'd have to surrender in Albany—Judge [James] Foley, before whom I was tried for induction refusal six years ago. . . . Foley refused to commit himself on what he'd do should I surrender. The implication was very strong that he'd treat me like any other apprehended fugitive and order me locked up—leaving it to the Clemency Board to furlough me later, if the board was interested."

Then on Christmas Eve, Steve received word that the Justice Department had changed its stance. The bail-jumping charge would have to be resolved "in advance of my earning my earned reentry. There is, it seems, a sentence in the clemency announcement which states that resisters with charges other than Selective Service violations pending against them might have to get these resolved before being admitted to the program."

Thus Steve had no assurance he would not be sent to prison on the bail charge. That, added to the other uncertainties, helped him make up his mind—he was not coming back.

"I simply can't gamble on Foley's humanitarianism," he said. "If this whole business strikes you as crazy, you have company. To be amnestied on the original offense, yet threatened with prison on the charge that stemmed directly from it—and was not made until 4½ years later—is simple insanity.

"Ford's plan, to my mind, is fundamentally unjust. To take part in it, I'd have to sign away more constitutional rights than I'd have lost had I gone to prison. It does not take into account the fact that I was refused conscientious objector status by my draft board. . . . It takes no notice of the five years I have been in exile—four of them underground and on the run, cut off totally from family and friends.

"It does not view the bail jumping in any kind of context: how my bail was astronomical, $5,000, so high that my family had to put up their home. And to save that home for them I went underground and let them and the authorities think I was dead. The Ford plan takes no notice of human anguish, conscience, or fear. It simply ignores all that the resisters and their families have suffered over these years.

"Nevertheless I was willing to go along. As unfair as I felt the plan to be, I was willing to accept indigity and a kind of servitude in exchange for being reunited with people I love. At the end of the alternative service period, I would still be a convicted felon, but I was willing to swallow even that. All I asked was that the authorities not lock me up in prison."

Then on January 6 Steve's mother wrote a letter about his case to President Ford.

"The White House forwarded the letter to the Justice Department, where someone with influence and a concern for civil liberties read it and managed to get the Justice Department ruling on the bail case revised," Steve wrote recently.

"I will still have to go to court on the bail-jumping charge, but I will be permitted to plead not guilty, and trial will be deferred indefinitely. Upon completion of alternative service, the bail-jumping charge will be dismissed altogether."

Steve was to return to the United States on March 3 under the protection of an order from the acting attorney general of the United States that authorities in Albany were not to lock him up on the draft resistance charge. He expects to be assigned to two years of alternative service with the American Baptists' emergency food project in nearby Schenectady, New York.

"Once the alternative service is completed, my record cleared, and the ability to visit family and friends in the States established, I intend to return to Canada," Steve said. "All I seek through involvement with the Ford clemency program is access to the United States. I do not care to live there."

President Ford has now extended the earned reentry program another month because of the small number who have applied. But can Steve's case be encouraging to the draft resisters still in Canada? *Lois Barrett Janzen*

BUSINESS MANAGER

General Conference Mennonite Church seeks a trained and experienced person for office management, bookkeeping and accounting, budget development and control, custody of funds, audits, and legal matters.

Starting time: fall 1975

Write Personnel Office, Box 347, Newton, Kansas 67114, for application.

An equal opportunity employer M/F

Stoltzfus in Vietnam with congressional group

Gene Stoltzfus, voluntary service director for the General Conference, has traveled to Vietnam, at the request of several peace groups in Washington, D.C., to arrange interviews for a U.S. congressional fact-finding delegation.

Mr. Stoltzfus arrived in Saigon February 20 for preliminary work before the delegation arrived. Sen. Dewey F. Bartlett (R-Oklahoma) and Rep. Paul N. McCloskey (R-California) arrived February 24, and eight other members of the House of Representatives were to leave February 25—Bella Abzug (D-New York), Donald M. Fraser (D-Minnesota), Samuel S. Stratton (D-New York), Bill Chappell, Jr. (D-Florida), Jack Kemp (R-New York), Millicent Fenwick (R-New Jersey), and John P. Murtha (D-Pennsylvania).

President Gerald Ford had asked for the delegation to go to Vietnam and possibly Cambodia to validate his request for an additional $300 million in military aid for South Vietnam and an additional $220 million for Cambodia this year. The delegation, however, includes at least two outspoken opponents of U.S. involvement in Indochina.

Mr. Stoltzfus, a former International Voluntary Service worker in Vietnam, went to Saigon to arrange for the delegation to talk to such people as families of political prisoners; Ngo Ba Thanh, a women's leader who has spent time in prison; Chan Tins, a priest involved in prison reform; and representatives of the Provisional Revolutionary Government. Peace groups in Washington had asked him to arrange such interviews so that the delegation would hear a perspective other than that presented by the U.S. embassy and the Thieu administration.

Mr. Stoltzfus went to Vietnam, not as a representative of the General Conference, but at his own expense, with the help of some friends.

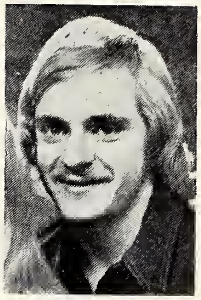
He was to return to the U.S. about March 9 and spend a couple of days debriefing in Washington.

Record

Workers

Krebill

M. Penner


R. Penner

C. Reese

Susan Krebill, Zion Church, Donnellson, Iowa, is serving a twenty-seven-months term with MCC based in Santa Cruz, Bolivia, where she is working in community health and nutrition. She holds a BS in community nutrition from Iowa State University. Her parents are Milton and Maurine Krebill of Donnellson.

Richard and Moira Penner, First Church, Beatrice, Nebr., have arrived in Lancaster, Pa., to begin a two-year term with MCC. Richard is working in housing rehabilitation, and Moira is an aide in the local Headstart program. Richard, the son of Richard and Helen Penner of Beatrice, has studied at the University of Nebraska. Moira is the daughter of Frank and Moira Roberts of Beatrice.

Rex and Carol Reese, Deer Creek (Okla.) Church, are serving six months with MDS in northwestern Alabama, where they are area coordinators for the rebuilding and repair of homes damaged by tornadoes last spring. Rex holds a BS and Carol a BA from Northwestern State University. Their parents are Clarence and Dormilee Reese of Nardin, Okla., and Marvin and Olga Dester of Deer Creek.

Laura Rogalski, Vineland (Ont.) United Methodist Church, has begun a two-year term of service with MCC as a nurse at Hospital Albert Schweitzer, Port-au-Prince, Haiti. Laura studied Christian education at Elim Bible School and graduated from Mark School of Nursing. Her mother is Annie Rogalski of Beamsville, Ont.

Bernie and Edna Toews, MacGregor (Man.) Bergthaler Church, have begun a two-year term with MCC in Atlanta, Ga. Bernie will help the Wee Move furniture moving business, and Edna will work as secretary-receptionist at the MCC-Atlanta office as well as seeking some involvement in the community, possibly at a day-care center or senior citizens' home. Their parents are Peter and Annie Toews and Cornelius and Helen Doell, all of MacGregor.

Lamar and Erma Weaver, Akron (Pa.) Church, are preparing to serve with MCC in Selebwe-Pike, Botswana, beginning in early spring. During the early months of their three-year term, the Weavers will explore setting up an Intermediate Technology Production Center. If their study shows such a center advisable, they would then help to set it up. Lamar and Erma hold degrees from Eastern Mennonite College, and Lamar has done some graduate work at Franklin and Marshall College. Their parents are Raymond and Mabel Weaver of New Holland, Pa., and Leroy and Maggie High of Lancaster.

Jeffrey and Connie White, Lorraine Ave. Church, Wichita, Kans., have arrived in Kingston, Jamaica, where they will spend thirty months teaching with MCC. Jeff is teaching science and math at St. Andrew's Technical School, and Connie teaches science at Vauxhall Secondary School. Jeff holds a BS from Wichita State University, and Connie has a BA from Bethel College. Their parents are Harold and Florine Plenert and G. Stanley White, all of Wichita.

Olin Zuercher, Salem Church, Kidron, Ohio, has joined the MCC unit in Lancaster, Pa., for a two-year term working in housing rehabilitation. He is the son of A. M. and Esther Zuercher of Dalton, Ohio.

Calendar

Mar. 14-16—Festival of Jubilee, Bethel College, North Newton, Kans.

Pacific

Mar. 23-25—Pre-Easter services, First Church, Aberdeen, Idaho; Howard Habegger, speaker

Western

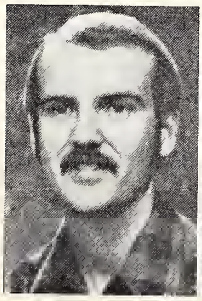
Mar. 18—Women's Missionary Organization spring meeting, Kansas City

Mar. 23—Film and panel discussion, *Vietnam: Still America's war,* on KPTS-TV, Channel 8, Hutchinson-Wichita, 7:30 P.M.; sponsored by peace committee, Eden Church, Moundridge, Kans.

Mar. 30-Apr. 3—Preaching services on the Pentateuch, Zion Church, Elbing, Kans.; J. J. Enz, speaker

Apr. 12—Mid-Kansas MCC relief sale, Hutchinson

Apr. 26-27—Men's retreat, Camp Mennoscah, Murdock, Kans.


R. Reese

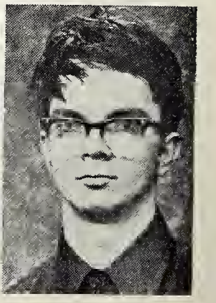
Rogalski

B. Toews

E. Toews

C. White

J. White


Zuercher

Letters

Like old shoes

Dear Larry: I was happy for Jack Mace's defense of the innkeeper (Letters, January 28 issue), for, you see, I am an innkeeper myself. Reason: I've lost my "equal opportunity to serve" (February 4 issue). Would that there were one with a gifted pen like Herta's to come to the support of those who have lost the equal opportunity to serve in ways they once enjoyed. Though they have lots of experience and may (often do) preach with vigor equal to the "young guys," they have been tossed out like old shoes. Hurts!

It hurts especially when they note how some of the great, vigorous "young guys" lead congregations out of the conference —in fact or in spirit.

Age discrimination is illegal, but churches can get away with it. Mennonite preachers don't sue. *George Stoneback, Lamp Lighter Motel, 1604 Monterey St., San Luis Obispo, Calif. 93401* Feb. 7

Wastebaskets and pulpits

Dear Larry: I have already appreciated *The Mennonite* for several years, but I have never written to tell you so. Thanks. I believe your paper is doing its communications duties well.

Usually letters to the editor have a particular axe to grind or a point to make. In this case, however, I would simply like to share an observation which I made as a first-time participant at the Council of Commissions in Newton, Kansas, February 10-15.

This being my first exposure to the Council of Commissions, I was not heavily involved in the work of my particular commission, the Commission on Education, so one morning I decided to explore what was happening behind some of the other doors.

My first visit was to the Commission on Overseas Mission. As I sat in my back corner seat, I couldn't help but notice the formality of the commission's conduct. No one spoke from a sitting position. The missionaries' reports were given from a pulpit situated next to the head table. From this visit I gained a new appreciation of the complexity of COM's work, and I couldn't help but compare this to a mini-United Nations session. Surely, the spirit of God was at work here.

That evening I again found myself with some spare time. Here was opportunity to peek in on the Commission on Home Ministries. Judging by the blasts from the ram's horn and the laughter which I had already heard from that room, I was ready for anything. I was not disappointed. The tables and chairs were arranged similar to the COM room, but that is where the similarity ended. There was no pulpit, but there was coffee and boisterous singing. I cannot report precisely as to whether they sat or stood while they talked. In fact, I cannot report as to whether they sat or stood at any time. Some sat on the backs of their chairs, some stood beside their chairs (even when they were not talking), some leaned against the wall behind their chairs, and some wandered all over the place. Intermittently someone would take a crack at the wastebasket with a rolled-up candy wrapper. Here, too, I sensed the spirit of God.

At the outset I promised no axes or points, but perhaps you will permit me an un-point. . . . Next morning, as I sat down to my middle-of-the-road Commission on Education meeting again, I could not help but breathe this prayer of thanksgiving: "Lord, here we meet—COM with its pulpit, CHM with its wastebasket, and COE in all its efficiency (plus the General Board, the Division of Administration, Women in Mission, etc.)—please be part of these varying forms of decision making, and help us together to be a channel of blessing to this world of need."

Truly, I am grateful to be part of the General Conference Mennonite Church. *Jake C. Froese, Box 56, Herbert, Sask.* Feb. 14

Alternative to bickering

Dear Editor: In response to your editorial (Feb. 11 issue) pertaining to lack of Canadian influence in MCC, I would like to suggest another alternative.

This past year we have seen several strong ethnic groups exert a great deal of influence in the centennial celebrations. We again heard harsh references to "Russlaender," "Schweitzer," and other ethnic groups. It seems that both Canadian and United States Mennonites have not learned how to share our Anabaptist heritage in a free and open manner.

It would seem to me that if we have a difficult time working together at this time, then we must look for a wider experience. Instead of inter-Mennonite services let us as a General Conference move into interfaith involvements. We cannot afford to use our energies in ethnic or national struggles when there are so many community and world needs.

There are many Mennonites today who would welcome a wider exposure. They would like to participate in service programs with other concerned church groups. Some have found this kind of challenge in the field of communications and in offender ministries. There are many other community-oriented programs that need our attention.

Instead of bickering as to who has the most influence in our Mennonite programs, let us explore other challenging fields of endeavor. A truly Anabaptist vision is not confined to closed Mennonite traditions. *Arnold Regier, 212 Pine St., Newton, Kans. 67114* Feb. 9

Not liberated and loving it

Dear Editor: Your every endeavor to prove a good witness for Christ through the pages of *The Mennonite* merits prayer and praise. Just keep your vision on Jesus and his word. Then let others look where they will.

May I recommend, please, to help us sort of maintain balance and perspective on the "libber ladder" that you reprint from *Gospel herald* (February 4 issue) "Not liberated and I love it," by Cena King? Many of us feel we need a bit more of this kind of input at this point in Mennonite history. *Frank Horst, Box 766, Warden, Wash. 98857* Feb. 8

Editor's note: *Below is an excerpt from the article referred to above. Cena King is from Eaglesham, Alberta.*

"I'll admit that in my courtship days women's liberation wasn't in the news, so I could, with undivided opinions, bask in the happy thought that I was a young lady being sought after and courted—by far the more desirable role! When a truly noble young man of sterling character asked me to share his life with him, I was blissfully happy! I felt a real thrill of pride to write *Mrs.* before my husband's name. It gave me equal status and in no way did I feel that I was losing my identity—I still had my own name and his, too. . . .

"Because I so deeply loved this man with whom I was sharing my life, I was most happy when over a year later I felt the faint stirring of a new life within my womb. . . . I feel a little sorry that many can never know this exhilaration of a new life—it belongs to women alone!

"The women's liberation movement speaks much about jobs and earning ability. When our children were small and the family growing up, I met the challenge of homemaker while my husband met the challenge of provider. Neither of us counted hours to see who put in the longest day. Neither one of us felt the money belonged more to one than the other. Never was I made to feel inferior because there was no pay envelope with it. . . .

"Sharing life has multiplied some of our interests. We both enjoy wild life, birds, music, and reading, but while my husband likes to hunt and fish, I enjoy writing and sewing. And he lets me be me and makes it possible for me to take courses and pursue my interests.

"When I think again about being liberated, I can't think of anything to be liberated from! What should I ask for? I guess I'm just not liberated—and I love it!"

Listening to the lonely

Dear Larry: As a handicapped, retired U.S. postmaster, I am asking your help. . . . I am devoting the balance of my life—I'm sixty-eight now—to trying to aid lonely people. However, they must have a cassette recorder.

I welcome all lonely or frustrated people who may have a problem of marriage, drugs, sex, employment, parents, relatives, etc. In the confines of their homes they can "unload." We will listen and try to help the best we can.

I have four ministers (two of them are Mennonites), plus a priest, and about six college graduates in compatible degrees who are anxious to serve my "friendship tape" organization. I also have several down-to-earth lay persons who are ready to help.

Tape interchanges are hopefully limited to three to five exchanges, after which time either a new counselor is suggested, or if we believe the individual just wishes to talk to someone, we might recommend one or two tape exchange clubs for general personal contact.

I am a member of the Fairfield Mennonite Church in Pennsylvania. *Robert C. Kleppinger, Drawer 621, Blue Ridge Summit, Pa. 17214* Dec. 12

Four ways to help the poor

Dear Larry: Recently I had the opportunity to hear C. I. Itty, director of the Commission on Churches' Participation in Development, World Council of Churches, who had some insights important for us to hear in this year of Jubilee concern.

Mr. Itty said that there are four areas in which congregations can work to help the world poor.

1. We can educate. This should not include showing pictures of starving people and asking for offerings. Pity is counterproductive. Rather, we must help people see that the problem is systemic: our church conference structures must be encouraged to work with governmental structures for change. We should educate ourselves in development possibilities in the third world and we should engage in Bible study from the eyes of the poor. (John Howard Yoder's *Politics of Jesus* could be one starting point.)

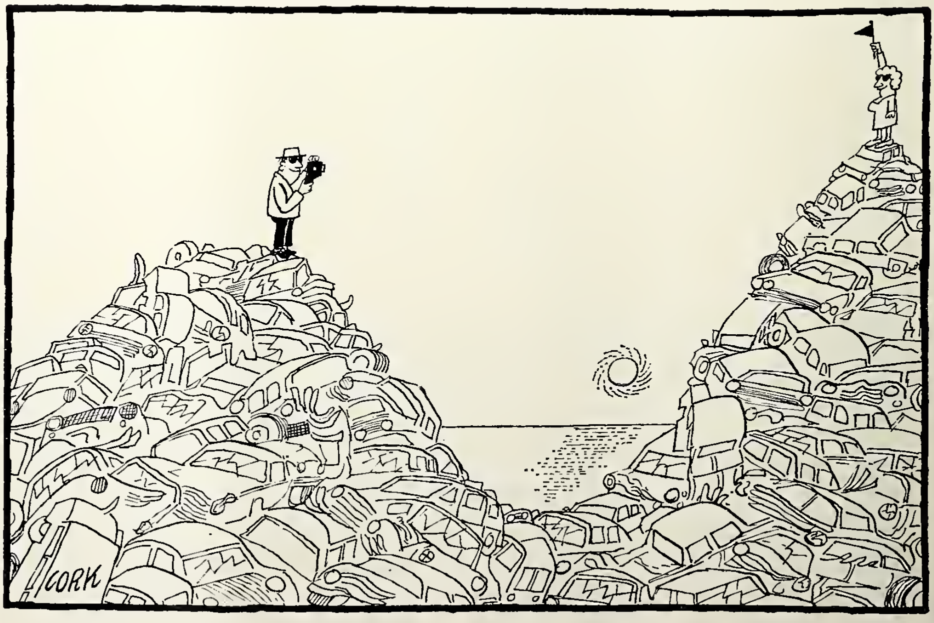
2. We can engage in action programs. Mr. Itty suggested the establishment of third world shops in our communities to sell products made in those countries. Some of our churches are trying, or have tried, this approach in cooperation with the MCC. We can undertake action education programs in our communities showing, for example, how our tariff programs adversely affect the third world.

3. We must work for a change in our life-style. It is an unjust world where 20 percent of the people have 80 percent of the world resources.

4. We must work for new patterns of assistance. Mr. Itty urged that congregations reexamine their whole approach to the collection of money for third world causes, getting out of short-range programs which are predominantly food distribution in nature and into long-range development programs. He asked that at a minimum we set a goal of devoting 2 percent of all church income for development projects in the third world.

I found these remarks helpful and so I wanted to share them. I would like to add that perhaps it is time for us as a conference to consider membership in the World Council of Churches as one means of working on the systemic problems before us. *Donald R. Steelberg, Trease Road, Wadsworth, Ohio 44281* Feb. 5

About Letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.



Meditation

A gift — Receive it

A GIFT IS GIVEN. It is proffered in love and sincerity.

The baby gives his smile, again and again.

The toddler gives a moist kiss to Daddy and Mama.

The small child runs into the house with the first dandelion of spring.

The eager first grader brings home his splashy artwork.

The older child sends his school picture to his grandparents.

The teenager bakes mother a surprise birthday cake.

The young man gives a diamond to the young woman with whom he desires to share the rest of his life.

And so it continues through every stage of our common life.

All of our small gifts are but broken symbols of that great, matchless, unique gift that God himself has given to all men—the gift of his own son.

But no gift is fulfilled until it is received. Herein lies our problem today. Our time does not comprehend receiving. "Enemy-occupied territory—that is what this world is." So claimed C. S. Lewis. Surely the attitudes which make sense when we acquire something lie in another direction from receiving:

We buy—everything from toothpaste to ideas to religious truth. A consumer society can say, "I don't buy that," even of a biblical reality. "We have become consumers of freedom," says Helmut Thielicke.

We expect—impossible demands on ourselves, those with whom we live, those who serve us.

We bargain—for the best deal available and then attempt to further whittle down the price.

We demand—rights, equal time, higher wages, only the best.

We take—almost anything left unattended. "If I don't take it someone else will."

We grasp—While the average person may not actually pilfer and plunder, he understands only too well why many in our society have been brought up in conditions which "excuse" acquiring by force.

None of these attitudes even comes close to receiving, for receiving is a quiet, inner response, born out of gratitude. It cannot be measured. Often it cannot even be seen. But it is sublimely real. Gratitude comes hard to our time. He whom we admire is the one who is self-sufficient, able, intelligent, aggressive, energetic, self-confident, talented.

Who wants to be in need?

Who wants to feel inferior?

Who wants to feel insecure?

Who wants to feel dumb?

Who wants even to feel "poor in spirit"?

Yet it is just at such points where God can meet us—when we really do need him, want him, and receive him. But receiving is difficult. It wounds our pride. We don't know how to receive graciously:

Not a compliment,
Not the offer of help,
Not a loaf of bread from a neighbor,
Not the constant material necessities of life,
Not the unseen gifts that no money can buy,
Not even the gift of God's son.

Yet the gift of Jesus Christ is ours—a free gift—just for the receiving. This is almost an unbelievable revelation. All our small gifts are but broken symbols of this great gift, and all our receiving of these small gifts is but a broken symbol of the receiving of this great gift.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God (Jn. 1:11-12).

Mrs. Russell Mast

Contents

The choice: Who will get the additional crust of bread? 154
What is waste? What is food? 157
News 158
Record 164
Letters 165
A gift—Receive it 167
Triage: Playing God 168

CONTRIBUTORS

Lester R. Brown is a senior fellow and Eric P. Eckholm an associate fellow of the Overseas Development Council in Washington, D.C.

Ruby Baresch is a graduate student of community psychology at Wichita State University. She is a weight control instructor, providing a service called Weight Control Training, which teaches overweight persons to identify the external cues for eating that they have become accustomed to and then to make changes in the environment that will support the changes in response that they want to make. Her address is 257 North Rutan, Wichita, Kans. 67208.

Mrs. Russell Mast's Meditation is a good pre-Easter reminder of the extraordinary gift which God is giving us in and through his son, Jesus Christ. Mrs. Mast's address is 11 Cherry Lane, Souderton, Pa. 18964.

CREDITS

Cover, RNS; 155, this drawing, Man and Nature, by artist Ben Shahn, is reproduced courtesy of the Kennedy Galleries, New York, RNS; 157, Bob Taylor, Cordell, Okla. 73632; the lead article in this issue is excerpted and reprinted by permission from the book By Bread Alone, by Lester R. Brown with Eric P. Eckholm © 1974 by the Overseas Development Council and published by Praeger Publishers, Inc., New York; 159, COM; 161, RNS; 162, Michael J. Kalenberg, Route 2, Box 214A, Ravena, N.Y. 12143; 166, CORK, Postbus-101, Heerenveen, The Netherlands.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Encompass, Mary Rempel, Box 347, Newton, Kans. 67114.

Triage: Playing God with the fourth world

LAST SUNDAY, March 9, was the fourth Sunday in Lent. Some congregations make their annual One Great Hour of Sharing appeal on this day. The emphasis on sharing and on remembering our poor brothers and sisters suits the Lenten mood well. This occasion also offers us another opportunity to look at the global food and population crisis.

"Bangladesh, as Henry Kissinger crudely—but correctly—said, is a basket case," reported A. C. Forrest, editor of the *United Church observer,* after a recent visit to Asia. "It is probably the worst-off country in the world, always on the edge of catastrophe. Its seventy-eight millions are so poor that a flood, a drought, a recession, a political shake-up can plunge them over the edge into starvation."

"Yet," says Laurence Simon in the January 1-8 issue of *Christian cenutry,* "there is no scarcity. Food is plentiful." He goes on to explain that it is a cold, businesslike ordering of priorities which keeps some of the world's people perpetually hungry and allows others to be overfed. The word for it is *triage.*

Triage is a military concept with a demonic new application to the less developed part of the world. Mr. Simon describes the military definition of triage thus: "On the battlefront of war, the wounded are divided into three groupings—those who will survive without medical help; those who will probably survive with medical help; and those who will probably not survive even with medical help. Available medical supplies are assigned accordingly."

A U.S. congressional committee on agriculture has already raised the prospect of giving food resources only to the two groups of nations which appear to have the ability to survive. "Will you and I as American citizens some day have to participate in the choice of 'food triage' similar to that facing a combat surgeon in war?" the committee's report asks.

Well, in effect, that policy is already being used. It is the countries who have the ability to pay who get the first crack at the Canadian and U.S. wheat bins. Poor countries which have difficulty paying or who are of little importance in the global struggle between the superpowers get the leftovers. Three years ago, reports Mr. Simon, the United States provided nine million tons of food aid to needy nations. "Last year, when U.S. commercial food exports were the largest in history, only 3.3 million tons were made available for aid." That's a form of triage, wouldn't you say?

Earl Butz, the U.S. agriculture secretary, told a national newsmagazine last fall, "Food is a weapon. It is now one of the principal tools in our negotiating kit." To which Mr. Simon replies, "Food is not the weapon. The denial of food—famine—is the weapon." Thus, sizable shipments of so-called surplus foods go to Cambodia and South Vietnam, but only dribbling quantities go to the Sahel and to Bangladesh, "the basket case." Isn't that triage?

Elsewhere in this issue Lester Brown points out that a person added to the population of an industrial country puts up to five times as much additional pressure on the earth's resources as the person who is added to a less developed country. Aren't we practicing triage, playing God, when we continue to overconsume at the expense of fellow human beings in the fourth world?

Can we who are so deeply burdened about the taking of life in any form sit quietly by while "food triage" becomes our countries' policy? Is this not a matter on which we will want to challenge the United States and Canadian governments?

To write off any person or country as probably being beyond the hope of survival is an exercise in despair to which Christians should not stoop. A. C. Forrest frankly admits that Bangladesh, for example, is "an overcrowded, hungry country where it is easier to curse the darkness than light a candle.

"But," he goes on to say, "Bangladesh is full of candlelighters (and he includes MCC workers among them), who experiment in fertilizers, new strains of rice, wheat, vegetables. They dig wells, dredge canals, encourage cottage industries, try to inspire adults and teach children. . . . They do it, all of them, in the name of humanity, and most of them in the name of Christ."

Therein lies the beginning of the Christian churches' response to the triage mentality. It will remain only a beginning, however, if the response comes primarily from mission and MCC workers and a few others. As Lester Brown says so powerfully in the lead article in this issue: the present situation will require "a level of leadership, understanding, and generosity of spirit" such as few past generations have been asked to give. LK

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:11 MARCH 18, 1975

A chain reaction of love

Jacob J. Enz

As an astronaut poised on a mighty missile
We feel the readiness of a whole system of thrust,
A system made up of entire communities down through the ages
A system throbbing with readiness for blast-off.
The countdown is in process.
We wait for thy thrust, O Holy Spirit.

We are at the spreading edge of a mighty chain reaction of love,
A chain reaction spreading down through the mighty sea of time,
A chain reaction spreading out over the increasingly peopled earth,
A chain reaction penetrating into the fastnesses
of idolatrous liturgy, ecclesiastical and political,
of perverted stewardship of resources,
of highly prejudiced stratification of society,
of civilizations powered by lust rather than love.

We are determined that this chain reaction shall not sputter out
at our link.
We offer our lives a strong link.
O Spirit of the living God, O Spirit of Jesus, forge us into your
mighty chain reaction of love.

1 John-
The Mennonite epistle

Gertrude Wiebe Roten

BROTHER is used fourteen times in the 105 verses of 1 John. The only Old Testament reference in 1 John is made to Genesis, where Cain killed his brother. The same word for *brother* is used throughout the letter. In 1 John we are dealing with the family of God.

A group that went out from the fellowship is no longer with them because of a special insight they have received, possibly from gnosticism, or from a return to Judaism, as reflected in the beliefs of the Qumran community. In any case, there has been a rift in the relationship. The doctrinal difference is lifted out sharply in 2:22, "This is the spirit of Antichrist, he who denies the Father and the Son." And again in 2:23, "No one who denies the Son has the Father." But the author gives the major thrust of the letter to broken relationships in the brotherhood.

First he defines God—1:5 "God is light and in him is no darkness at all." This definition forms a prism through which the rest of the book can be viewed.

Then he develops the light concept—2:9 "He who says he is in the light and hates his brother is in the darkness still!"

—2:10 "He who loves his brother abides in the light and in it there is no cause for stumbling."

—2:11 "But he who hates his brother is in the darkness, and walks in the darkness, and he does not know where he is going because the darkness has blinded his eyes."

Second, the author defines *God* again —4:8, 16 ". . . for God is love. . . ."

From this he develops the love concept—4:20 "If anyone says, I love God and hates his brother, he is a liar, for he who does not love his brother whom he has seen, cannot love God whom he has not seen."

—4:21 "And this commandment we have from him, that he who loves God should love his brother also."

In 3:14 the author takes a radical position in regard to brother love: "We know that we have passed out of death into life because we love the brethren. He that loveth not, remaineth in death." The word for "death," *thanatos,* is the same word which Paul uses for spiritual death, separation from God, as found in Romans.

This epistle speaks to the human family we are born into and the relationships which exist there. It speaks to the church family of which we become a part when we confess Christ. It speaks to the family of churches, the larger brotherhood. These are the *brethren* to which this epistle addresses itself. In this context where failure can take place most readily, the real test of love is brought to bear. In this context, the writer states: "He that loveth not (his brother) remaineth in death." Jesus told us to love our neighbor; John by implication is saying we do not always love even our brother. Could this be the reason John Wesley thought 1 John to be the deepest part of the Holy Scriptures?

Our people have made 1 John a basic book in their writing and thinking. As one studies the writings of Menno Simons, Dietrich Philips, and the *Martyrs' mirror* and observes the frequent reference to this epistle, one could easily reach the conclusion that 1 John was the epistle of the early Anabaptists. Richard Niebuhr states in his book *Christ and culture* that the Mennonites more than any single other denomination live closest to the teachings of this epistle. He particularly has their historic culturelessness in mind. Do we as members of the General Conference meet the test of brother love as set forth in this epistle?

Recently I spent a week at Swift Current Bible Institute, leading an inductive Bible study on this epistle. The students were open to God's word, open to me, a representative of the Mennonite Biblical Seminary, open to our people and to our church and to our church schools. There prevailed an atmosphere of trust and dialog and caring. I felt the strength of their prayers while there and even now, for me personally, and for the institution I serve. SCBI is a wholesome Bible institute for students to attend after completing high school and desiring a year or two of serious Bible study. It is in a setting where an attitude of compassion and concern for the larger brotherhood pervades. There on the prairies of Saskatchewan I experienced again what the author of 1 John meant when he said, "By this we know that we have passed out of death into life, because we love the brethren."

Would it not be well if we were to recognize barriers, face them, confess them to one another, forgive one another (and this may include entire learning or confessional communities), allow suspicion and mistrust to give way to fellowship and mutual support? "If we walk in the light as he is in the light, we have. . ." (1 Jn. 1:7). "If we confess our sin, he is faithful and just and he will . . ." (1 Jn. 1:9). But we must yet stand before 1 John 3:14 b, "He that loveth not his brother remaineth in death."

“Associated” is big at AMBS

Neal Blough

As one who is entering the final semester of a three-year program at Associated Mennonite Biblical Seminaries, I find myself reflecting quite often upon the usefulness and meaning of the experience in the seminary community.

One helpful way of going through this process is to compare what I know of myself before entering AMBS with the questions and priorities that I am taking with me as I finish my studies.

My wife, Janie, and I moved to Elkhart fairly soon after I graduated from Bluffton College in spring 1972. I remember coming mostly with questions, the answers to which would probably have a lot to do with how I might live the rest of my life. Going to college during the years of the War in Vietnam and the days of student protest had raised many questions for me concerning the validity of the church. Somehow the religious rhetoric I had learned in Sunday school and church didn’t deal adequately with the problems that our society and world were facing. When I came to seminary I was seeking a demonstration of the validity of the church and the message it proclaimed.

Nearly three years later, I can’t point back to a step-by-step process through which such a demonstration came about, but I have gained answers to most of the questions with which I came. At this point, then, it would probably be most helpful to share those things which have been most meaningful at AMBS.

First of all, there is a faculty whose faith commitment is obvious. But it is not a faith which automatically hands over easy answers to difficult problems. I felt a freedom to ask questions and felt they were usually taken seriously.

Closely related to the first point is the emphasis on biblical studies at AMBS. Slowly and painfully I learned how to read and study the Bible. I learned that the Bible can be and should be the center of our faith, but again, not in a way that hands over automatic answers to all problems we face. It was important that I find intellectual integrity in studying the Bible, because I had gained the impression that having faith meant one shouldn’t ask any questions.

Besides biblical studies, there are courses in church history and theology. These are also important when one begins to realize the historical roots of our Anabaptist Christian faith and that our history is one of belief and unbelief, obedience and disobedience. This means that the church, the people of God, struggles constantly to be faithful, seeking to discern God’s will for the present and the future, on the basis of the past (the biblical record). This is a difficult searching process which cannot always be satisfied with easy or compromising answers.

When we came to Elkhart, we both brought an interest in working in another cultural setting. The Overseas Mission Training Center helped us to think through the implications of working with churches in other countries and also has provided a helpful base from which we can leave Elkhart. This program has brought missionaries on furlough and church workers from other countries to AMBS. This is something which graphically portrays the international character of the church.

Beyond the academic, there was the experience of living in the AMBS community. This was most helpful for both Janie and me. The community experience here has been unique. We laugh, cry, eat, share, worship, and pray together. These experiences have made the church a reality, not something that is only theoretical. This led us to see the need for becoming involved in a church beyond the campus borders.

The fact that AMBS is an association has become meaningful to me. I can detect no basic theological difference between the faculties of Mennonite Biblical Seminary and Goshen Biblical Seminary. General Conference, Mennonite Church, and Mennonite Brethren students share a unity which would not have been possible before these two seminaries came together. The history of our Mennonite churches is a strange one. Instead of working through differences we usually have gone our separate ways. Perhaps AMBS can be a step in the direction of healing our differences.

ABMS is by no means a perfect community. But here I have gained a new sense of commitment to God, to the church, and to the Bible.

What about the future? As stated earlier, we have an interest in working overseas. We are preparing to leave for Paris, France, this summer to work jointly with another couple in establishing an African student house. I feel about this assignment as I do about the *associated* nature of the seminaries. We will be working cooperatively with the General Conference Commission on Overseas Mission and the Mennonite Church Board of Missions. I hope this is part of a larger trend of reconciliation.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

The large participation of ministers at the seminaries' pastoral counseling workshop "indicates a real need on the part of pastors for increased understanding and skills in counseling," said Erland Waltner, president of Mennonite Biblical Seminary. Howard Clinebell and David Augsburger were resource persons for this year's workshop.

158 attend pastoral counseling workshop

A total of 158 ministers from fourteen states and three provinces participated in a workshop on pastoral counseling February 3-7 at Associated Mennonite Biblical Seminaries.

The weeklong workshop was devoted to the theme "Growth approaches to ministry: Releasing the power of the pastor," considering the pastor's role as counselor.

Two specialists in counseling served as principal resource persons: Howard Clinebell, Jr., professor of pastoral counseling at the Claremont School of Theology, and David Augsburger, pastor, writer, radio speaker, and currently associate professor of pastoral counseling at Northern Baptist Theological Seminary in Oak Brook, Illinois.

Other resource persons included Ronald Ropp, chaplain of Mennonite Hospital in Bloomington, Illinois; Chester Raber, director of pastoral services at Oaklawn Psychiatric Center, Elkhart; and Paul Miller, professor of practical theology at the Associated Seminaries.

Among the topics considered during the week were "New approaches to enriching normal marriages"; "New approaches to helping the bereaved"; and "Training lay persons for caring."

Last year's workshop on preaching attracted over 150.

The pastoral workshop for next year has been set for February 2-6 with the theme "Creative and redemptive possibilities in church administration." Resource person will be Lyle Schaller of the Yokefellow Institute in Richmond, Indiana.

Eastern Mennonites plan book on revolutionary era

Five Mennonite historical organizations in eastern United States are cooperating to publish a book on Mennonites in the American Revolutionary War era.

The book contemplated will make available to the general public early documents which speak to oath taking, war taxes, and other church-state issues.

The joint committee for the book's publication sees the book as an appropriate response to the nation's bicentennial celebrations in 1976, offering another option to the nationalistic hurrahs for independence and the inevitable glorification of war as a national policy.

Appointed to the committee are Gerald Studer of Lansdale, Pennsylvania, Mennonite Historians of Eastern Pennsylvania; M. Virginia Musser of Philadelphia, Germantown Mennonite Corporation; James O. Lehman of Harrisonburg, Virginia, Eastern Mennonite Archives and Libraries Association; Carolyn Charles of Lancaster, Pennsylvania, Mennonite Historical Associates; and Gerald Brunk of Harrisonburg, Eastern Mennonite College.

Several additional persons have been asked to serve as advisors. To date, John A. Lapp and Leonard Gross of Goshen, Indiana; Robert Kreider of North Newton, Kansas; and Donald Durnbaugh of Oak Park, Illinois, have accepted such an appointment.

Robert Ulle, graduate student and member of the Germantown Church, has gathered nearly two hundred documents pertaining to Mennonites in the Revolutionary War era. The book will draw on these documents and provide interpretation.

MEDA will administer economic development fund

The home mission committee of Mennonite Board of Missions (Mennonite Church) has approved administration of the $25,000 revolving Economic Development Fund in cooperation with Mennonite Economic Development Associates.

The fund gives assistance to minority business persons. It was formerly administered by the Minority Ministries Council, which has been phased out.

A Mennonite views a Soviet church congress

Walter Sawatsky, author of this article, attended the Congress of the All-Union Council of Evangelical Christians Baptists in Moscow with Peter J. Dyck, MCC Europe and North Africa director. Mr. Sawatsky is an MCC volunteer, working with the Society for the Study of Religion and Communism, in London, England.

Church congresses are usually thought of as events where at least three things take place. Reports are given. Issues are decided. Goals are set for the next term. In a spiritual sense, the act of gathering produces an experience of fellowship. Many of these aspects were part of the Moscow Congress of the All-Union Council of Evangelical Christians Baptists (AUCECB) December 11-13.

A number of Mennonites in the Soviet Union belong to the AUCECB, and seventeen Mennonite delegates were present at this congress.

Alexei Bychkov, the general secretary, opened his 4½-hour report with a statement of position on recent religious developments in the world. The AUCECB is involved in ecumenical activity through its membership in the World Council of Churches and the Baptist World Alliance.

The recent charismatic movement also drew his attention, but hardly with the warmth one would have expected, considering the Russian Baptists' reputation for pietism and evangelical fervor. He reminded the Pentecostals in the union about their 1945 agreement, that is, no glossalalia in church, and stressed that all doctrine must be under Christ.

Mr. Bychkov's lengthy paper was preceded by a brief address from Mr. Ivanov, the president. He surveyed the past thirty years and ended with a stress on union, citing a host of Scripture passages and virtually declaring unity a Christian's most important concern.

Mr. Tyark, a presbyter from Tallinn and a theologian trained before the war, talked about love as a fruit of the Spirit. Love needs truth and truth needs love, for without love truth could be very strict. The implication of his remarks in the context of the long-standing concern over the split between the AUCECB and the Reform Baptists (CCECB) was clear. It was a challenge to both sides to place their statements of truth on a biblical base and to conduct themselves with love.

What do the Russian Baptists mean by unity, since they talk about it so much?

Since 1963 the general secretary's reports have discussed unity in relation to three groups: Mennonites, Pentecostals, and the Reform Baptists. Usually a sentence or two in the report mentions that unity with the Mennonites is going well. At this congress again there were perhaps three references by Mr. Bychkov to good relations with the Brethren Mennonites, usually stating that there are no differences between them in doctrine.

At this congress there were similar statements about relations with the Pentecostals with the difference that there were vague references to problems.

Less than usual was said about the split with the Reform Baptists, but it was still the major unity issue. If one listened only to what was said at the Congress, one would have reached the conclusion that the AUCECB leaders had made a series of overtures to the CCECB leaders but were continually rebuffed.

Yet one is under obligation to examine both sides of the story, a major task that cannot be done here. There were several negotiating sessions with leaders of the CCECB, but the last one took place just before the 1969 congress. The offers of negotiation since then have failed primarily because neither side offered enough.

It is also evident from Reform Baptist remarks that, for many of them, a return to the pre-1960 church-state arrangement is unsatisfactory because that still involves a level of compromise with the state that they find unacceptable. The situation has not been helped by the fact that so many of the leading Reform Baptists have been held in prison or under duress of some sort, apparently a situation neither side is free from. The Reform Baptists refused the invitation to the congress because they were not granted voting rights, again an intractable point for either side. Finally, it would have been morally impossible for the Reform Baptists to attend as friendly delegates, since their general secretary, Georgi Vins, was still in prison.

Foreign guests found themselves in a delicate position, not wishing to be partisan since both sides were their Christian brothers. The Baptist World Alliance leaders therefore did something rather commendable. On the morning of the closed session these men, led by Robert Denny, held a two-hour discussion with Mr. Makhartsev, one of the deputy chairmen of the Soviet Government's Council for Religious Affairs. Since the AUCECB is a member of the BWA, this could not be simply considered as meddling in internal Soviet affairs. They told him of their concern for the Reform Baptists, asking the state to free them from prison even if they had violated Soviet law. Several made strong pleas that Georgi Vins be released and reminded Mr. Makhartsev that there was intense public interest in his fate in their home countries. Mr. Makhartsev heard them out, made no promises, but told them of one action taken that Mr. Bychkov confirmed to them.

In October 1974 the presidium authorized AUCECB General Secretary By-

Delegates (below) and visitors (in balcony) listen to the discussion at the All Union-Council of Evangelical Christians Baptists in Moscow recently.

chkov to make an appeal for clemency for the CCECB. Mr. Bychkov went to the Council of Religious Affairs with the request that all 140 Reform Baptists (180 is nearer the correct number) be released. At the congress Mr. Bychkov told the BWA leaders privately that since this appeal in October, sixty prisoners had been released. That is an important concession and achievement. Mr. Bychkov was not given the names of the released prisoners, and in the West this information is currently being checked with CCECB sources. About ten persons were due to be released during this period anyway, but as yet there is no word that an additional fifty have been released and who they are.

A second AUCECB act of generosity took place at the final congress session. A newly elected vice-president, Mr. Dukhonchenko, on behalf of the Ukrainian delegation read a recommendation which was then unanimously approved with obvious enthusiasm. This stated that, in the event that during the next five-year period there would be a breakthrough in negotiations with the CCECB, that the presidium be authorized to offer the CCECB three seats on the AUCECB plenum, which now has twenty-five members.

A major concern of the delegates was theological education for leadership. During 1974 the second class of just under 100 students was graduated from the Bible correspondence course to make a total of 179. Several delegates spoke boldly and forcefully in favor of introducing music courses into the curriculum, and even more delegates urged that the correspondence course be opened to choir directors and lay leaders.

There were many calls for increasing the number of copies of *Bratsky vestnik*, the only regular publication permitted. The paper contains large sections on theology, usually in the form of sermons. Mr. Bychkov announced a slight increase of 1,000 copies which likely means not all pastors will get it. There was frequent and general admission of the need for more Bibles.

So reports were given and approved. Leaders were elected, in the main reelected. Goal setting remained vague, although the suggestions were exciting and plentiful. The major concluding impression was optimistic. There was hope for things to continue and that perhaps the state would allow the implementation of some of the suggestions. How hard the church will push depends very much on the personalities of the leaders.

Bible school added to budget

The annual sessions of the Conference of Mennonites of Saskatchewan, held in the Rosthern Mennonite Church February 21-22, had an air of casual frankness about them. The delegates were outnumbered by the visitors, but they obviously felt comfortable with each other. This atmosphere gave them the freedom to speak forthrightly on points of disagreement and to make major decisions by a casual show of hands.

Under the leadership of the conference's moderator, E. H. Baergen of Saskatoon, the 138 delegates, representing thirty-six congregations, made the following decisions:

—The Swift Current Bible Institute's operating budget will henceforth be supported through the conference budget rather than through direct solicitations. This year the school will receive $26,400 ($6.00 per member) from the Saskatchewan Conference. The Bible institute is also supported by the Alberta Conference.

—Starting in 1976, the conference will subsidize 50 percent of an every home plan for conference-related publications. The Conference of Mennonites in Canada will pay for the remaining 50 percent. This plan will enable constituents in the province to get one of the following papers free of charge: *Der Bote, Mennonite reporter,* or *The Mennonite.*

—The disposal of $60,000 received from the sale of the dairy herd at the Mennonite Youth Farm during the past year was postponed a year to enable a special planning committee to look more carefully at the fund's disposition. The service committee had suggested a seven-way apportionment of the money, but this did not satisfy some of the delegates' concerns. Moderator Baergen quipped during the debate that it is much easier to earn money than to disburse it.

—The conference executive was instructed to appoint a task force on aging, which is to present a plan for improved services to the aged at next year's conference. The task force will be drawing on the findings of a recent MCC (Saskatchewan) study on the aged. The Saskatchewan Conference operated homes for old persons at Herbert and Rosthern.

—The education committee was given the go-ahead to begin explorations into the possibilities of a single campsite which would more adequately serve the conference's camping needs on a year-round basis. The conference currently operates camps at three locations: Pike Lake, southwest of Saskatoon; Camp Elim, south of Swift Current; and Mennonite Youth Farm, Rosthern.

—The education committee also received approval for the hiring of a provincial camp director, who would work full-time for a minimum of six months a year, and a core group of twelve to fifteen counselors for the three camps. A government youth employment grant will be sought to cover half of the $13,000 cost of hiring these people.

—A straw vote encouraged the missions committee to continue its hospital chaplaincy program in Saskatoon.

David Habegger, a General Conference pastor from Elkhart, Indiana, was the guest speaker at the conference. He made three presentations under the sessions' general theme: "Proclaiming the acceptable year of the Lord."

Mr. Habegger said that people's response to the General Conference's call to Jubilee living should not be based on guilt. "I see the Jubilee call as prescriptive, not as a list of legalistic requirements," he said. Christians need to find a third option between austerity and unmitigated affluence.

He reminded the convention that for the Israelites the salvation from slavery in Egypt was an actual redemption, not just a spiritual experience.

Homer Janzen, a medical missionary home from India, and William Thiessen, a two-time MCC volunteer in Nigeria, participated in a dialog report at the Friday evening public meeting on "How the third world sees us." They reflected on some of the negative as well as positive ways in which people from other continents see western Christians.

The Saskatchewan Conference's moderator during the coming year will be Henry Funk of Drake. Benno Klassen of Tiefengrund and Edwin Epp of Hague were reelected as vice-chairperson and secretary.

A budget of $131,280 was approved for 1975. Comparison with the 1974 financial experience is difficult because Swift Current Bible Institute support is a new item this year, but last year receipts exceeded expenditures by about $14,000. The biggest expense categories this year will be Rosthern Junior College, $44,000; Swift Current Bible Institute, $26,400; and the education committee, $20,800. *Larry Kehler*

The conference budget and the telephone bill

To use the jargon of the times, conferences and conventions are not where it's at, but where we get it all together. No conference is going to be asked, on the last day, whether it fed the hungry, or clothed the naked, or comforted the lonely. Only when we think of the church conference as a body of believers, each agreeing to commit himself/herself to a collective course of action illuminated by the Spirit of God, can we give wholehearted assent to the decisions taken.

The United Mennonite Churches of British Columbia contain 3,770 Christian souls, at latest count. We met in Chilliwack, a farm town in the Fraser Valley February 7-8 to talk about our program for the year.

We own collective assets of nearly a quarter of a million dollars. We decided to spend more than a third of a million on our budget and our forest camp, in about equal amounts. The vastness of the sums can be brought into focus by realizing that our individual share is roughly equal to a family's telephone bill for a year. What are we doing this year?

We decided, by overwhelming vote, to share with the Canadian Conference in the every home plan, so that this year every Mennonite family will receive a free subscription to *The Mennonite*, *Der Bote*, or *Mennonite reporter*.

We agreed to continue sharing with the Mennonite Brethren in the cost of running the Columbia Bible Institute. Our share is about one-third. We were cautious about participating in possible future expansion of the 250-student school, since it is situated in the residential area of Clearbrook and land costs are prohibitive. The question of whether bigger is better, or even as good, was not discussed. Perhaps CBI should not expand. Perhaps the quality of the relationship between teacher and student would suffer if it did. We already know that the love of God, like all learning, is best communicated one-to-one, just as an editor knows that the importance of his message is best shown by lots of blank, white spaces.

The Christian community is always joyful when there is an increase. And so it was when Flat Rock Church was admitted to membership. Its minister is Walter Dirks, and Flat Rock is a farming area in the Peace River country of northern British Columbia. This church is more a drawing in of straying Mennonite sheep than an outreach into strange territory, but this, too, is a necessary thing. Our church on the frontier was represented by George Born, who is trying to bring into being a Mennonite church in the rough mining country of the far Northwest. He reported Sunday school classes of seventy to ninety children and up to twenty adults at services. Another outpost is at Kamloops, in central British Columbia, headed by Walter Wiebe, where a house church with no pastor proclaims the faith to a group, two-thirds of whom are non-Mennonite, nonchurchy people.

The bookrack evangelism program is being carried on by Elma Bartel, who tries to persuade store proprietors to replace their racks of pocketbook garbage with selections of Christian books.

Mennonite Benevolent Society, which operates the huge Menno Home and Hospital complex in Abbotsford, is moving into an intermediate care program for old people.

Our provincial MCC reports a budget of almost half a million dollars and the opening of two new homes for retarded people. But the urgency and excitement of serving God in the world, as exemplified by the worldwide MCC service programs, has not yet penetrated our consciousness deeply enough. We are not well represented.

Nor are we doing so well when it comes to using the services of the other half of our membership. Martha Rempel of the women's conference gently reminded us that perhaps the time is past for women to "keep silent in the congregation," to be merely an auxiliary branch that washes the dishes and makes the coffee. Her point was made plain when the representatives of the Council of Boards stood before the meeting to report. There were eight of them—all men.

Anyway, we were overcome by the inherent logic of the feminine mystique and approved a resolution setting up a standing committee linking us to the women's conference. We passed, as well, another resolution instructing nominating committees—at all levels, I presume —to look more closely at women candidates in their search for talent. That, too, is progress, or as we say in Canada: "Why not?"

Against the standard journalistic practice, I have kept the best for last. This was a series of three short talks by Lester Janzen, who came to us from our seminary at Elkhart. His words gave direction, sense, and meaning to our conference. They were:

1. That God considers us his stewards and managers in the running of his world.
2. That the gifts of its members are God's gifts to the congregation, and that we should match these gifts to our programs, and not the other way around. Use what you have, he said, and listen to the people in the benches.
3. That what we do with our money is a spiritual thermometer that gives the temperature of our commitment and tells of our theology. He pointed out that Jesus, knowing the human heart, talked more about money than about anything else: sixteen out of thirty-eight parables are about money.

Relating this relevant reminder to our conference, we should perhaps be sad, not glad. If we can do this much for the price of a telephone bill. . . . *Frank Bergmann, Surrey, British Columbia*

CBI to start in-service training program for pastors

Columbia Bible Institute, Clearbrook, British Columbia, will develop a limited in-service training program in ministry for the 1975-76 school year.

The mandate to proceed with these plans was given recently by the Board of Reference and Council of the Mennonite Brethren Churches in British Columbia and by the United Mennonite Conference of British Columbia.

The proposed program does not alter the basic nature of the school as a two-year postsecondary institution, but adds an option for the school's graduates to remain for an additional year of more intensive church-related training.

The program will involve only eight to twelve students.

BUSINESS MANAGER

General Conference Mennonite Church seeks a trained and experienced person for office management, bookkeeping and accounting, budget development and control, custody of funds, audits, and legal matters.
Starting time: fall 1975

Write Personnel Office, Box 347, Newton, Kansas 67114, for application.

An equal opportunity employer M/F

International
Women's Year
1975

IWY proclaims worth of women

The 1975 International Women's Year, decreed by the United Nations, implies not only its stated aims of "equality, development, and peace," but justice, God-given rights and basic human dignity. During the past 100 years or so, women's roles and status have changed, although in some parts of the world their situation has not improved considerably. Top row from left: Women comprise a work crew on a cross-country road in Lesotho in southern Africa; an American mother holds her sleeping baby; and an Indian woman grinds corn by hand in Guatemala. Bottom row from left: A woman works at a pharmaceutical plant in Thailand; an unveiled young woman walks in the midst of old women in veils in Kabul, Afghanistan; and a nurse assists during open heart surgery in Denmark.

Biographies of women wanted

Biographies of Anabaptist women—dead or living—are being sought by the Commission on Education of the General Conference Mennonite Church.

The collection of biographies—to be published in periodicals or perhaps in book form—is intended to fill the void in women's history evident not only in the Anabaptist-Mennonite tradition, but for women in general.

"Having been denied equal access to the realm of the printed word, women still have primarily an oral tradition," wrote Mary Daly in *Beyond God the Father.*

And that oral tradition has often been lost, added Herta Funk, COE staff person for women's concerns. The biography collection is intended to reverse that trend.

Manuscripts may be submitted by anyone—male or female, Mennonite or not—but must be postmarked by August 1.

The subjects of the biographies must be "women in the Anabaptist tradition who have made a contribution to church and society."

Fifteen usable manuscripts will be selected from those submitted, with payment at the rate currently paid by *The Mennonite.* If manuscripts are selected for a book, additional payment will be negotiated.

Manuscripts should be typed, double-spaced, sixty characters per line and should be between five and fifteen pages long. Writers should get permission from people still living for the publication of their stories.

Additional information is available from the Commission on Education, Box 347, Newton, Kansas 67114, to which the manuscripts should be submitted.

Mennonites, Brethren in Christ in thirty-nine nations

The Mennonite World Conference Secretariat reports that the new 1975 World Directory of Mennonites and Brethren in Christ Churches now reveals a total membership of 558,255. This reflects a 2 percent increase over the number published in the first directory issued in 1974.

The rate of growth in terms of regions is Asia, 9.5 percent; Latin America, 4 percent; Africa, 2.3 percent; North America, 2.2 percent; and Europe, 5 percent decrease.

This membership is in thirty-nine nations. Two new nations have been added to the 1975 directory, Italy and Philippines.

The church showing the largest rate of growth was the Meserete Kristos Church in Ethiopia, the church of which Mennonite World Conference President Million Belete was a pastor, leader, and chairman for many years. That church showed an increase from 845 to 1,600, or a growth rate of 90 percent. Others showing remarkable growth include the Evangelical (Mennonite) Church of Java (GITD), an increase of 27 percent to 28,000; the Mennonite Church in Costa Rica, an increase of 26 percent to 165; and the Mennonite Church of Nigeria, an increase of 25 percent to 3,726.

New church groups added include Missions Now, Inc., in the Philippines; the Mennonite and Brethren in Christ Evangelical Cooperative Conference in Tokyo, Japan; the Mennonite Church in Italy; and the Belize Evangelical Mennonite Church.

signs of jubilee

First Church, Hutchinson, Kansas, voted in its annual meeting to sponsor one or two persons in work with the Cheyenne Indians in Oklahoma during the next year. The congregation will pay all expenses of the persons in Oklahoma plus take on any necessary expenses at home, such as house payments, so the people can go. The Hutchinson church is challenging five other congregations in the Western District Conference to do the same. Exactly who will go to Oklahoma and when they will leave is being worked out with the Indian churches in Oklahoma.

New congregations forming from Phoenix to Wilkes-Barre

Progress is being made in church-planting activities in St. Louis; Detroit; Gulfport, Mississippi; Wilkes-Barre, Pennsylvania; and Phoenix, Arizona, according to David Whitermore, church-planting specialist for the General Conference's Commission on Home Ministries.

In St. Louis, a group of about five families has been meeting weekly for more than a year and is exploring the possibility of some form of affiliation with the Central District Conference.

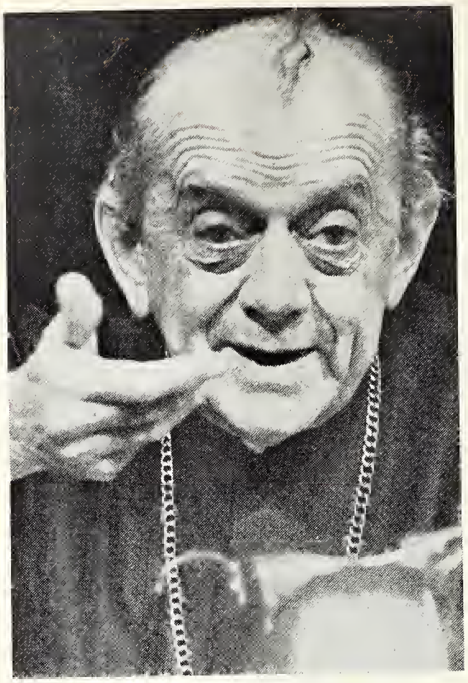
A group in Detroit had its first meeting January 26 and has decided to meet every second and fourth Sunday afternoons. This group has already added some people of non-Mennonite background.

Twelve to fifteen people in Gulfport had expressed interest in and commitment toward starting a new church. They are requesting the Central District's help in finding a leader for the congregation. Many of the interested people are former voluntary service workers or members of the former Crossroads Mennonite Church.

Three conferences — the Brethren in Christ, Franconia Conference (Mennonite Church), and Eastern District Conference (General Conference)—are cooperating to start a church in Wilkes-Barre, Pennsylvania, a former site of Mennonite Disaster Service cleanup and rebuilding.

February 23 was the first meeting of a new group in the area of Tempe and Mesa, Arizona, suburbs of Phoenix. Mr. Whitermore will do further survey work there.

He has also been working with Art Flaming, conference minister for the Mennonite Brethren Southern District, to help bring members of the former Madrid, Nebraska, General Conference congregation into the Mennonite Brethren congregation in Grant, Nebraska.



Dom Helder: No Castro

Roman Catholic Archbishop Helder Pessoa Camara of Olinda-Recife, Brazil, defends himself against charges that he is a "Fidel Castro in a priest's robe" during a foreign aid forum conducted by the Toronto Star. *"When a priest or a bishop goes about giving money, clothes, or food to the poor, they say, 'He must be a saint,'" the archbishop said. "But if this same man demands justice, they call him a red bishop or a Communist." Dom Helder was in Canada to participate in Ten Days for World Development, a joint project of the Anglican, Roman Catholic, United Presbyterian, and Lutheran churches.*

Dycks participate in B.C. native ministry

Steve and Edith Dyck of Winkler, Manitoba, have spent over half a year in their MCC VS assignment with the Indian community of Port Hardy on Vancouver Island, British Columbia. Two Kwakuitl villages, Kwakewlth and Tsulquate, border this fishing, mining, and logging town of 2,000.

Assignment for the Dycks involves a low-key ministry which includes visits to homes. Recently Steve was appointed to a welfare worker position by the chief and band council. Contact with the villages began originally with Mennonite Disaster Service aid spearheaded by Jake Hiebert, a member of the Olivet Mennonite congregation in Clearbrook, British Columbia.

Wrote Steve, "Tsulquate village has a population of approximately 250 people with about 140 on social assistance of some kind. Many have no money and no food even a week or two after their monthly social assistance checks have arrived. The government has effectively quieted the native voice through continuous handouts.

"I see my duties as an MCC worker as being a Christian witness in the community."

MCC holds seminar for retardation workers

A seminar designed for MCC volunteers involved with the mentally retarded was held in February at the Brook Lane Psychiatric Center in Hagerstown, Maryland.

John Mumaw, Professor at Eastern Mennonite Seminary, stressed the personhood of retarded persons and the need to include them in the fellowship of believers. Often retarded persons are excluded or ignored by church fellowships and parents play down the participation of a retarded child, frequently as a result of guilt feelings, Mr. Mumaw told the group.

"Jesus made no distinction among souls," Mr. Mumaw said. "The handicapped person bears the image of God in him just like any other person.

"Salvation applies to all persons. We are saved within the realm of our own potential," he added.

Aldred Neufeldt, western Canada representative for the National Institute on Mental Retardation, stressed normalizing the life of a retarded person. He noted that ever since western civilization began, various persons have been labeled deviant, first the lepers, then the insane, then those with tuberculosis or similar health problems, now the mentally retarded.

Mr. Neufeldt suggested that perhaps the next group to follow the process and be labeled deviant is the elderly, who are being placed in special homes at an increasing rate.

Various times during the weekend, the work of Mennonite volunteers doing Civilian Public Service during World War II in mental hospitals was raised in discussion. Perhaps the role of Mennonites today should be to set up working models in the field of mental retardation as was done with mental hospitals, some participants suggested.

SECRETARY WANTED

For MCC (Canada) office

Experience required

Apply to MCC (Canada)
201-1483 Pembina Hwy.
Winnipeg, Man. R3T 2C8
Tel.: (204) 452-8614

Record

Calendar

Apr. 1-5—Project Teach, Bethel College, North Newton, Kans.

Apr. 17-20—Central District Conference annual sessions, Ottumwa, Iowa

May 1-3—Eastern District Conference annual sessions, Indian Valley Church, Harleysville, Pa.

June 13-15—Pacific District Conference annual sessions, Lynden, Wash.

June 19-22—Northern District Conference annual sessions, Pioneer Hall, Freeman, S.D.

Central

June 14-15—Seventy-fifth anniversary celebration, Wayland (Iowa) Church

Pacific

Apr. 5—MCC West Coast relief sale, Reedley, Calif.

Western

Mar. 23—Pre-Easter services, Bethel Church, Inman, Kans.; Ben Rahn, speaker

Workers

Raul Badía, Hato Rey, Puerto Rico, has begun a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. He is a member of the Hively Ave. Church, Elkhart, Ind. Raul is serving his term as a social worker at Maple Lawn Homes, Eureka, Ill., a retirement center for the elderly. Raul is a 1966 graduate of the University of Puerto Rico in Rio Piedra.

Badia

Overaa

Howard Habegger, executive secretary of the Commission on Overseas Mission, has been granted a leave of absence to spend July and August at the Overseas Ministries Study Center, Ventnor, N.J.

NEEDED:

Peace and social concerns staff person. One-year VS assignment. Begin July 1975. Inquire: CHM Personnel Office, Box 347, Newton, Kansas 67114.

CHM

An equal opportunity employer M/F

Ray Hamm, Altona, Man., has joined the MCC Peace Section as campus food and peace traveler, beginning Feb. 15, continuing through the school year and likely resuming next fall. He will spend time at Mennonite, Brethren in Christ, and evangelical colleges and some universities sharing food crisis and peace concerns. His agenda will emphasize discussions with small groups or individuals rather than lectures in large meetings. Mr. Hamm recently spent five months in voluntary service at Koinonia Farms, Americus, Ga. He is a former member of the editorial committee of *The Mennonite.*

Susan Harder, First Church, Reedley, Calif., is serving one year as a member of the Hamilton, Ont., voluntary service unit of the General Conference. She will work part-time at the Welcome Inn, a community center, and part-time in an earning position. Susan is a graduate of Reedley Junior College and Pacific College.

Wanda Huebert, Bethesda Church, Henderson, Nebr., has been assigned to the General Conference's Hutchinson, Kans., voluntary service unit. She will work for one year in Friendship House, a day-care center. Wanda is a graduate of Freeman (South Dakota) Junior College and the University of Nebraska.

Karen Mikeworth, First Baptist Church, Robinson, Ill., is serving for one year as a preschool teacher aide in Oklahoma City under the General Conference. She has attended Northern Illinois University and is the daughter of Lloyd and Mary Margret Butler of Robinson.

Elmer Neufeld, Bluffton, Ohio, has been reappointed by COM to the Mennonite Central Committee. *Howard Habegger* of Newton, Kans., and *Peter G. Sawatzky* of Steinbach, Man., were appointed to the Africa Inter-Mennonite Mission board.

Barbara Overaa, Elmwood Park, Ill., has been appointed assistant professor of home economics at Bethel College. *Edna Kaufman* is concluding her active employment as head of the department this semester with a sabbatical leave. Ms. Overaa did her undergraduate work at Wittenburg University and Indiana University and graduated from Goshen (Ind.) College. She earned an MA in home economics from the University of Connecticut. Professional experience includes teaching in elementary and secondary schools of Waterbury, Conn., and, since 1973, at Kennedy High School in Elmwood Park, Ill.

Merle and Dorothy Schwartz, AIMM missionaries in Zaire, have returned to North America for a year's furlough before retirement. Merle was a physician and Dorothy a nurse since 1942 in Zaire, most recently in Mukedi. Members of the Carlock (Ill.) Church, they are now living in St. Petersburg, Fla.

D. Schwartz

M. Schwartz

C. Wiebe

J. Wiebe

John and Carol Wiebe, Mather (Man.) Church, will spend thirty months in Moeng, Botswana, with MCC. John will work in agricultural development, and Carol will teach. Carol holds BS and BEd degrees from the University of Manitoba.

Twenty five years ministering to human need in...

Afognak, Alaska
Buffalo Creek, W. Va.
Chalmette, La.
Côtes de Fer, Haiti
Elmira-Corning, N.Y.
Gulfport, Miss.
Hattieville, Belize
Inverness, Miss.
Jeff Vander Lou, Mo.
Managua, Nicaragua
Moenkopi, Ariz.
Moose Jaw, Sask.
Ninety Six, S.C.
Port Hardy, B.C.
Rapid City, S.D.
Shore, Ind.
Skopje, Yugoslavia
Stamping Ground, Ky.
Sudbury, Ont.
Tocoa, Honduras
Topeka, Kan.
Wilkes Barre, Pa.
Wounded Knee, S.D.
Xenia, Ohio
Yuba City, Calif.

Mennonite Disaster Service
1950-1975

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Man. R3T-2C8

Letters

Can't we be friendly?

Dear Larry: Thank you for your article on Canadian-American relations (February 11 issue). It is obvious to me that our problem is not at the border, but in communication. As a case in point, I refer you to paragraph seven of your article. I have recast the paragraph into a family relationship, as our conference is indeed a brotherhood. (Excerpts alluding to, or directly from *The Mennonite* are italicized.)

Brother 1 to brother 2: *I hope that it will not take a disengagement on my part to convince you of the necessity of action.*

Brother 2: (mute)

How can he answer without knowing the question? How can one act if he does not know what action is required?

Brother 1 to brother 2: *My dream is for a strong family which will encompass all of us, using all our gifts and not asking anyone to relinquish his identity.*

Brother 2 to brother 1: In a family each member loses personal identity to preserve the family name and objective.

I think you are becoming aware that your article opened the door a crack, but in all fairness the conditions beyond the door are as ESPable as mud! I feel that no one in their right mind will read your article and hazard a broken relationship by coming up with both the question and answer to which you refer. From your article you intimate the situation (not completely outlined) is serious. Is this not reason enough to delineate the question in order that we can really come to grips with the various segments of the problem (whatever it is)? As a brotherhood do we not have enough loving-kindness in our hearts to discuss calmly and openly an unmentioned threatening problem, and is it not mandatory that we do so? You may find that the problem you have is matched by the same frustration between segments of our people on the U.S. side. I don't feel that our problems are country oriented; they are people oriented.

Time is so limited on the conference floor, would it not be possible to have an open forum in *The Mennonite* to clear the air of Canadian frustrations? If we have a communication barrier, can we not try to resolve the issues involved? I would suggest the answers to the Canadian queries come from our conference officers.

I have a deep appreciation for the contribution the Canadians are making to our conference. I thrill at the vitality Canada is pumping into our conference. I, like many others, value your presence, *and* your friendship. Can't we be friendly? *Hilda Troyer, 108 West Eighth St., Gridley, Ill. 61744* Feb. 13

Dear Hilda: There is much friendliness and goodwill flowing across the border in both directions, and I, too, want it to continue and to grow. Does friendliness in this situation mean that we must try to keep a lid on frustrations and hurts? Or is our relationship strong enough to allow us to speak candidly, and maybe at times even emotionally, about things that hurt? I was operating under the latter assumption when I wrote the articles in the February 11 issue. I think you're right though about my not stating the question explicitly enough for the average reader. Thanks for the critique. *Larry Kehler*

The view from the pew

Dear Larry: I thoroughly enjoyed the articles on the ministry (February 18 issue). I am wondering, however, why you never asked the laity what they expected of the pastor. Sometimes I suspect that the minister may have a very inadequate picture of what the laity expects. Who of us really ever sits down and talks with our pastor about our expectations? He gathers his knowledge, generally, through assorted comments and complaints. Maybe other Mennonite churches are different than ours, but this is the way it is here, and I suspect that all too often it is true elsewhere.

I don't feel that the minister has the "corner on God"; thus he needs the counsel of the people as much as they need his counsel.

C. J. Dyck puts it so well in *An introduction to Mennonite history* when he says: "They (the gathered congregation) believe that when Christians gather, the word is preached, some listen, some prophesy, others weigh what is said (1 Cor. 14:29), and then the Holy Spirit, who was promised to those who gather in the name of Christ, will lead them to be of one mind" (p. 104).

The minister must be a friend of people. How else can he preach to the needs of people he seldom comes in contact with other than on Sunday morning or in the work of the church? That takes time, but it is necessary. I only share my deepest needs with those I can trust. I also feel that the minister must be a student of the Word, and above all interpret the Word properly. He must not make the Word say what he wants it to. It means he needs regular study times, good study habits, and a good background from which he is trained to interpret the Word.

While the parsonage is his home, I feel that the people of the church should be welcomed to visit there occasionally, just as he expects and should be welcomed in our homes.

I also expect him to keep the confidence of the people. Gossip has no place in the pulpit or in his private speech.

I might add something about sermon preparation. It seems to me that often sermons delivered in the pulpit are unfinished. Not only must the passage be thoroughly studied, the bridge crossed from then to now, it must also be illustrated. As hard as good illustrations are to come by, it seems to me that they are worth the effort. The ordinary lay person finds that these often are the windows which help him to understand. Too often both the bridge and the illustration are left out. . . . *LaVernae J. Dick, 819 Stump St., Dallas, Ore. 97338* Feb. 20

Civil religion

Dear Editor: I'm responding to "Central District looks at civil religion" (February 11 issue). It quotes John Lapp as saying, "The underlying purpose of civil religion is to make religiously acceptable what government does."

The Old Testament prophets did not equate their civil governments with God's will, and do not think they would our government today. They violently condemned and pronounced God's judgment on their governments; and I think if they were living today they would do the same. Not that our government is all bad, but neither is it all good, and how can you make religiously acceptable what isn't good? I can't accept the term "civil religion." *Patriotism* is the word to be used instead. As is implied in the article referred to, there is true and false patriotism too.

David Schroeder states, "We cannot identify a particular order or structure, whether democracy or patriarchy or anything else, as being created by God." *E. R. Moser, Route 2, Bluffton, Ohio 45817* Feb. 14

The Bible education debate

DEAR LARRY: As pastor of the Bergthaler Mennonite Church and as a graduate of both the Briercest Bible Institute and the Winnipeg Bible College, I cannot help but respond to Fred Unruh's invitation to dialog in the short article "You said it!" (January 21 issue).

Mr. Unruh says three things are characteristic of these schools: they are heavy on personal devotion and piety, preoccupied with the end of the world, and strong on intellectual agreement on doctrines.

Heavy on personal devotion and piety seems to imply an overemphasis. I do not know on what basis Mr. Unruh has made his judgment. I do know that the emphasis of the Bible is "Be ye holy for I am holy" (1 Pet. 1:16). This does not call for a legalistic Christianity, but it does call for a strongly disciplined Christian life. I do not know how the freedom of life-style sometimes advocated helps a Christian in fulfilling what Scripture asks of his personal life.

I do not believe we are any more "preoccupied with the end of the world" than the Bible is. The emphasis is to teach the Bible. Any serious student of Scripture is aware of a strong emphasis on the second coming. Surely to study eschatology as it is encountered in a program of biblical studies is not to be unduly preoccupied.

As far as intellectual agreement on doctrines is concerned, these schools simply stand for orthodox Christianity. I think this is what Mennonites have also basically stood for. This may explain why so many of them find themselves at home here. I fear, as Mr. Unruh does, that the next decade in the General Conference may be one of theological conflict. If we forsake the moorings of orthodoxy and open the door to neoorthodoxy or other theological digressions from the biblical faith, we are talking about something very different from what most of us have understood Christianity to be.

Mr. Unruh seems to suggest that the conference schools have a theology of "evangelism-that-cares" which others lack. With this I must disagree. These students have always been regularly involved with loving service to the unlovely. The work of WBC students at Marymount (a detention home for girls) is one example of this in Winnipeg. Last year a significant number of students from Briercest and Winnipeg raised their own support to go and help in the famine situation in Ethiopia. Long before I had heard of MCC, I was acquainted with World Vision, which does everything the MCC does in the way of loving service to the unlovely.

At the same time there is a genuine evangelism present in these programs. The preaching of the gospel is not neglected. I am afraid that in many cases the conference has lost basic evangelism and has substituted little more than social effort under a banner called "evangelism-that-cares." The New Testament distinction between Christian and non-Christian sometimes seems to be fuzzy. The "power of the gospel" involves the supernatural work of the Holy Spirit in regenerating, baptizing, and indwelling the new believer. It is not just an "inner emotional experience," as David Schroeder recently put it in *The Mennonite.* Becoming a Christian is a supernatural event (not necessarily emotional at all) because it is the work of the Holy Spirit. Anything less than this fails to be Christian and is not evangelism. This supernatural event can take place only as the gospel is preached (Rom. 10:9-15).

I was sorry to read recently that MCC does not require persons to listen to a sermon when they receive food, as if this were something commendable. I think it should be done unless circumstances are too prohibitive. Healing, feeding the multitudes, and teaching were all closely related in the ministry of Jesus. It is apparent that the feeding of the 5,000 was the occasion of extensive preaching, both before and after. I hear little of the preaching aspect in MCC work. What better time to offer the bread that brings eternal life than when the need for bread to sustain earthly life is painfully evident?

I think this disparaging of the preaching of the gospel is also reflected in the negative report in *The Mennonite* of the International Congress on World Evangelization at Lausanne (September 17, 1974, issue). The report did little more than make heroes out of a vanguard of self-styled "radical disciples." These self-proclaimed champions of social concern drew up an independent minority response before the official subsection on "Evangelization and personal and social ethics" had submitted their final draft. Had they been a little more "social" and not insisted on doing their own thing, they would have discovered the congress contended for much the same emphasis. Its leaders were not "resisting the leading of the Spirit," as the article implied. But it seems that to emphasize the need for preaching of the gospel, as the congress did, invariably draws criticism from *The Mennonite.* The *Time* report of the congress, "A challenge from evangelicals," gave a much better perspective on the real significance of the congress.

I believe evangelicals have a genuine evangelism that cares, though doubtless it must be improved upon. It is found at WBC and BBI, and I recommend these schools. I am concerned that real evangelism continue to be a part of all aspects of conference work, including education, and that it not be lost, but reaffirmed in the event of a theological holocaust in the next decade. *Gus Konkel, Route 1, Box 287, Winkler, Man.* Feb. 10

This
We
Believe
by
James H. Waltner

This study guide for preparing for church membership is now available.

The premise of the book is that it does matter what we believe, that "belief determines action."

Units of study:
- God and His World
- Man in Sin
- Jesus Christ and Salvation
- The Church and Its Task
- The Life of Discipleship
- The Christian Hope

Pupil Book	**$2.50**
Leader's Guide	**$1.75**

Order from:

Faith and Life Bookstore
Box 347, Newton, KS 67114
159 West Main, Berne, IN 46711
Fellowship Bookcenter
302 Kennedy
Winnipeg, Man. R3B 2M6

Meditation

People of conviction and open-mindedness

Is your Christianity ancient history or current events?

Samuel Shoemaker

WHY DO they call themselves "Mennonites"? What does it mean to be a *Mennonite*?

These are questions that confronted me as I grew to love and cherish the fellowship and persons at Hively Ave. Mennonite Church. As I considered joining this church, dear old Menno Simons looked scornfully at me and said, "How can you join the church that bears my name, when you can't bear my doctrines?"

"He may be right," I thought. "If the name Mennonite implies compliance with the doctrines of Menno Simons, I would certainly be a hypocrite and a liar to call myself a Mennonite."

"Antichrist rules through hypocrisy and lies. . . ," said Menno.

As I closed the pages of the *Complete writings* and Menno Simons faded back into the sixteenth century, I turned to twentieth-century Mennonites to explain to me what *Mennonite* means to them. What they showed me was not a strict, legalistic church reminiscent of those Puritans of Reformation times, but a warm, loving fellowship reminiscent of a close-knit family.

They manifested the beautiful combination of *conviction and open-mindedness*. Their strong and faithful conviction has motivated them into a life-style of loving devotional servitude, while their open-mindedness has allowed them to grow ever nearer to the truth.

As I contemplated the importance of these two elements, conviction and open-mindedness, in the Spirit of Hively, it seems that that steadfast conviction is what they inherited from the church of Menno's time. This conviction demands action. During the Reformation, this conviction demanded the breaking of religious tyranny imposed by church and state. This meant facing persecution no less severe and gruesome than that which the early Christians faced. Yet, despite this danger, people such as Menno Simons followed the demands of their conviction, and despite persecution, this conviction remained steadfast in people such as the Mennonites.

It is no wonder Mennonites take such pride in their heritage. Within this heritage are stories of how Mennonites, in groups and as persons, have held fast to their convictions and worked out their lives in active love and devotion to God and to their fellow human beings.

With their hearts firmly rooted in their convictions, the Mennonites I've encountered reach out with loving and sensitive concern. It is this *reaching out*, with a sincere desire to understand and serve their fellowman, that so radically distinguishes them from the great magnitude of evangelical religions that, instead, *push out* with dogmatic dictates and biblical passages extracted from their proper context. Instead of bellowing clichés of self-righteousness, they undertake a much more challenging mission of sharing and growing. To them spiritual growth is not measured by how many Bible verses you've memorized or how many people you've "saved," but in how deeply you feel and understand—in how well you love.

It is a meaningful coincidence for me that *meno* is the Greek word for "abide." A true Christian abides in the truth and the light. He abides in love (*agape*). I have found modern Mennonites to be people who steadfastly abide in these things. I see a church, not primarily of doctrine, but of action. A church that does not merely preach a religion about Jesus, but practices a religion of Jesus. *Red Ferb*

Computers

A WELL-KNOWN NEWSLETTER mailed from Washington, D.C., to businesspeople each week recently included the following statement in regard to energy cutbacks: "Voltage reduction of 10 percent may affect your computers, cause them to garble information, or lose their memories." I wonder what happens to us when we overexert ourselves with the cares of life and our spiritual voltage is reduced. *Ward W. Shelly*

Contents

A chain reaction of love 170
1 John: The Mennonite epistle 171
"Associated" is big at AMBS 172
News 173
Record 179
Letters 181
People of conviction and open-mindedness 183
Computers 183
For such a time as this 184

COVER

Eduardo Castrillo, a sculptor from the Philippines, is shown with "The redemption," his work in a Manila park. The basic subject of the work is the Last Supper but the artist says he tried to "crystallize" the great mystery of the death, passion, and resurrection of Christ in the sculpture. The thirteen figures are set in a circular base, made from tons of brass sheets which were painstakingly cut, shaped, polished, and welded together. At forty-two feet, Christ is the dominant figure, standing twice as tall as the others.

CONTRIBUTORS

Several of the articles in this issue were selected and solicited by J. Herbert Fretz of Mennonite Biblical Seminary to focus special attention on the school's ministry. Gertrude Wiebe Roten teaches Greek at the seminary, Neal Blough is a third-year student, and David Schroeder is a visiting professor of New Testament.

Jacob J. Enz's prayer was prepared for a 1973 commissioning service. Mr. Enz is a professor of Old Testament at the seminary.

Fred de Ferbrache III wrote the Meditation article some months ago. He is now in the process of becoming a member of the Hively Ave. Church in Elkhart, Ind.

Ward W. Shelly, 109 East Adams St., Washington, Ill. 61571, is pastor of the Calvary Church.

CREDITS

Cover and 170, RNS; 173, AMBS; 174, MCC; 177, 178, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817.

For such a time as this

David Schroeder

WE READ IN SCRIPTURE the report of the men who spied out the land of Canaan. They returned saying there were giants in the land. To conquer that land would be a formidable task; it would be impossible. But several judged that with God's help it could be done.

Many people who are sensitive to present-day developments on many fronts come with reports of giants in the land (note Alvin Toffler's examples in *Future shock*) and see no great hopes for humankind in the years ahead. The problems of population, food, and hunger loom large. Revolt, rebellion, and global warfare are never far removed. A total change in life-style may be called for or forced upon us by the crises of oil and ecology, water and air shortages, etc. We have not even mentioned man's inhumanity to man in and through the structures of our society (those oppressed, neglected, and discriminated against in society). We can pride ourselves with the tremendous steps made in science and technology. Our knowledge of the world is exploding.

With every new causal relationship we discover, we can create new theories with which, if properly applied, we can influence, shape, and control the world about us in ways which would not have been possible a generation ago.

But that is just where our problems really begin. We can do things with what we have learned that really make a difference for ourselves and many other people. We have learned to make explosives, and now we have the choice of using them for people's benefit or to destroy them.

With every possibility of control, with the ability to shape the future, with the possibility of making choices that will profoundly influence life on this planet comes the question: To what end are we going to use our knowledge and technology?

Criteria are needed by which to judge what we ought to do and not to do. We need such criteria not only for Christians, but for all people in the world. We need urgently to speak about the values that shall determine or inform the choices that will influence humankind's future welfare.

As long as our standards of living and the Gross National Product are more important to us than the quality of life in the world, we know that there will be more killing, conflict, death, and starvation. No prophet is needed to tell us that.

Christians should ask whether they were not born for such a time as this. Christians know that we are but stewards in the world and that, if we are unfaithful stewards, we will be judged of God. They know that God calls for righteousness and love, for justice and concern for all people. They know that righteousness exalts a nation and sin is its destruction. Who better than Christians can speak to the criteria for judgment that ought to be used in setting goals for society, for humankind, for they know the end toward which God is working in the world.

The problem is, however, that Christians themselves are blinded by the world. They themselves have been taken into captivity by the world and share its values too much.

It is imperative therefore that we return to the Word of God, that we learn again what it means to be set free, to be saved from the principalities and powers of our day. Christ is not powerless to save us.

When I think this way, the logic of it is so clear that I cannot understand why there is so little wrestling with ethics in the church and why so few are taking the Bible in college and so few students attend Canadian Mennonite Bible College and Mennonite Biblical Seminary. Can you help?

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:12 MARCH 25, 1975

For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

Jesus

Easter is not an island

Howard G. Hageman

In the South Pacific about 2,000 miles west of Chile is an island called Easter. It received its name because it was on Easter Day, 1722, that it was discovered by the Dutch explorer Roggeveen. What makes Easter Island remarkable is the unusual stone monuments found on it, huge statues going back many centuries, the full story of which is still a puzzle to anthropologists.

That island has always struck me as a parable of what Easter is in the lives of all too many Christians, a strange place worthy of an occasional visit but having no relationship with the real world around it. I am not referring to the commonly noted fact that so many people visit the church only on Easter. I am referring to the less noted but much more tragic fact that so many Christians visit Easter only once a year and then in a way which is detached from their daily lives in the world.

There can be no doubt about it. Ask the average Christian for the word he most easily associates with Easter and his reply will be *immortality*. Press him further and he will explain that what he means is that Easter assures him that his loved ones and he will live on in a better and happier world after their death. Because Jesus lives, we shall live. In a subtle but real way, the festival of the resurrection of Jesus Christ has become the festival of our immortality. Easter is an island.

No one certainly wants to deny the Christian doctrine of the "resurrection of the dead and the life of the world to come." But some serious questions do have to be raised as to whether that really is the central thrust of the Easter gospel, whether it does not in fact represent a selfishly individualized distortion of that gospel which has robbed us of some of our strongest motivations for the way in which we must live and act in this world.

Seen from the point of view of the gospel, Easter is the first day of a new creation, the beginning of a new age. As G. K. Chesterton once observed, it was the world that died in the night in which our Lord lay in the tomb. Ever since Easter, there has been a new world with new powers, new insights, new goals, new purposes, new relationships, new motivations, and the possibility of living in that world is there for everyone who believes.

"And because he lives, I, too, shall live" is the triumphant Easter strain. And we take that to mean that because Jesus Christ is alive, we shall someday live with him in the life of the world to come. Fine; that's a great faith, but a partial and incomplete one! Why not go on to the more immediately challenging possibility? Because Jesus Christ is alive, I can live with him tomorrow in all of the powers and possibilities which the new creation of the world of Easter have opened up for me. Because he lives, I can begin really to live no longer as a slave, but now as a child of God.

But because we insist on treating Easter as an island instead of what it really is, the mainland of Christian living, for all too many Christians, it has all the lasting quality of a birthday party. When the toasts have been drunk, the presents opened, the cake eaten, and the guests have gone home, what are we left with? Our same old selves, only now a year older. So here. When the flowers have wilted, the carols died away, the new clothes rumpled, and the shine off the new shoes, what are we left with? Our same old selves with one more Easter behind us.

Are our Easters really anything more than that? A glorious festival of immortality with about as much significance for our lives as the name of the most recent president of Portugal! By three o'clock in the afternoon of the Thursday after Easter, there will be precious few of us who will even remember that Jesus Christ is risen from the dead, much less be in the slightest influenced about it. Think of it! The Easter gospel contains enough explosive to change the shape of all of our living. It celebrates the most startling fact in all human history with the most comprehensive implications—yet it is capable of producing less enthusiasm in many people than the fate of the Mets at their next game in Shea Stadium.

Easter is not an island! If it is true, if Jesus Christ rose from the dead and is alive, then the ugliness, evil, pain, and sin of Good Friday are no longer the last word in this new world. Then righteousness and love have been eternally validated as the living way, the eternally living way. What endless vistas for ourselves, for our society, for our world this opens up! Nobody can hear it, believe it, and ever be the same again. Easter is the mainland of a new life now.

For Easter is telling us that a great many things are now dead—dead forever. All of those things, in fact, which sought to destroy Jesus on his cross are now forever dead. The pride and self-seeking, the hatred and prejudice, the defensiveness and self-protectiveness which sought at Calvary to do away with this threat to their safety, they are now dead. The whole way in which people organize their lives in stubborn rejection of the will and purpose of God, that is now dead. Easter killed them. When Jesus Christ came forth from the grave, they were finished. He is the death of death and hell's destruction.

But we still fall for them. Apparently they still can have great power over us, power to ensnare and ruin us. They look so attractive. They seem so logical. They offer so much so quickly that it would be silly not to heed them, since we think this is the way the world works. They are dead, but they won't lie down. Talk about living in the past! When we think that might makes right, or that expediency matters more than justice, that hate is stronger than love, or that affluence means significance, we are living in a past that has no future, a past that was destroyed when Jesus Christ rose again from the dead. We are living in a graveyard of broken realities.

It is precisely this graveyard of broken values, illusory ideas, false images, and destructive patterns that the living Christ is calling us to leave. Easter summons us to cross over to another shore where in a brighter light he is waiting to make us new creatures, new men and women. This is the Easter mainland, a lifetime of new experiences, new hopes, new friends, new ideas, new powers. And they will never run out because it is God who is giving them in his generous, never-failing abundance. Yes, Easter is the gospel of eternal life. But why think that that means that we must walk to the end of this road before we can begin that one? Life that is glowing with the radiance of eternity is the Easter possibility now!

Students of the New Testament know that one of Paul's greatest words is the simple word *therefore*. Whenever he uses that word, we need to watch. The apostle is about to connect one great area of reality with another. With that in mind, I invite you to look at the *therefore* in 1 Corinthians 15:58. "Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost" (NEB).

That verse comes at the end of what is certainly the most detailed discussion of the resurrection and its implications to be found anywhere in the pages of the New Testament. For fifty-seven verses Paul has explained his theology of Easter, and the life of the world to come has certainly been an important part of it. Now the time has come to sum it all up. Does he say, "Therefore, do not worry about the fate of your loved ones who have believed"? Or "Therefore, accept the hope that someday you, too, will live in another world"?

No such thing! "Therefore, stand firm and immovable and work." In a word, he theology of Easter has to involve us in the ethics of Easter. The great new world of Easter has to be connected with the world of human existence in which we presently live and move and have our being. I doubt that Paul would have had much use for an Easter that did not have something deeply significant to say to the everyday world of human existence.

What are the ethics of Easter? Let's consider a few models that grow directly out of the Easter theology which I have tried to outline. There is a negative side which is summarized in the phrase "stand firm and immovable." The fact that, though citizens of God's new world, we still are part of the old world is one which is fraught with all kinds of moral dangers. The most obvious is the temptation to say that since we do live in that old world, we have to come to terms with it.

Most commonly that takes the form of saying, "The Christian thing is certainly a noble piece of idealism, but we have to be practical, realistic." The compromise which we work out, therefore, consists in paying real tribute to the noble idealism while acting out the necessities of practical existence. It happens so often that many of us do not realize it; it becomes an easily accepted way of life.

"Stand firm and immovable!" And the only reason that can justify that advice is the fact that Jesus Christ is risen from the dead. We are already in God's new world. The very things which we consider "practical" are in fact wildly impractical. They are the things which time and again in history have brought human existence to the brink of ruin and destruction. And the very things which we consider "ideal" are in fact bedrock reality. They are the things of Jesus Christ, and Jesus Christ is God's declaration of how his world works.

And it is exactly Easter that tells us that! If Jesus Christ has been crucified, dead, buried—period, then we could have said, "See what happens to the noble idealist! Better be careful to make peace with the world, for this is how the world works." But now Christ is risen from the dead, and his resurrection assures us that what the world dismisses as the daydreaming of the idealist is in fact the fundamental reality of the universe. To use the language of the day, now we know what the real values are and because we know what they are, we can stand firm and immovable.

So we come to the positive side—work without limit! Don't be cautious and prudential in your Christian activity; be lavish, and be lavish because you know that Jesus Christ is risen from the dead. Doesn't the connection by now begin to be obvious? Because of this central event in human history, we now know what values are eternal. Back in the old world, and rightly so, we always had to ask, "But if I do this, what will I get in return?" In that world it made some sense to ask about the profit in doing good, the return in the investment of righteousness.

But in the new world of Easter, that kind of question is irrelevant. Whatever we do that arises from our commitment to the living Christ, to his will and way, is never lost, never in vain. It is activity in the kingdom which finally must conquer and control the world. We are no longer interested in the profit or return to us. The question now becomes the significance of our action for the coming kingdom, a kingdom which because of Easter we know is no lovely will-o'-the-wisp glimmering on the distant landscape, but the certain pattern and shape of the future.

When L. P. Jacks, who had been a leader in English Unitarianism, turned eighty, he set himself to read through the New Testament as one would read through any book. When he had finished with Revelation and closed the book, he asked himself if there was a single word that summarized what he had read. The answer, he reported, came to him quickly and easily. It was the single word *resurrection*.

I think Mr. Jacks was right and what is more, I think that it is indicative of the weakness of American Christianity that *resurrection* is not the word that many of us would come up with if asked a similar question. And that is because for so many of us Easter is still an island and not the great exciting mainland of new life in Christ. The ethics of the New Testament, the optimism of the New Testament, the philosophy of history in the New Testament—all of these and many other features of the New Testament faith as well literally make no sense without Easter. It is only because Jesus Christ is risen from the dead that we can stand firm and immovable, work for the Lord without limit, look forward confidently to the future, wait, work, expectantly for the coming of the kingdom for which we pray daily.

This Easter morning, don't visit an island the way we visit the cemetery after church. Remember that this is the first day of a new creation, of a whole new pattern of life! Begin to explore the exciting possibilities there are for you in the new world of Easter.

I saw the risen Christ last week

Claude Boyer

I saw the risen Christ last week in the face of a teacher who was joyously leading children in a singing game at a day-care center. Can his aliveness be seen in your face and in the things you do and say?

In the name of the living Lord Jesus, whose name is love and who is triumphant over sin and death, giving this world hope, I greet you.

If you were asked to proclaim the basic truth of Easter, including the great truth of the resurrection, how would you do it? What method and words would you select to be sure that the most people possible would hear and understand what you were trying to say? How would you speak to people who you know have a good education and who grew up in a generation which knows the world of facts and science which govern most of our lives? How would you speak, knowing the ears that would hear had little time or enthusiasm for a concept of resurrection and all that it involves.

I am reminded of the story about a little boy who asked his father: "Who is smarter, an engineer or a minister?" The father asked the boy's opinion, and without hesitation the boy replied, "Oh, the engineer, of course. He can build bridges, planes, and things like that. He can go into space and find planets and all sorts of things." He never did say what he thought the minister could do. But that's our world, isn't it? It's a world of building, of science, of space probing, of intelligence, and of economics. It's also a world of human relationships, of sin, of moral issues, and of problems. To such a world you and I as Christians want to say, "Listen, world. Jesus is alive!"

A field day for skeptics. The skeptic can have a field day with the various reports of what happened on that initial resurrection morning. There is confusion about many of the events at the tomb, when and where Jesus was seen, who saw him, and all that. The testimonies of the disciples vary, as do the Gospel accounts. But we should remember that neither the disciples nor the gospelers were as concerned about details as we are.

Lots of details about Jesus' life, his appearance and his ministry, are not included. They knew, however, that while Jesus was on earth he healed the sick, had compassion on the poor, loved people, and made them clean and worthy. He made the lonely feel needed and the proud humble. He changed people so that they knew they were changed, and they really understood when they received the gift of Christ, the Holy Spirit. They knew the difference! On that first Easter morning they found more than an empty tomb. They found and experienced the fullness of Jesus.

What are you looking for? All too often we come to church on Easter Sunday looking only for the Jesus of history. We are thrilled by the drama of what happened long ago. So we make an effort at some type of vicarious experience, trying to relive that incident. That's neither wrong nor bad. But it's not enough, not if we really believe that he is alive. That's what Easter is all about: celebrating the aliveness of Jesus Christ!

Mark's account of the Easter incident is brief. It can be summed up in three crisp statements: "He has risen! He is not here! He is going before you!"

You will not find the living Christ in a factual investigation of history. It may be that the church has been guilty of too much of that, and so the living Christ is entombed, buried once again in creeds, traditions, organization, stereotyped patterns of doing and thinking. Often mistaken minds have said, "The little area of life in this space is religion. Let Jesus and his ideas stay there and not get loose in the world where they would be sure to make trouble."

But "Jesus has risen." He is alive! He not only overcame his own tomb, but today he is overcoming every man-made tomb or box in which we put him. Now and then one sees on bulletin boards in post offices pictures of persons who have escaped from prison, with this warning: "Dangerous man at large." Without meaning any disrespect or suggestion of sacrilege, I submit that label could be given to the resurrected Lord. It is the truth of Easter. The most dangerous man in the universe is at large. Jesus Christ has broken out.

But "He is not here. He goes before you!" As you join believers in gathering for the celebration of his victory, keep in mind that you won't find him in the pages of history nor in the drama of the historical event. No, he is already there to meet you and greet you. He welcomes you to share in his victory. Do not make the error of limiting him to a beautiful and lily-smelling experience of one day. He is a living experience and he goes before you into the world just as he went before the disciples.

Each of us must experience him in our own way and our own day. History tells us how he came to people then: Mary Magdalene in the garden, the disciples in the upper room, St. Francis on the road, John Wesley in a small gathering in London, Luther during a thunderstorm in Germany, Menno Simons while studying the New Testament, Handel in his study as he worked days without stopping composing *The Messiah,* Albert Schweitzer in the jungles, Tom Dooley in the sick and suffering of Laos. And so it goes. Jesus is not in the category of "way back when," not this living Lord. He goes ahead of us. He has not retired.

I know this is true, not because I can read about it in the New Testament, although that reinforces my faith, but because I saw the risen Lord, and Easter Day had not even arrived. In my own experiences I saw him and learned who he is. He is alive!

I saw him in the face of a middle-aged mother suffering in a hospital bed. In prayers of faith she thanked him for coming to her there and giving her spiritual healing in terms of peace and rest and relieving of anxiety of mind and spirit.

I saw him in a group of believers at a prayer breakfast who greeted each other with love and joy and prayed for each other.

I saw him in the faces of followers who gathered for prayer and praise and who ministered to each other and counseled each other regarding the meaning of faith.

I saw him in the faces of friends who knelt in prayer on behalf of one who had great distress and suffering, and I saw the results of that ministry a few days later when I was with that one and saw evidences of the Lord's power and healing.

I saw him in the faces of people who loaded a truck with sheets, blankets, and other items to be taken to people in need and who talked in terms of excitement and love.

Yes, I saw the risen Christ last week, and Easter Day had not come yet. Have you seen him lately? Has his "aliveness" been evidenced in you and through you? "He has risen! He is not here! He goes before you!" Don't get too far behind him!

THE MENNONITE seeks to witness, teach, motivate, and build the **Christian** fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

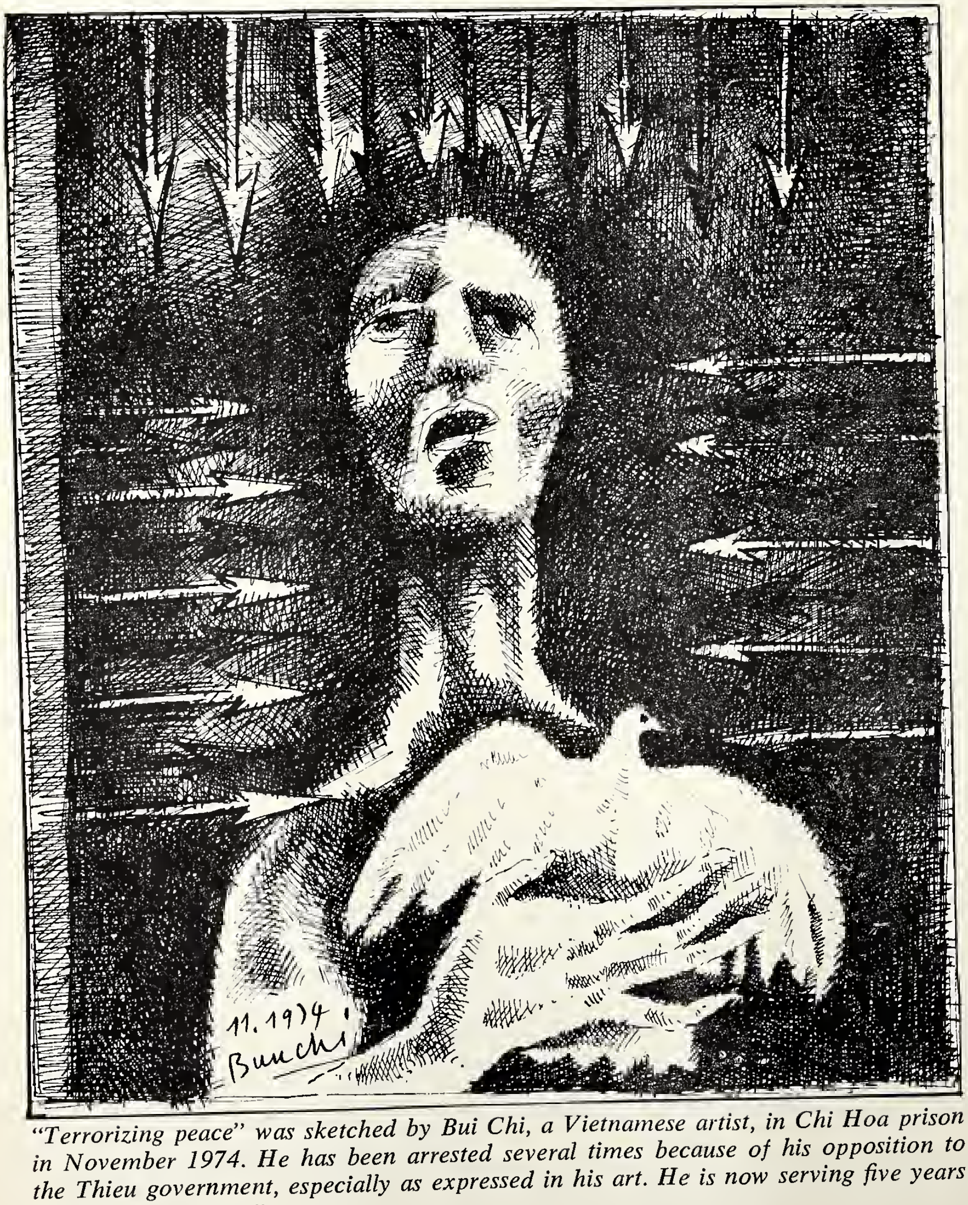
News

Delegation sees continuation of Vietnam War

The repressive and arbitrary style of Nguyen Van Thieu's government has escalated even beyond what was present in the 1960s, said Gene Stoltzfus of Newton, Kansas, following a recent trip to South Vietnam to arrange interviews for a U.S. congressional delegation.

"After four years' absence from Vietnam, I didn't realize how isolated the Saigon government is from the people," said Mr. Stoltzfus. "I didn't realize the sheer quantity and quality of the oppressive tactics unleashed on the population. Con Son Island, with its tiger cages, is just full of people who had no connection with any political side."

Mr. Stoltzfus, now voluntary service director for the General Conference and a former International Voluntary Service worker in Vietnam, went to South Vietnam at the request of the Indochina Resource Center in Washington, D.C., to arrange for the congressional delegation some interviews with opposition opinion leaders, political prisoners and former prisoners, religious leaders, journalists, lawyers, and others with views different from those of the persons whom the U.S. embassy might arrange for the delegation to see.



"Terrorizing peace" was sketched by Bui Chi, a Vietnamese artist, in Chi Hoa prison in November 1974. He has been arrested several times because of his opposition to the Thieu government, especially as expressed in his art. He is now serving five years for "draft resistance."

The delegation included Sen. Dewey Bartlett and Reps. Paul McCloskey, Bella Abzug, Donald Fraser, Bill Chappell, Millicent Fenwick, John R. Murtha, and John F. Flynt.

With the help of three or four others in Saigon (who were able to work less openly), Mr. Stoltzfus pried delegation members loose from the embassy schedule to talk to people like Thieu Thi Tao, who had spent about six years in prison.

She and her sister were arrested in fall 1968, when she was eighteen, after being involved in student peace activities. She eventually was sent to Con Son Island prison and was in the tiger cages when they were discovered by another congressional delegation.

Now released, she volunteered to speak with this congressional delegation, and a meeting was arranged with Reps. Donald Fraser and Bella Abzug.

Ms. Tao spent two hours telling of being hung from the ceiling, seeing her sister raped in prison, having soapy water forced down her nose and stomach, having lighted cigarettes pressed against sensitive parts of her body, seeing other prisoners die of disease and malnutrition.

Now, three months after her release, Ms. Tao suffers from headaches caused by malnutrition and constant beating.

"At great risk to themselves and their families, a number of political prisoners talked openly about their experiences of torture, interrogation, and being forced to sign false confessions," said Mr. Stoltzfus.

Huynh Tan Mam, a Saigon student leader who has been in prison since 1971, talked openly to Representatives Fraser and Abzug in spite of the many secret police stationed near his cell.

Another former prisoner described how, just before the delegation's visit, the secret police offered her $150 (U.S.) if she would not talk to any foreigners

Congresswoman Bella Abzug (right) greets two South Vietnamese opposition leaders, Kieu Mong Thu and Ho Ngoc Nhuan. The bandages on Ms. Thu's arm come from recent police harassment. At far left is Ngo Ba Thanh, a leader in the women's movement.

about her imprisonment. When she refused, the secret police visited her a second time, threatened the family with harassment, threw $50 down on the table, and left. This former teacher had been apolitical until she was detained, tortured, and almost beaten to death by the police, Mr. Stoltzfus reported. She was found, uncared for, in a Saigon hospital by a Mennonite Central Committee volunteer who found medical help for her.

He said opposition people who are not in prison are under house arrest or under constant surveillance. There are an estimated 20,000 secret police in Saigon alone, funded in part by the U.S. Government's "public safety assistance" through AID.

"I was followed the whole time I was in Saigon," said Mr. Stoltzfus. "A friend said thirty secret police had been assigned to me. Some days I saw them in white cars; some days they had gray cars. Most of them followed me on motor scooters. I carefully avoided meeting with many old Vietnamese friends because of this."

He said that one deputy from Quang Ngai Province, Nguyen Van Ham, a leader in the recently organized Antihunger League, which distributes rice to needy families, was nearly killed in a questionable automobile accident three months ago.

"Ham and his colleagues assume that the vehicle which struck him was instructed to do so by the authorities. The antihunger movement, which brings together strong religious groups, is a threat to the Saigon government, which has refused to recognize the existence of an antigovernment, anti-Communist opposition," said Mr. Stoltzfus.

He said that, in spite of government harassment, a third political force is emerging, made up of lawyers, monks, priests, middle-level civil servants, younger army officers, prisoners, and former prisoners. But such a non-Communist third force has trouble gaining strength because of Thieu's oppressive tactics.

"Many of these people pled with us to terminate all U.S. aid so that the U.S.-mandated Saigon government can be replaced and a National Council of National Reconciliation and Concord, called for in the Paris Peace Agreements, can be established.

During one briefing, lawyer Tran Ngoc Lieng, head of the Committee to Protect the Paris Agreements, held up a copy of the agreements, which were published illegally in Saigon. His committee is constantly harassed by the government, said Mr. Stoltzfus.

He said a chief target of opposition groups has been the corruption which is present at almost all levels of government.

During the last two years, the big income producer for a few generals has been scrap metal salvaged from old U.S. bases. It is estimated that $2 billion in scrap metal has been sold already, mostly to Taiwan and Singapore, Mr. Stoltzfus said. There is maybe $9 billion still possible to claim in salvage from U.S. bases, he estimated.

A Catholic priest told Mr. Stoltzfus of a new convert who had recently got a job as a policeman. If he refused to pay his superior one-fourth of his paycheck, he would be banished to a distant department far away from his family. If he paid, he, in turn, would have to pass on his bribery expenses. He brought his dilemma to the priest. The Vietnamese church is full of stories such as this one, Mr. Stoltzfus said.

"Until recently Christians in Vietnam were the most reliable supporters of the Saigon government. Now, a few are starting to talk about reconciliation. Ly Chanh Trung, a Catholic professor and leader in the renewal movement, urges his fellow Christians not only to seek dialog with the other side, but to initiate reconciliation in Vietnamese society. Some Buddhists have long urged such a course.

"There are a few dissenting voices within the Protestant church, but it is small, only 50,000 people at most. Protestants have been influenced even more than Catholics by an uncompromising anti-Communism that came by way of North American missionaries," he said.

After six years as a volunteer and two trips with congressional delegations (the first in 1970), Mr. Stoltzfus viewed the termination of all foreign aid to South Vietnam—military and even that of voluntary relief agencies—as necessary for ending the war.

"Now more than ever, there is almost total disillusionment of everyone not connected with the Thieu government with the possibility of a solution coming from foreign intervention," he said.

"Most Vietanmese just want to be left alone. Without war, the Vietnamese are able to take care of themselves and feed themselves.

"Perhaps when American aid can no longer be construed as intervention, then we should send humanitarian aid. For now, more aid simply gives Thieu another vote of confidence from the United States—to continue the secret police harassment, to continue the arrests and tortures, to continue squelching all political forces except the Communists, to continue the widespread corruption, to continue to wrack the land with warfare."

Lois Barrett Janzen

Prisons — don't work and won't burn

Inmates in an Oklahoma prison recently set fire to the jail in which they were being held. They didn't like the place. Nothing, they agreed, could be worse. So, taking the risk of being burnt themselves, they tried to change the system. They failed.

But that was nothing new. Everything related to prisons keeps coming up losers. Persons sent to prisons are classified as failures—by society's standards, and those are about the only ones that matter.

Efforts to reform these persons, to make them conform to society, fail. They keep coming back regardless of what anyone does in terms of training, counseling, preaching, parole, or probation.

Until people on the outside start taking risks equal to burning the places down, little positive change can be expected.

"This doesn't work. This has to change." That's what has to be said. If more people believed it, the fires would be set on the outside of the walls as well as on the inside.

Quakers in Pennsylvania at the beginning of the nineteenth century, dissatisfied with the prisons of their day, saw that punishment and torture didn't work. They believed that persons convicted of crimes needed an opportunity to penitentiate—to think about their conduct and decide to change while living in a society that would be a model to them and a model to the outside world.

Thus, the penitentiary system in our prison history began. It was a good theory, but it failed. Intended to be demonstrations of the good life, penitentiaries turned out to be the world's worst examples of cruel and unusual punishment.

"Let's build no more new prisons, at least, not for the next ten years." Such are the recommendations of sober and serious people who have looked at today's prisons and have seen the terrible things happening inside and the infection they spread throughout society.

"They assume that if there are no more prisons," said Harjit Sandhu, professor of sociology at Oklahoma State University, Stillwater, "that a community-based correction system will be developed."

Taking the place of the penitentiary system in the mind's of today's reformers is something called community-based corrections. Change happens in the community and the community must be involved.

Mr. Sandhu reported to a seminar on community-based corrections held in Wichita, Kansas, March 8, that Oklahoma now has seven such community-based centers. Here, men convicted of crimes live and go out into the community during the day to work or study.

But these centers can care for only 10 percent of Oklahoma's prison population. The state has a goal to build more such centers.

And such also are the plans for Kansas according to Robert R. Raines, the state's first secretary of corrections, who has just begun his work. He has a vision of small centers across the state, medium-security facilities, where prisoners will regain their dignity and become productive citizens.

"All these things will take time and money," said Mr. Raines. But money will be hard to get.

Paul Hess, a Kansas state senator from Wichita, observed that when he asks voters what the state should spend its tax funds for, law enforcement comes at the top of the list, prison reform at the bottom.

"Society must change some of its attitudes," said Mr. Raines, in pleading for communities to accept a person who has served his sentence back into the community. "If we place invisible bars around him, all our work has been in vain. If the only people who accept him are the criminal element, society cannot blame the correctional system for failure."

Senator Hess felt that the nationwide Man-to-Man (M2) program, in which volunteers from the community work with inmates on a person-to-person basis, was a good effort. He has seen the program in operation at several places outside of Kansas, but was not aware that the Inter-Faith Offender Concerns Committee, one of the sponsors of the Wichita seminar, operates such a program at the Kansas State Industrial Reformatory in Hutchinson.

The success of all efforts to help persons in prison was called into question by Forrest Swall, of the Kansas University School of Social Work.

"There is not much change in corrections because there is not much tension," said Mr. Swall. "Not many people know what is going on."

He felt that until people were deeply disturbed and even distressed, nothing much could be expected to happen either. He especially questioned the value of community-based correction centers.

Mr. Sandhu was sceptical about volunteers in visitation programs that he had seen in Oklahoma, noting that too much emphasis is placed on visitation inside the institution and not enough outside. "Results are no different than those achieved by the institution itself," he said.

One hundred people, including about a dozen Mennonites, attended the seminar on corrections held at Friends University in Wichita. The Western District Conference Mennonite Church and a number of other Mennonite groups are members of the Inter-Faith Offender Concerns Committee, one of the sponsors of the seminar.

The seminar indicated that many people are concerned and a growing number are working at these problems. They have hope.

Nobody moved to set fire to any of the present unburnt prisons. *Maynard Shelly*

Graduate study available to long-term MCC workers

Financial aid for graduate study will be available to certain Mennonite Central Committee long-term personnel, according to a recent decision of the executive committee in Winnipeg.

MCC will make available grants for both tuition and certain related costs and a substantial part of living costs for persons who have completed two or more years of MCC service, hold a bachelor's degree or its equivalent, are interested in long-term service with MCC, and have been approved by the MCC at the recommendation of the Akron staff.

MCC would consider such assistance to be a loan, repayable by serving five years with MCC after graduate studies.

In the event that circumstances would prevent a person from completing five years of service after study, provision will be made for the balance of the loan to be repaid.

Preference will be given to candidates interested in studying in the fields of agriculture, rural development, administration, family planning, and nutrition, since these skills are priorities in MCC's programs.

Church colleges, agencies discuss food crisis concerns

As a result of increasing awareness on Mennonite campuses about world hunger, the Council of Mennonite Colleges met with MCC and various conference mission boards to explore curricular changes that would encourage and prepare students for service.

The meeting stressed the interdependence needed among the church, MCC, mission boards, and colleges to maximize resources for responding to the food crisis.

Numerous colleges indicated that they have begun making curricular changes and additions in response to the food crisis—special nutrition seminars, cooperation with nearby university agriculture programs. MCC and the mission boards encouraged the colleges to work together as a group and suggested that programs developed by any one college be publicized and made available to students at other Mennonite colleges.

Congregations plan poverty strategy

Representatives from ten Mennonite Church and General Conference congregations met in Washington, D.C., recently for the beginning of a yearlong program on poverty and affluence, sponsored by both conferences. During the coming year, the congregations will work on specific local responses to poverty-affluence issues. At far right, Delton Franz of the MCC Peace Section Washington office, speaks to the orientation session.

Action beyond cutting food consumption urged

Simply cutting food consumption in North America is not enough to solve the problem of world hunger, said Delton Franz, MCC Peace Section representative in Washington, D.C.

"The danger in this time is that people of goodwill may do only one thing when two responses are needed," he said. "We must both change our food consumption habits and encourage the government to act. Conserving food grain is of little value if the government does not increase food assistance to the world's hungry."

Mr. Franz said the following areas of response are required if a full-orbed effort to alleviate growing food scarcity is to be effective:

—increase the total tonnage of food aid. Of the total U.S. grain exports, present food aid makes up only ½ of 1 percent.

—free up rice production. A proposed Rice Act would end acreage allotments on rice, putting it under the same target price support system recently applied to wheat. Removal of allotments, it is estimated, would allow for expansion from 2.5 to 4.1 million acres.

—conserve fertilizer for humanitarian needs. Proposed legislation would eliminate its use on non-food-producing federal land such as cemeteries and golf courses.

—establish an international grain reserve system at strategic locations around the globe. Non-food-producing nations would help pay the costs of storage.

—increase agricultural production in lesser developed countries. This is the long-term solution. The U.S.—with resources of technology and agricultural research for seed varieties, pesticides, and irrigation — can render significant help if adequate funds and personnel are deployed by Congress.

Bangladesh floods bring rice, hunger

"The serious flooding that occurred in Bangladesh in August and September is turning out to be both a curse and a blessing depending on the geographic areas one looks at," reported Ken Koehn, MCC Bangladesh director from Newton, Kansas.

"Where ground is higher and drainage better the flood acted as a catalyst to insure good to excellent rice crops, guaranteeing those areas a rice supply until the next harvest in April and May. The scene turns grim in areas close to the major rivers and other low-lying regions."

According to Mr. Koehn, in those areas where the water spread and became deeper than during normal monsoon seasons, the standing rice crop was either destroyed or yields drastically reduced. Because of slowly receding waters, farmers missed planting times for many vegetables and winter crops. This situation has left many people and villages without food or work.

"A walk through such a village shows physical malnutrition and mental hopelessness," Mr. Koehn said.

While the problem is certainly a national one, MCC has helped certain areas where the need appears greatest through donations of wheat and beans for food-for-work projects. Wheat and beans have been made available to Oxford Famine Relief, Quaker Service, the World Health Organization, and the Bangladesh Rural Action Committee in addition to projects initiated by MCC.

One result of the flood that is just now showing up is a serious outbreak of smallpox, Mr. Koehn reported. During the flood there were isolated pockets where smallpox remained unchecked. With the dry season now well in progress giving people in search of food and work access to the urban areas, smallpox has been brought to the cities along with empty stomachs.

"Infected people found in Dacca are immediately taken and forcibly put in quarantine at the Infectious Disease Hospital until the disease has run its course in each tragic victim," Mr. Koehn said. "We have joined the World Health Organization and others in feeding those people in quarantine."

MCC has given milk powder, wheat, beans, and canned meat in support of the fight against smallpox.

Farmers impressed with Chinese simple living

Would you be willing to give up your church and religion to get rid of the noise and congestion of city traffic?

Would you say no to consumerism and commercial advertising and inherit a life-style free of poverty and crime?

Arden and Mae Ramseyer recently witnessed a culture that embodies the affirmative answer. They have just returned from a twenty-one-day visit to the People's Republic of China.

They are potato farmers near Wooster, Ohio, and joined twenty other people in a farmers' and farm workers' tour sponsored by the *Guardian* newspaper, New York City. The Ramseyers are members of the Oak Grove Mennonite Church, Smithville, Ohio.

For the Ramseyers, it was an unforgettable experience from agricultural, religious, cultural, and vocational points of view. They found in China a sharp contrast with the American preoccupation with profit making and mechanization.

Both Mae and Arden were impressed with the life and people they encountered. They said they saw the greatest examples of living for others rather than self and dedication to hard work and self-discipline. Yet neither religion nor God plays a part in it.

They said no religious promotion is permitted in China and Bibles are excluded. Churches are rare and inactive. The one they attended while there was not supported by Chinese people, but by ambassadors and students from foreign countries. It was a Catholic church, and a Chinese priest conducted mass with seventy-five present.

The Ramseyers agreed that what religion exists is merely superstition carried over from preliberation times. Nevertheless, they were fascinated with the utter dedication of the populace to the good of all and the absence of greed and profit seeking as well as crime, prostitution, and alcoholism.

Since the Chinese live in communes, this life-style is in effect everywhere. The agricultural commune was of special interest to the farmer tourists. The work, production, and income are shared by all and provide for their needs. A commune may embrace from 10,000 to 85,000 people. They provide for education, medical care, vocational training, and children's needs. Each commune is to be self-supporting and include handcrafts and light industries.

Mae and Arden Ramseyer display mementos of their twenty-one-day tour of China. On the wall is a poster showing the spirit of the people. On the table are teacups, a tureen, a miniature pagoda, and a gallon thermos jug which was used in their hotel rooms with hot water to make tea.

Street communes are housing areas in which people live but work outside.

One of the outstanding things they observed in agriculture was the use of land which is not depleted after thousands of years of constant use. It now feeds 800 million people and continues to produce adequately. Arden Ramseyer noticed the scrupulous care given to composting all human and animal wastes and restoring the soil with it. Irrigation and terracing mountainsides add more areas for production. Few mechanized tools are used.

The Ramseyers reported seeing a huge dam being built for use in irrigation. It was a mile long and 200 feet deep in the center. It was built in one year by 100,000 people using only shovels and wheelbarrows. A highway crosses it, and a power plant is built into the embankment.

The Chinese discourage consumerism. They are all well-fed, healthy, and happy. They dress warmly and use little fuel for heating. Even hospitals and public buildings are unheated. The Ramseyers visited a hospital to observe acupuncture used in operations. The rooms were as low as forty degrees, similar to the outside temperature.

There are no billboards to advertise consumer production. Their meager life-style demands no luxuries. The state owns all motorized vehicles. Outdoor advertising billboards and posters publicize the people and their devotion to their country and its practices.

No newspapers are published for home delivery. The news events are posted on walls in the cities and people gather to read there.

Bicycles provide most of the transportation. Peking reputedly has 2 million bikes on its streets. Two-wheeled carts are common and are used for all general hauling. This eliminates the need for superhighways and parking lots which require countless acres of productive land.

Mrs. Ramseyer observed that education is compulsory, and literacy is now 100 percent compared to 20 percent before liberation in 1949. All children start school at seven years and attend five years each in middle school and secondary along with vocational experience.

The commune has a committee for selecting students for more advanced education.

Mae also said that all women share in the commune's work. They are given fifty-six-day maternity leaves, and a nursery then provides day care for the children until they go to school.

The abundance of trees caught the eyes of the tourists. The streets are lined with them. The Nanking Province planted 24 million trees. They prevent soil erosion and provide shade and oxygen. Grassy lawns are unknown. Every square inch of land, right up to the buildings, is devoted to the production of food such as vegetables.

Equally interesting to the Ramseyers was the way the military personnel mingled with the people, teaching them, so that in a crisis everyone would be prepared to help.

The Ramseyers were entertained with the tour group in forty orientations by their Chinese hosts, followed by trips through hospitals, mills, schools, museums, and places of historical interest, such as the Great Wall and the Forbidden City.

Especially impressive to them was the friendliness of the people. They were urged to convey this cordiality to their American countrymen and friends at home, as individuals, not as a nation. *Merl Lehman*

Record

Workers

Barbara Kusik, Immanuel Episcopal Church, Wilmington, Del., has been assigned for at least one year to the Oklahoma City voluntary service unit of the General Conference. Her assignment is in community action. Barbara is a graduate of William Smith College and is the daughter of Victor and Ellen Kusik of Wilmington.

Weldon Nisly, poverty consultant for the General Conference's Commission on Home Ministries, will terminate his services at the end of August. He will not be replaced by another staff person. Instead, other program areas of CHM—voluntary service, Indian ministries, peace and social concerns— are being asked to give attention to poverty projects. Mr. Nisly came to the General Conference central offices in September 1971 from the Iowa Office of Economic Opportunity. He is a native of Wellman, Iowa, and holds a BBA degree from the University of Iowa in industrial relations and economics. He has no definite plans for the future.

Martha Orner, Mamaroneck, N.Y., has been assigned for one year to work in day care with the Markham, Ill., voluntary service unit of the General Conference. She is a member of Larchmont Temple, Larchmont, N.Y., and has attended the State University of New York and Union College. Her parents are Donald and Joan Orner of Mamaroneck.

CORRECTION: The pictures of Susan Krebill and Carol Reese were inadvertently switched in the March 11 issue. Ms. Krebill, Zion Church, Donnellson, Iowa, is serving with MCC in Bolivia. Ms. Reese, Deer Creek (Okla.) Church, is serving with MDS in Alabama.

Krebill

Reese

Calendar

July 5-9—Conference of Mennonites in Canada, Swift Current, Sask.

Pacific

Apr. 5—MCC relief sale, Reedley, Calif.

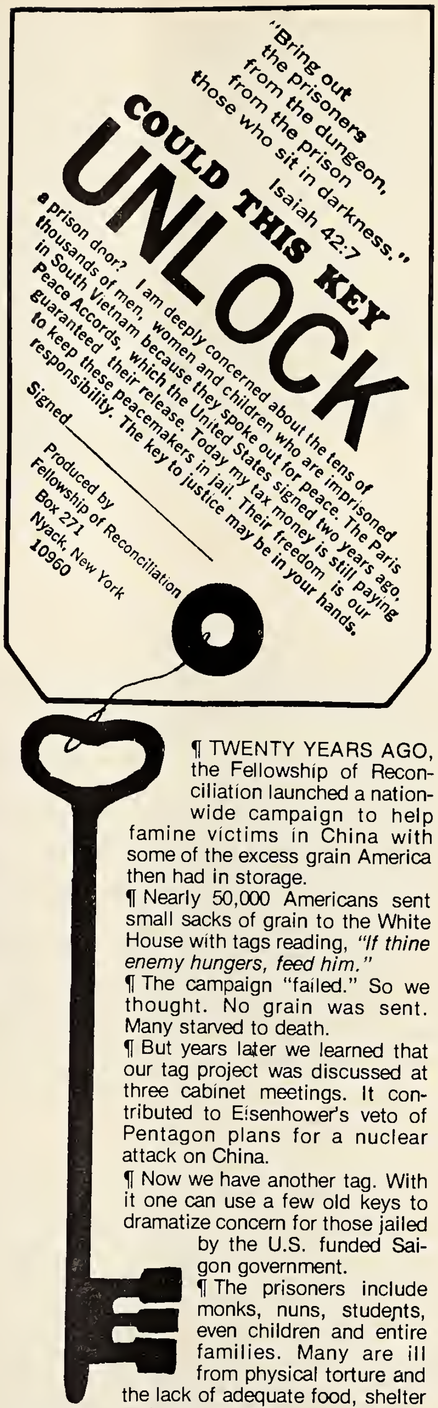
Apr. 12-13—Peace education workshop, Phoenix, Ariz.

NEEDED:

Peace and social concerns staff person. One-year VS assignment. Begin July 1975. Inquire: CHM Personnel Office, Box 347, Newton, Kansas 67114.

CHM

An equal opportunity employer M/F



"Bring out the prisoners from the dungeon, from the prison those who sit in darkness." Isaiah 42:7

COULD THIS KEY UNLOCK a prison door? I am deeply concerned about the tens of thousands of men, women and children who are imprisoned in South Vietnam because they spoke out for peace. The Paris Peace Accords, which the United States signed two years ago, guaranteed their release. Today my tax money is still paying to keep these peacemakers in jail. Their freedom is our responsibility. The key to justice may be in your hands.

Signed

Produced by Fellowship of Reconciliation Box 271 Nyack, New York 10960

¶ TWENTY YEARS AGO, the Fellowship of Reconciliation launched a nationwide campaign to help famine victims in China with some of the excess grain America then had in storage.

¶ Nearly 50,000 Americans sent small sacks of grain to the White House with tags reading, *"If thine enemy hungers, feed him."*

¶ The campaign "failed." So we thought. No grain was sent. Many starved to death.

¶ But years later we learned that our tag project was discussed at three cabinet meetings. It contributed to Eisenhower's veto of Pentagon plans for a nuclear attack on China.

¶ Now we have another tag. With it one can use a few old keys to dramatize concern for those jailed by the U.S. funded Saigon government.

¶ The prisoners include monks, nuns, students, even children and entire families. Many are ill from physical torture and the lack of adequate food, shelter and medical care.

¶ The tags should be sent to President Ford, the Saigon ambassador to Washington, and to Rep. Andrew Young. He will use the tags to dramatize public opposition to our nation's funding of-governments built on the jailing and torture of peaceful people.

• •

The Fellowship of Reconciliation / Nyack, N.Y. 10960

☐ Please send me .... key tags.
($2/100; 30¢/three.) Enclosed: $..........

name...

....

....zip.................

Letters

Substitutes for resisters

Dear Editor: Last fall, President Ford presented his program of earned reentry for Vietnam-era draft law violators. Soon afterwards the peace and social concerns committees of the General Conference Mennonite Church and the Mennonite Church met to consider the U.S. Government's program.

Among the five proposals that they suggested was one encouraging members of the congregations to volunteer as substitutes for those who are required to give a term of work as part of their earned reentry. . . .

In response to President Ford's plan and to the peace and social concerns committee's proposal, several of us from the Peace Society at Goshen College have written to President Ford (see below).

We are each sending copies of the letter to our congressmen. I also feel that the Mennonite people should know what action has been taken on the proposal. *Karen Kreider, Goshen College, Goshen, Ind. 46526* Feb. 21

Dear Mr. President: We are writing out of concern for the men who acted on their convictions against violence and war, in particular an illegal and immoral war in Southeast Asia. These men, at the present time, are not even allowed to visit family and friends in the United States, whether or not they want to reestablish residency here.

In response to your program of "earned reentry," the Mennonite Church resolved on September 20, 1974, to "encourage members of our congregations to volunteer as substitutes for those who are required to give a term of work as part of their earned reentry, with the commitment that we will work for ways of making this operational."

We are ready to serve as substitutes for these men who acted out of conscience. We make this offer not in the hopes of helping a poor program succeed, but rather to share the unjust burdens of these men who endured exile for their beliefs. Neither do we encourage exiles and deserters to participate in your punitive program, with its implications of wrongdoing, but we affirm the contribution these men of conscience could make to our society if they were allowed to return.

Ideally, we urge you to grant the (unconditional) amnesty these men deserve —to recognize them as the worthwhile citizens they are and not as the criminals your present program implies them to be. Until you realize the wisdom and courage to take this step, we will work in any way possible to help these men return without further hardship and suffering.

As women, who through tradition have not had the chance to voice our opposition to war and violence, we are taking this opportunity to say no to the war machine, no to military aggression, and yes to the young men returning to benefit society. *Beth Sutter, Ruth Sutter, Karen Kreider, Becky Ebersole, Carla Roth, Sandra Mangus, Rhonda Steiner, Susan Herr, Jan Bender, and Dorothy Glanzer, Goshen College, Goshen, Ind. 46526*

SECRETARY WANTED

For MCC (Canada) office

Experience required

Apply to MCC (Canada)
201-1483 Pembina Hwy.
Winnipeg, Man. R3T 2C8
Tel.: (204) 452-8614

No reparations, please

Dear Editor: I read with some dismay that the General Conference Mennonite Church is asking for and indeed expects to get reparations from the People's Republic of China (January 14 issue). I think this action is wrong. Getting reparations, to me, is contrary to the Christian joy of giving to others and expecting nothing in return. When I give to the various mission boards through my congregation, I do not give to have ultimate control over projects or properties in Canada or in any other country. I hope we all give to others in need, because God first helped us in our need. The needs of others, their finding God, and eventually their ability to help still others are the goals which should control our gifts and which should have authority over our donations.

Those buildings which we once controlled served some needs of China for over four decades, and now because the People's Republic of China stops us from having economic and religious control over them doesn't mean that they have stopped meeting people's needs.

China is a poor and developing country and needs and uses those buildings. Regrettably the loss of control means we can't use the buildings to help bring people in China the Christ, but then reparations won't either. In fact they are an example of the churches' lack of charity. No one knows the workings of God nor when and how Christ will be revealed in China, so I may be wrong. But, to me, to ask for reparations from a needy land like China is a reprehensible act.

At a time in our history when we are divesting ourselves of control over the various national church institutions, I think it is wise and Christian to acknowledge our freedom from the buildings and estates in the People's Republic of China. We should, though, never forget to continue working and praying for the gospel to reach the people of China. *Victor G. Wiebe, 2240 Halifax Drive, Apartment 806, Ottawa, Ont. K1G 2W8* Feb. 17

Amen!

Dear Larry: Let me take this opportunity to say a hearty "Amen!" to what Russell Mast had to say in the February 18 edition. *Paul Kroeker, Marion, S.D. 57043* Mar. 1

BUSINESS MANAGER

General Conference Mennonite Church seeks a trained and experienced person for office management, bookkeeping and accounting, budget development and control, custody of funds, audits, and legal matters.
Starting time: fall 1975

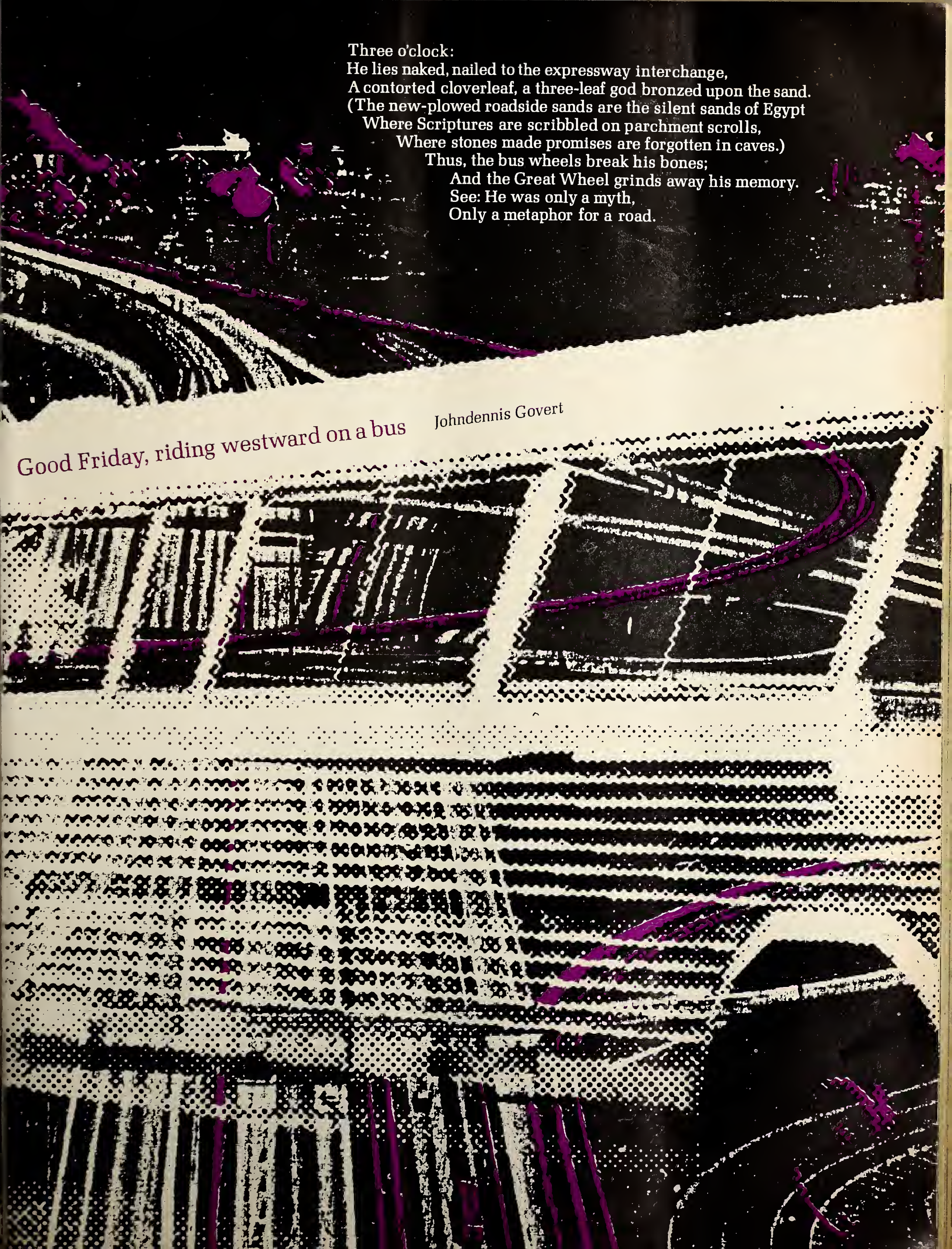
Write Personnel Office, Box 347, Newton, Kansas 67114, for application.

An equal opportunity employer M/F

Good Friday, riding westward on a bus

Johndennis Govert

Three o'clock:
He lies naked, nailed to the expressway interchange,
A contorted cloverleaf, a three-leaf god bronzed upon the sand.
(The new-plowed roadside sands are the silent sands of Egypt
Where Scriptures are scribbled on parchment scrolls,
Where stones made promises are forgotten in caves.)
Thus, the bus wheels break his bones;
And the Great Wheel grinds away his memory.
See: He was only a myth,
Only a metaphor for a road.



The shadow of the cross

Wanda Milner

A THUNDERSTORM approaches. What would you do? Kneel beside an axhead on a hilltop? Of course not. Only a fool would take such a risk.

This is exactly what Sarah Koyama does in James Marshall's novel *A walk to the hills of the dreamtime.* The young Christian aborigine wants to bridge the gulf between God and a nomadic tribe of outback Australia. She sees an opportunity when the people are suffering the perils of drought. Clouds that appear in the hills lack a catalyst to allow them to release their rain.

Remembering what she had learned in mission school, the fourteen-year-old girl deliberately carries an ax up a pyrite hill. Soon a million volts leap again and again to the ax beside the kneeling girl. In the second before she dies Sarah feels drops of rain and she knows her people will be saved from death. Later, beside Sarah's grave, Thoomee calls upon "Jesus-who-lives-in-the-sky" for the first time. The gulf is bridged.

Sarah Koyama followed the example of Jesus who gave himself for all mankind on the cross.

The cross was the execution device when Jesus set his face toward Calvary. The shape of some tree limbs may have suggested its use to primitive people in Asia Minor. Later it was adopted by the Persians and Phoenicians.

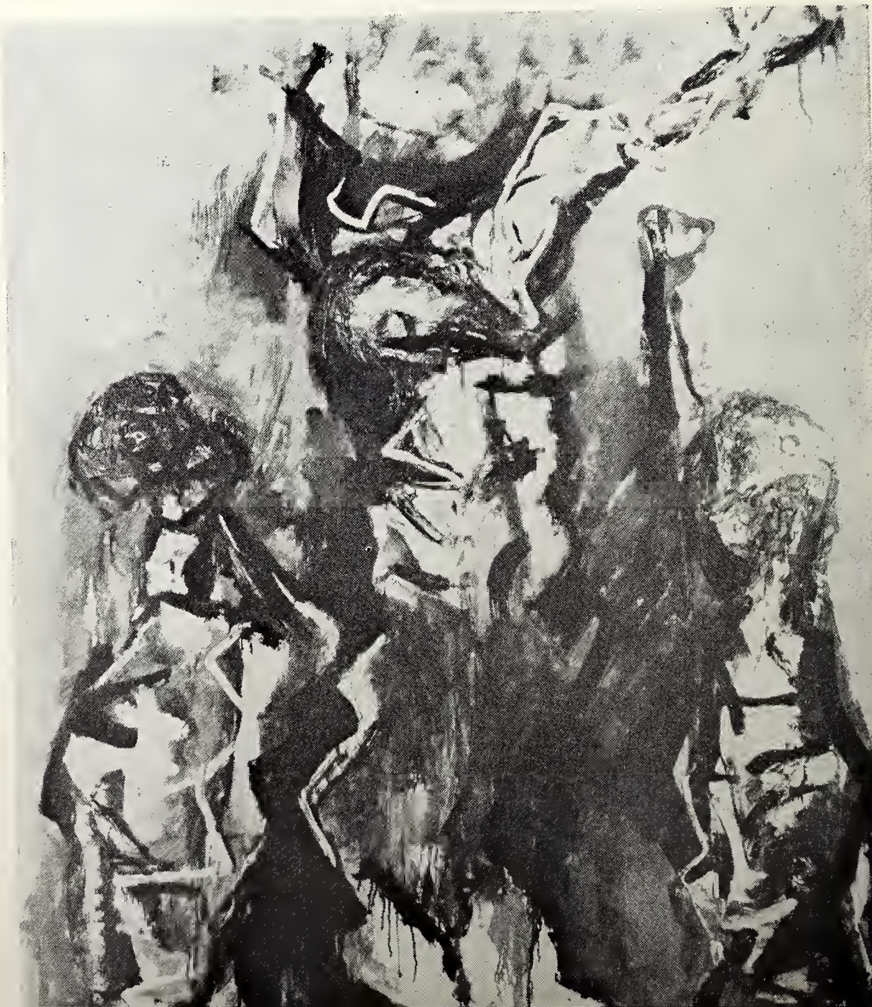
In the third century B.C. crucifixion reached Europe and was accepted by the Romans. They added the practice of having the victim scourged before the actual crucifixion. A whip tipped with bones or lead balls was used. The condemned man was never to be beaten to death. He must survive to die a properly agonizing death. This method of execution became most widespread shortly before the birth of Christ. Two thousand rebellious Jews were crucified after the death of Herod.

Crucifixion was reserved for slaves, rebels, and criminals of the lowest classes. Having been scourged, the victim was forced to carry the hinged crossbeam weighing about 100 pounds to the place of execution. There he was stripped and placed with his back over the upright beam. Then his arms were stretched and his hands nailed to the crosspiece. According to Jacques Brehant, director of the Pierre and Marie Curie Anti-Cancer Center of Algiers, the only possible place for the nail to hold up the victim was between the carpal bones of the wrists. Finally a spike was driven through his crossed feet and into the wood.

To be crucified was to die by torture. Dr. Brehant and his colleagues conclude from their studies of crucifixion that it was "one of the most exhausting, anguishing forms of death that can be imagined." The sufferer complained of heat, throbbing headache, intense thirst, restlessness, and anxiety. Often a victim's sanity was shattered. The sun's heat and chill of the night, embarrassment of exposure, and his realization of helplessness turned him into a raving maniac.

Dr. Brehant believes that most victims probably died of suffocation. The man's raised arms nailed to the crossbar had to carry the entire body weight. Because there was no support for the head, the man had to fight to hold it upright and gasped for breath as the body struggled. The only way the crucified man could breathe was by shifting his weight to the nail supporting his feet.

Death could be prolonged or hastened. To lengthen the agony, a wooden peg was nailed to the upright piece on which



the condemned man could "sit." By eliminating the traction on the hands, the torturers extended the suffering by hours, even days. Conversely, death was speeded up by breaking the victim's legs. This made it impossible for him to raise himself to breathe. Finally the man would fall back exhausted. Then, stiffened by tetanus, he died.

Jesus capitalized on the Jews' knowledge of crucifixion when he spoke of the cross of service, hardship, and consecration. "If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross and follow me" (Mt. 16:24). This teaching was understood to some extent. But his followers did not understand at all when Jesus described himself as the sacrificial subject of Isaiah 53. Therefore, when he was crucified they saw the event only as the unjust execution of their beloved and innocent teacher.

In reality Christ on the cross became the instrument of reconciliation between the righteous God and sinful men. Crucifixion was not an accident that had overtaken Jesus unawares. It was a voluntary sacrifice he made in obedience to God's plan to deliver his people from sin.

The light of resurrrection morning illuminated a deserted tomb and the cross stained with the blood of God's Son. Ever since then the cross has been recognized as the symbol of eternal life and the focal point of New Testament evangelism.

The Apostle Paul points to the cross to show how completely God in Christ destroyed our condemnation. "Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over his own head on the cross" (Col. 2:14).

Paul says that we Christians must fortify ourselves against despair by keeping "our eyes fixed on Jesus. . . . For he himself endured a cross and thought nothing of its shame because of the joy he knew would follow his suffering" (Heb. 12:2). The apostle testifies that he will not take pride in what he has done for Christ but only in what Christ has done for him. "Yet God forbid that I should boast about anything or anybody except the cross of our Lord Jesus Christ" (Gal. 6:14).

The power of the cross in preaching was dramatically and painfully made clear to Paul. When he failed to mention the cross in his preaching, few converts were won. The apostle was overwhelmed with disappointment and self-reproach. He wrote to the Corinthians that when he came to their city he would not rely upon the "persuasiveness of clever words for I have no desire to rob the cross of its power" (1 Cor. 1:17) but would "concentrate entirely on Jesus Christ himself and the fact of his death upon the cross" (1 Cor. 2:2).

Across twenty centuries the shadow of the cross has inspired his believers to endure hardship and face martyrdom for the sake of the gospel.

So it is that the act that seemed to be a calamity was in reality an act of divine clemency. Elizabeth Clephane catches this truth in her well-known hymn:

I take, O cross, thy shadow
For my abiding-place;
I ask no other sunshine than
The sunshine of his face;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

A poem puzzle

Elaine Sommers Rich

I
s

t
h
At the core of the Christian's life (?)
c
r
o
s
s

o
f

s
u
f
f
e
r
i
n
g
(.)

Contents

Easter is not an island 186
I saw the risen Christ last week 188
News 190
Record 195
Letters 196
Good Friday, riding westward on a bus 197
The shadow of the cross 198
A poem puzzle 199
Fingers of light, fingers of love 200
He's alive! 200

CONTRIBUTORS

Howard G. Hageman is president of the New Brunswick Theological Seminary in New Jersey.

Claude Boyer, Box 556, 309 Maple St., Sugarcreek, Ohio 44681, is pastor of the First Mennonite Church in Sugarcreek.

Wanda Milner's address is 2220 South Arlington Ave., Indianapolis, Ind. 46203.

The four poets in this issue are Johndennis Govert, 5601 North Sheridon Road, Apartment 5-B, Chicago 60660; Elaine Sommers Rich, House 34B ICU, 10-3 Osawa, 3-chome, Mitaka, Tokyo 181, Japan; Erlene Unruh, Route 2, Box 56A, Newton, Kans. 67114; and Robert Wiebe, University of Brandon, Brandon, Man.

Gerald Loewen did the design for the poem on page 197. His address is Box 86, Fort Whyte, Man. R0G 0R0.

Merl Lehman's address is Box 45, Kidron, Ohio 44636.

CREDITS

Cover, J. C. Lejeune, 2657 North Burling, Chicago 60614; 188, Toge Fujihira, 186 Warner Ave., Roslyn Heights, N.Y. 11577; 190, Bui Chi; 191, Gene Stoltzfus; 194, Merl Lehman; 198, "Crucifixion," by Abraham Rattner, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

Fingers of light, fingers of love

Erlene Unruh

A winter sun
reaches over the horizon with fingers of light.
They touch and release
a million dancing diamonds from their icy prisons.
The cold and the night
give birth to warmth and light.

Son of God,
spill over the horizon of my life.
Reach with fingers of love
into my self-made prisons.
Release me from walls of fear and doubt
that keep light out and hold me bound,
Until all that's good and beautiful in me
can be set free to shine.

He's alive!

Robert Wiebe

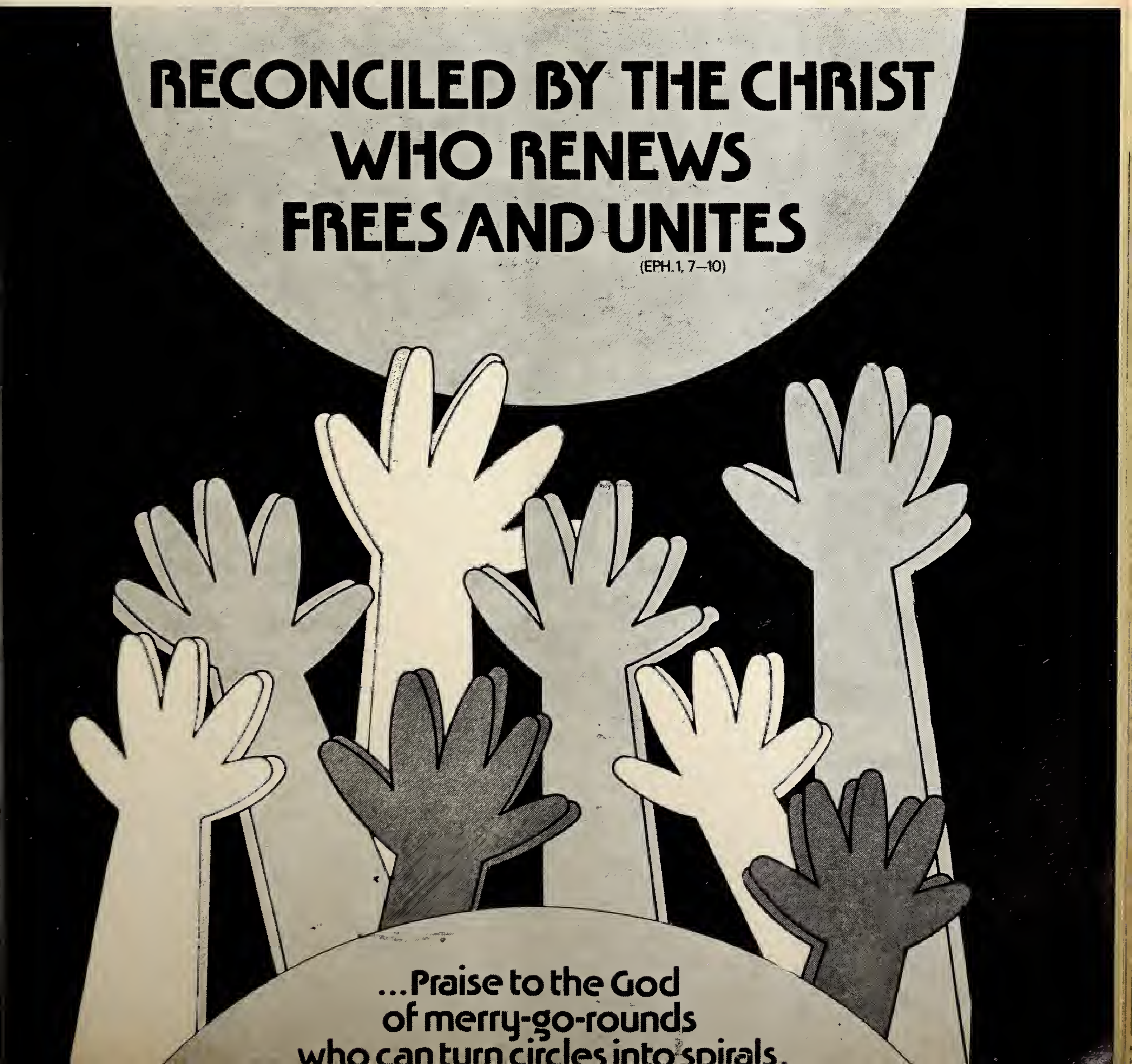
The tired cliché
Suddenly snaps to life
As the impact
Of the fact
That Jesus Christ
Is alive today,
Within me,
Hits home.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:13 APRIL 1, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY


RECONCILED BY THE CHRIST
WHO RENEWS
FREES AND UNITES
(EPH. 1, 7—10)
...Praise to the God
of merry-go-rounds
who can turn circles into spirals.

Christ's formula for turning scaredy-cats into fearless disciples

DURING HIS public ministry Christ had a number of problems. The number was twelve and each number had a name.

In spite of being with Christ for over three years, the best the disciples could do was to argue over who among them was the most important and who would sit in the seats of honor at their special meals. Even relatives got into the act—a mother asking that her sons be allowed to sit on either side of Christ in the coming kingdom.

What caused the greatest problem to the disciples was not something that happened among themselves, however, but something that happened to the Master. It was the crucifixion.

Jesus had warned his followers of the upcoming events: that he must go to Jerusalem and there suffer at the hands of the religious leaders. He had used precise language to tell of the events: the picture of a shepherd being smitten and the frightened sheep scattering wildly.

But somehow the reality of Christ's words failed to penetrate. Evidently their preconceived ideas regarding the coming kingdom and the Messiah coupled with their own self-preoccupation did not allow the disciples to clearly understand.

Whether they were ready or not, the day came when the Shepherd was indeed smitten and the sheep, frightened and confused, were, in fact, scattered. In John 20:19 we discover the disciples huddled in secret for fear of the Jews, trying desperately to make sense out of what defied reason.

But this was not what Christ had in mind for these men when he called them to be his disciples. He intended that they should be the bold men of whom we read in the opening chapters of Acts—standing courageously, declaring in bold voices the gospel of Christ, facing the very men who had crucified Christ, and speaking defiantly of the reality of the resurrection and of Christ as God's Son.

Now we understand Christ's problem: how to change eleven fearful men into eleven fearless men. In John 20:19-22 we discover his formula.

In our haste to share the gifts that have become ours *we* tend to forget all about the centrality of Christ.

First, Christ gave these men a revelation of himself: the resurrected Lord (verse 19).

Yes, they had been told by Mary that Christ was alive and they had seen the empty tomb. But now they saw him alive and standing in their midst.

The basis of all victorious and abundant life is a personal encounter with the resurrected Lord. Christ criticized the church of Ephesus (Revelation 2) for replacing their love for him with a love for ritual. The basis, the center, the dynamic of Christianity is neither creed nor liturgy, though both have their place. The heart of Christianity is the person of the resurrected Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3).

How often we fall into the same trap as did that church at Ephesus. We have learned when to stand, when to sit, what to say, and how to say it. Growing up in an Alliance Church in Nebraska, my young friends and I used to say, "We don't smoke and we don't chew and we don't date the kids that do." Unfortunately that was the extent of our Christianity for many of us. We had yet to meet him of whom the pastor spoke and to whom the real Christians prayed.

And this danger continues today. In the need for organization, efficiency, and coordination from our churches in order to meet the needs of a world in distress, in our haste to arrive at the altar, declare the marriage vows, open, enjoy, and share the gifts that become ours, we suddenly discover that our groom, our first love, has been ignored in all the ado. We need a personal revelation of Christ, for he it is whom to know is life eternal.

Some of us continue to be defeated by things that the cross has or can overcome.

Second, Christ gave his followers a revelation of his hands and his side, the reminder of the cross (verse 20).

Why?

Because this was and is today man's only means of obtaining absolute and complete forgiveness.

We usually criticize Peter for denying Christ and then returning to his nets. But let us remember that all the disciples scattered. By their actions all denied Christ; none spoke up to die with him.

Roger Morrow

All were guilty of unbelief and, like Peter, they all felt the sting of guilt regarding their actions. They all needed forgiveness!

A number of years ago a psychiatrist in the San Francisco Bay area stated that 80 percent of his patients' problems stemmed from feelings of guilt. He was not a Christian, and further said that he had little difficulty in determining the basis of the problem but was somewhat at a loss as to how to proceed from there. And, no wonder, for only Jesus can absolutely and completely take one's guilt away. The cross is our only means of forgiveness.

Yet some of us continue to carry and are defeated by things that the cross has or can overcome. Certainly there are things of shame in every life and when we think of them our head lowers, our eyes fall. But just as certainly the shame can be removed, the head can be raised in newness of life and the gaze fixed on the hands and side of the Master who died that we might be completely and absolutely forgiven.

Christ gives a revelation of his peace that is sufficient for individuals and nations alike.

Third, Christ gave to these men a revelation of his peace (verse 21). If they were to become the men of Acts, they would need a peace that could face the jaws of death and not be shattered.

We, too, need such a peace. We have so many fears.

We are so desperately afraid of growing old that we try to paint the colors of youth back into our cheeks. We wear shoes that pinch our feet, clothes that squeeze our bulging middles, and ties that choke our throats just so we can look like our seventeen-year-old sons and daughters. We men even let what little hair we have on top creep down over our ears and close to our collars because we are afraid of being called old, as though that were the unpardonable sin.

Perhaps we fear growing old because we are so afraid of death. And yet as great as our fear of death is, there are those who leap into its arms eagerly because they are more afraid of living. The suicide rate among the fifteen- to twenty-five-year-old group is alarming. Young people who we would say have everything to live for take a good look at the world around them and, fearing what they see, choose death. They have no answers, thus no hope.

We are afraid to be caught without a good education as though education were synonymous with success.

We are afraid to walk the streets after dark and scared to stay home alone. We are afraid to read the papers in the morning for fear of what our enemies are doing and sometimes for fear of what our friends are doing.

The truth is that our fears are not groundless. To those of this world who will follow him, Christ gives a revelation of his peace that is sufficient for individuals and nations alike.

Christ established the church that *we* might belong.

Fourth, Christ gave to his disciples a revelation of his purpose for them (verse 21): "So send I you."

In every age, whether it be past, present, future, or eternal, man's overall purpose is to glorify God. But at certain times God gives to us further directions as well. Our purpose today is to fulfill the ministry of a "sent one." A man without a purpose is like a man lost on the desert without a compass. In spite of his best intentions and efforts, he continues to wander in circles, expending energy, consuming time and space, but accomplishing nothing.

Man needs a goal to attain and a sense of belonging as he strives toward that goal. Christ established the church that we might belong, and he showed us the harvest ready for reaping so that we might understand our purpose during this age.

Jesus has promised the Spirit's presence to comfort us and to guide us into truth.

Last, Christ gave to these men a revelation of his Holy Spirit (verse 22). This final action followed by the events of Pentecost would create a new band of disciples.

Jesus had promised the Spirit's presence to comfort. Sometimes we fall into the error of thinking the Christian is immune to personal tragedy. I have stood over far too many coffins and have seen far too many tears not to know that we need a Comforter, one who reminds us that God's ways are above our ways and his thoughts above ours and that we simply cannot understand all that happens in the world around us.

We also need a Comforter to assure us that God has not forgotten, that he still hugs us close in his everlasting arms and reminds us that with his help we can run and not be weary, walk and not faint.

Jesus promised that the Spirit would guide us into truth. Who among us is all-knowing? Who among us does not need guidance?

As young people we make decisions that will shape our entire lives. What to do, whom to marry, which school to attend—so many important things to be decided in a world that will radically change in our lifetime. How comforting even as young people to realize that the God who sees all history, including the future, has promised his Spirit to help in making decisions and to guide us in the present and through the future.

Guidance is needed for those who are older too. Our children—such delights and yet at times such troublemakers. If only there were instruction sheets attached to them when they were born, how easy parenthood could be!

Seemingly insurmountable problems surround our jobs.

In our churches we have to elect the right people, call the right pastor, discover the right thrust for evangelism for this time.

Life is full of the unknown, but God delights in sending us his Spirit to comfort and guide us toward the day when he will come for us.

The parallel between that day when Jesus appeared before his disciples and today is both simple and obvious. How often we find ourselves fearfully hiding. What we need is exactly what those disciples needed.

We must begin with acknowledging the person of Christ, for he alone is life. Victory for a Christian does not lie in creed or liturgy but in him, Jesus Christ.

It may well be that such an encounter with Christ will begin with our recognition of his hands and his side. If victory is to be ours, we must understand that every sin must be nailed to the cross and that as this is done we receive complete and absolute forgiveness.

We must appropriate his peace unto ourselves, for it alone can sustain us through the pressures and conflicts that attack our minds, emotions, bodies, and spirits.

Certainly we must come to understand and to accept God's plan and specific purpose for each of us. Only when we have discovered why we are here and where we are going can we really call ourselves "sent ones," obedient, submissive, and devoted.

And, finally, we must continue to yield to the Holy Spirit and rely on him to empower, to guide, and to sustain, for it is not by might nor by power but by his Spirit that God's will is accomplished. We will discover that as we rely upon him, he will change us from fearful Christians into fearless, victorious disciples, eager to do the acts of apostles of the twentieth century.

How about a little playfulness in our worship?

Ronald Krehbiel

A NUMBER of years ago, whenever I wanted to criticize a worship service which I did not appreciate, I would tear it apart with expressions such as, "They were only playing church"; "They got carried away with their child in worship and next they will be going into holy rolling"; and "There was not much meat in the worship this morning; it was all milk for babies."

With these reproofs, I was saying that worship should be adultish, intellectual and rational, and a ritual of sobering responsibility and commitment. Everything should be done decently and in order according to our historical tradition.

I still feel this way about worship in many instances. However, recently I was with a group of respected ministers, all in their middle years and encompassing a great deal of Christian maturity, who advocated that we should begin to play in worship. I don't know if they were going through their second childhood or not, but the thought has fascinated me.

They were saying that in the worship of God there should be a relaxed atmosphere, where people have almost complete freedom to express their feelings and ideas, to introduce new forms of worship, to be creative, to rearrange, to experiment, or to simply stay with the traditional forms without everyone's becoming uptight about what's happening.

Worship, they felt, should be a *letting go, and a letting loose* to allow the Spirit

Some services at Perkins Chapel at Southern Methodist University are enlivened with the use of posters, mobiles, crepe-paper streamers and stoles, dancing in the aisles, spontaneous singing, and clapping of hands. Could a bit of such playfulness be introduced into our Mennonite services without causing undue uptightness?

of God to lead us. Many times we think we need to be defenders of God's truth, holiness, and sacredness. What we may actually be trying to do is to defend ourselves, what *we* believe, *our own* religious traditions.

This is the reason why Jesus had such a hard time with the religious leaders in his day. They had rationalized that they were defenders of God's holiness, whereas they were only defending their own presuppositions about God. By turning off Christ and the prophets, they were tying up their beliefs into a little legalistic package. They were not free to hear the Spirit of God as he spoke in their world. They thought they were locking God in, but they were really locking him out. They had taken their religious rituals too seriously. They had failed to learn to laugh at themselves as God often laughs at us when we think we have the Christian faith all tied up in a neat little package.

Not long ago I brought home a puzzle called an *Idiot stick* for our three sons. We played with it for some time, and every once in a while my sons were sure they knew how the stick operated, but it was soon evident that they had not learned to master it. When they were so sure of themselves and failed, we all laughed, and the boys would also laugh at themselves, realizing how they were mistaken. We had a wonderful time and learned a lot about each other and life during that hour.

Learning to laugh at ourselves is becoming more common in our family. When my wife or I come across to our boys as being too pious or preachy, someone pipes up, "After the sermon let's sing No. 540." That usually breaks us all up.

If our worship of God were more relaxed, as when people are at play, then maybe God's spirit would reveal himself to us. Maybe we could understand ourselves, others, and God better. Maybe Christianity would become as attractive to our world as Jesus has been. Maybe the Holy Spirit would in a new and dynamic way be present in our Mennonite services. It's something to spend some time thinking and dreaming about and praying for.

Another aspect of play which our worship could, and maybe should, imitate is greater fellowship and more personal contact. In effective play everybody is usually involved in a direct and personal way with others. There is a joyous feeling of camaraderie. Often there is a lifting out of each person's uniqueness and an affirming of individuals who need acceptance and love.

In play where a person is integrally involved he is usually his natural self and not endeavoring to put on a false front such as trying to act pious, dignified, spiritual, or knowledgeable.

There is an honesty and naturalness in some kinds of play which I covet for many of our worship experiences. If we could let ourselves go to laugh, cry, enter in, touch, dance, sing, rearrange, create, be natural and honest, affirm, and celebrate, the Sunday morning worship service would take on a new vitality and power. People would not be bored with worship any longer, for the Spirit of God would be there and we really would be worshiping God in *spirit* and in *truth*. It's a dream big enough to think about, pray for, and work towards. May God help us all, and let the play begin.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

In the name of love, help

Vic Reimer

Within a few hours of a visitor's arrival in India, there will be a confrontation with a beggar. "Honored sir, money, money. My stomach is empty." Rolling eyes, a crippled hand, a tug at clothing, a pleading voice combine in supplication.

We have many remembered experiences with beggars. As new arrivals in 1972 our Air India 747 New York-New Delhi flight was delayed in Bombay for many hours. Finally the airline decided to book the passengers into hotels. All luggage had to be unloaded and checked through customs. We were the last ones through.

Showing our exit passes to the guard, we faced the unfriendly night. Beggars and moneychangers eyed us as we were efficiently ushered into a taxi. At midnight, only three hours later, and quite unwillingly we sat numbly in an airline bus bound for Santa Cruz airport. As we disembarked I cautioned the family to avoid stepping on fresh cow dung. Then a beggar woman stepped into our path. She held what appeared to be a baby completely swathed in rags, but it looked stiff and unnatural. We didn't give.

Since that initial experience we have encountered cripples on crudely fashioned skateboards expertly maneuvering into our path. Sometimes a cripple and another beggar team together, the healthier person pushing or pulling the other in a rough wagon. We have seen individuals with grotesquely misshapen limbs, swollen legs, festering, fly-covered sores. With a nightmare of ugliness for a body. Sometimes one needs to look away.

Not all beggars are cripples. Children often work at begging and baby-sitting simultaneously. Darting in and out of traffic, they take advantage of momentary halts in the flow of vehicles to press their dripping noses against the taxi window or to thrust a grubby hand through it.

Children also search garbage. Our train, the Grand Trunk Express to Madras, stopped in Nagpur station. The scene was typical yet poignant. Scouring the adjacent set of tracks, a boy of ten sifted through the sweepings from a previous train with a practiced eye. He found a guava. Three compartments from us a passenger casually threw peanut shells out the barred window. On the ground below the passenger, a child sat, patiently checking the shells for any overlooked or discarded nuts.

Everywhere the impression is the same; only the people are different. Their number is legion. Their age is every age. Their image is human. Their hope is begging. Their mark is you. And with consummate skill they seek eye contact. Through the eye to the strings of mercy.

Some beggars are not beggars. This group is healthy and well dressed. Unscrupulous gougers, some are merchants, some are self-employed, and some are salaried people who use their positions of authority for self-aggrandizement. The reputation of taxi drivers is notorious, although a minority do provide service at fair rates. Bus conductors, policemen, government officials, train conductors sometimes demand "bucksheesh," a bribe, for services given.

The attitude toward corruption is ambivalent. It is not one of downright condemnation. Bribes have never been frowned upon in this society. Food and medicine adulterators have in their shops images of the goddess Lakshmi to whom they offer prayers for prosperity. If they do feel guilty, a dip in the Ganges is all that is required. A western family fired their *ayah* and their food bill was halved. The household helper had fed her family for 1½ years by stealing food.

Genuine need and unprincipled greed. Often anger and hardness of heart are the guidelines for meeting just and unjust demands alike. Apparently a World Health Organization doctor recently left India after only five weeks. He couldn't take it. What does it take to cope? Blessed are the unseeing eyes, the stopped ears, the unfeeling hearts. They will be able to cope.

Is it possible to understand poverty? Is it possible to minimize the net of corruption? Behind each beggar is there an oppressor? Behind each gouger is there an individual seeking a way to stand against corruption? Who will answer? Who is responsible?

There are so many needs which demand just and merciful responses. On one occasion, when we decided we didn't need a coolie to move our luggage, that poor man, honestly seeking work, chastised us with the words, "You poor man, too? Your country India?" Another day, a different city, a taxi ride, we stopped at a traffic signal. Sitting at the curb was a cripple. He stretched his arm to the limit of his reach and said, "In the name of love, help."

A beggar boy and pilgrims.

News

Farm issues seminar draws 200 in Freeman

Over 200 farmers, farmers' wives, pastors, teachers, students, and other interested persons from Canada and the midwestern states participated in the Seminar on Farm Issues March 7-8 at Freeman, South Dakota, in the heart of a rural farming community.

The seminar, the first such for Mennonite farmers, was sponsored by the peace and social concerns offices of the Mennonite Church and the General Conference Mennonite Church.

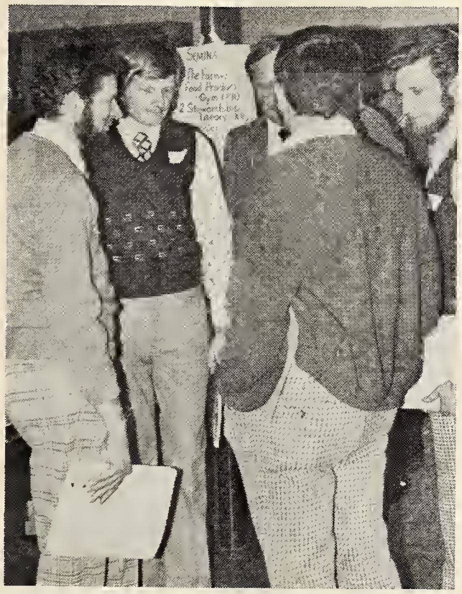
Keynote speaker, Delton Franz, director of MCC's Peace Section office in Washington, D.C., spoke on "The farmer, food, and world hunger." He stated that 500 million people in the world are seriously malnourished and always on the brink of starvation and death. He cited four factors that have contributed to this hunger crisis: population growth, adverse weather conditions, the energy crisis, and increasing consumption by the stronger, more developed nations.

Although people have little control over some things such as weather conditions, there are a number of things that people can do something about, he said. We must find ways to reverse the population growth that is outstripping food production. If we are to be responsible to our fellow human beings, then we will need to reduce our overconsumption. The basic ingredients for food production—land, water, and energy—are finite resources.

Mr. Franz said Mennonites need to watch and perhaps challenge two major forces: the large corporations and the military establishment. Out of their tradition, Mennonites can make a witness that needs desperately to be heard. They need to sensitize the conscience of decision makers regarding the misuse of God's resources. They need to encourage agricultural policy that is responsive to people who are starving.

He said, "Starving people have no voice. But the silent hungry of the world are our brothers. We who are well fed must speak in their behalf."

On Saturday morning Orland Gingerich, pastor and farmer from Bloomingdale, Ontario, presented a paper on "The farmer and our Mennonite-Christian heritage." He traced Mennonites' history in agriculture, stating that one of the factors which has made Mennonites successful in farming is their practical emphasis on what it means to be a Christian. Imbedded in their religious heritage is the conviction that God owns the land and humanity has the responsibility and privilege of developing its potential in cooperation with God.



Farmers from central U.S. and central Canada exchanged views during the inter-Mennonite farm issues seminar in Freeman, South Dakota.

Mr. Gingerich listed three specific areas to which Mennonites can make a unique contribution because of their farm background: more genuine community, the ecological crisis, and the food needs of the world. He emphasized the need for trained agriculturists to assist developing countries to become self-sufficient.

Seminar participants selected one of five workshops held simultaneously. In "The farmer and food production," led by Gordon Hunsburger, West Montrose, Ontario, participants discussed the limitations of resources, methods of conservation, production and distribution of food supply, and the responsibility of farmers to make their views known to the government.

Arden Ramseyer, a potato farmer from Ohio, led the workshop on "The farmer and land stewardship." Mr. Ramseyer visited China last January as part of an agricultural tour. He reported that after 5,000 years of history, as compared to the U.S.'s 200, the Chinese still obtain land yields comparable to those in North America. Will North American land continue to produce at this level, or will lack of soil conservation steal food from future generations?

In Delton Franz's workshop session, the topic was "The farmer and legislation." Some of the areas that were dealt with were agricultural policies and their need to be redesigned. surpluses and scarcities, reserve systems, and long-range agricultural programs for developing countries. Food aid should not be used for military purposes, participants said. They wanted to voice their concern about some of the national priorities when, for every $1.00 spent on food aid, $50 is used for destruction.

The session on "The farmer and life-style" was led by Irvin Driedger, a wheat farmer from Osler, Saskatchewan, and John Glick, a North Dakota dairy farmer. This group grappled with such questions as what determines life-style and how does one begin to change it? How can farmers help young people get started in farming? How big is big enough when farmers think in terms of expanding? Are Mennonites guilty of being "land grabbers"? Prayer and advice from the brotherhood need to precede decisions made on the farm, the group said.

In the workshop led by Orland Gingerich on "The farmer and the church," issues discussed were, How can people more effectively minister to one another in a spirit of community? What does Christian commitment and the Mennonite faith have to do with the "call" to farm? The church needs to affirm those who till the soil, participants said. It should also take a more active role in freeing members to serve. Farmers are agricultural "experts" and their experience is most valuable in helping others. In many cultures older people are accepted more readily than young people. Older farmers might consider the possibility of leaving their farms to younger farmers and becoming involved in voluntary service. Another possibility is that of father-son teams going out together to help develop agriculture.

In responding to this idea, Cecil Graber, agriculture instructor at Freeman College, cautioned that those who would be effective in underdeveloped countries must "think small." They must think in terms of the hoe rather than big machinery.

One outcome of the seminar will be the establishment of an inter-Mennonite task force on farm issues which will do research, facilitate communication among farmers, and possibly plan other seminars. Harold Regier, General Conference peace and social concerns secretary, said further regional seminars will be planned within the next year.

Seminar participants also asked for more articles on farm issues in Mennonite periodicals and asked Mennonite schools and colleges to put more emphasis on agriculture. *Shirley Hofer*

Kansas farmers start Operation 5 percent

An outgrowth of the recent inter-Mennonite farm issues seminar has been a campaign by a group of Mennonite farmers from central Kansas, urging farmers to give away 5 percent of their 1975 wheat crop to overseas relief.

Concerned about reports that some farmers were planning to plow under 5 percent of their winter wheat to avoid a surplus next summer, Gordon Schmidt, Otto Schmidt, Olin Schmidt, Louis Martens, and Phil Schmidt—all members of the Hoffnungsau Church who attended the seminar—have suggested that farmers take wheat off the market by donating it to MCC, CROP, or other relief agencies.

Said Gordon Schmidt of Inman, Kansas, "With food shortages and hungry people abroad, we don't want to plow the wheat under."

Through MCC, Kansas wheat which is donated would be bagged in the same area, shipped by rail to Houston, and sent overseas by sea freight—probably to India or Bangladesh. A Kansas farmer will be sent along to help long-term MCC personnel with the distribution.

The Inman Mennonites' concern about the plow-under was given a push by a farm seminar March 7-8 in Freeman, South Dakota, sponsored by the Mennonite Church and the General Conference.

On the way home and during the following week, the farmers discussed the idea and came up with "Operation 5 percent," a project to satisfy both the need of farmers to avoid surpluses at home and the need of hungry people abroad who face food shortages.

John Hostetler, MCC material aid director, said MCC offices would be able to handle up to 150,000 bushels of wheat donated in this way.

In India, MCC wheat is given in payment for work in such projects as building roads, dams, and wells. The wheat is given free to the elderly and those unable to work.

Commission told reparations claim cannot be withdrawn

The Commission on Overseas Mission's claim for reparations from China cannot be withdrawn, the commission has learned from government sources in Washington, D.C.

At its annual meeting in February, the commission had voted to withdraw its claim, filed in 1968, for about $180,000 in reparations for mission property confiscated in the People's Republic of China.

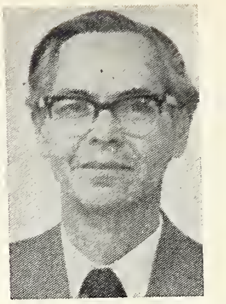
Since that meeting, legal advisors in Washington have told commission representatives that the statutory authority of the U.S. Foreign Claims Settlement Commission ended in 1972, and therefore the U.S. Government has no legal machinery through which the reparations claim could be withdrawn.

Officials in Washington also indicated that there may be an agreement on reparations between the United States and the People's Republic of China in the near future.

COM could refuse the money if and when it becomes available.

Howard Habegger, COM executive secretary, and Verney Unruh, secretary for Asia, said the question of who would receive the claims money if refused by COM is not certain. From available information, it appears that the money would either be retained by the U.S. Government or distributed equally among the other claimants. Claimants include both religious and secular organizations which held property in China before the revolution.

Mr. Habegger and Mr. Unruh said COM continues to study the political and ethical implications of the problem. They have requested that the issue be placed on the MCC Peace Section agenda in early April for discussion and counsel. The commission will also reopen the reparations issue in June.



Valencia

Hector Valencia will join Overseas Mission staff

Hector Valencia of Bogota, Colombia, has been named Latin America secretary by the General Conference's Commission on Overseas Mission effective May 1.

In the newly created position, Mr. Valencia will take over Latin America administrative duties which have previously been performed by Howard Habegger, who is also COM executive secretary.

COM staff was expanded because of increased mission activity in Latin America: new work in Bolivia, possible expansion into Brazil and Venezuela, and personnel expansion in Mexico and Colombia. The commission also maintains relationships with the German-speaking missions committees in Paraguay, Uruguay, and Brazil.

Mr. Valencia comes to the COM post from the position of secretary of education for the Synod of the Presbyterian Church of Colombia. Under Colombian law, he retires from that position this year at age fifty-five.

He has been teacher and principal at Presbyterian mission schools in Colombia at various times since 1939, and taught at Bluffton College, Bluffton, Ohio, in 1964-66. He holds a PhD degree from Ohio State University. He is an elder in the Presbyterian Church.

Mr. Valencia's duties will begin with the COM exploratory visit to Brazil April 27 - May 19, and he will begin work at the Newton, Kansas, office of COM May 26. Also on the Brazil trip will be Howard Habegger, commission member Harris Waltner, and two representatives of the German-speaking Mennonites in Brazil.

His wife, Mary Becker Valencia, a native of Newton, Kansas, is a former General Conference Mennonite missionary in Colombia and a former interim editor of *The Mennonite*. They have two children: Daniel at Bluffton College, and Victoria at the National University of Bogota.

Festival starts Jubilee study, action ideas

With a many-pitched blowing of "ram's" horns, about 250 youth and adults celebrated a Festival of Jubilee March 14-16 at Bethel College, North Newton, Kansas.

The festival provided an opportunity for some Bible study on the concept of Jubilee and for discussing with other people some ideas for putting Jubilee into action.

The biblical input was given by David Schroeder, visiting professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. Mr. Schroeder asserted that the Jubilee—a fiftieth year for freeing the oppressed and reordering society—was indeed practiced by the Jewish people whenever they were not under foreign domination.

"Israel judged that no economic system would ever be perfect and would need to be reordered periodically," he said. "Also for us, there is no perfect economic system. This is hard to accept for us in the West, who have so completely identified with the free enterprise system that we think it is the will of God. The Jubilee tells us that whatever system we are in, we will need to adjust it."

Mr. Schroeder said that, for Israel, Jubilee meant freedom for slaves on the seventh year or the Year of Jubilee, whichever came first; forgiveness of debts; a return to the land of one's clan and a renewing of ties with one's heritage; use of the year of rest for study of the Word of God and the renewing of the covenant; and freeing of the master as well as the slave.

"It was not just the slave who was freed; the master was freed doubly," said Mr. Schroeder. "As long as we bind others, we can never be free."

Jubilee was a happy year, he said, even for those who had land, slaves, and a lot of capital loaned out. The Year of Jubilee began on the Day of Atonement, but it was not only a call for repentance, but an invitation to a new life.

He suggested that Christians today might be freed from such things as having to lay aside a nest egg for their children, the power of individualism, and the restrictiveness of the nuclear family.

He also suggested a return to reading the Bible concretely rather than spiritualizing everything. He said the word *salvation* should only be used when people include what they are saved from. The word *love* should not be used in general terms, but should include a specific person.

"The mathematics of Jubilee can be worked out in no time flat if the heart is right," said Mr. Schroeder.

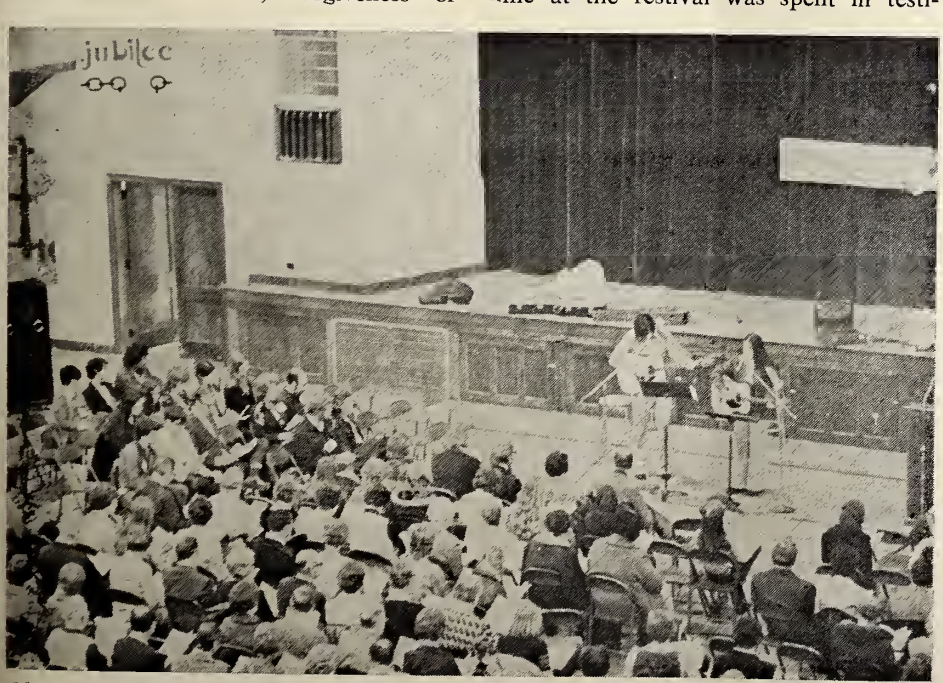
In addition to the four Bible studies, time at the festival was spent in testimonies of freeing experiences, seminars on modern Jubilee applications, and suggestions for putting Jubilee into action.

Among the suggestions were canceling college loans, a group of farmers enabling one of their group each year to take a year off for service, adopting a prisoner, and establishing a Jubilee loan fund for those who needed a new start.

Seminar topics included voluntary service, offender ministries, male-female roles, intentional communities, housing rehabilitation, war taxes, Indian land rights, farmers and property ownership, child care, and the food crisis.

On Saturday evening, festival participants played the Jubilee Game at a dozen large tables scattered across the gym floor. The game, inspired by the game Careers and developed by the Commission on Home Ministries staff, is designed to help players choose Jubilee action for themselves. Specific options are divided into the three broad categories of one or two years of service, a gift of money, or several hours a week.

The Festival of Jubilee, attended primarily by people from the Western District Conference, was jointly sponsored by Bethel College, the General Conference's Commission on Home Ministries, and the Western District Youth Cabinet.



Chuck Neufeld of Markham, Illinois, and Patty Shelly of North Newton, Kansas, lead the singing of some specially written Jubilee songs.

MB mission board wants to concentrate efforts

The Mennonite Brethren Board of Missions and Services, in its recent annual meeting in Hillsboro, Kansas, opted for concentration rather than proliferation in expansion possibilities.

The board is already committed to two new countries—Indonesia and Spain. Little encouragement was given to move into Upper Volta, Italy, or the African independent churches.

The board also postponed a recommendation to join the Asia Mennonite Services, working in Bangladesh. This will be studied further, with a proposal coming to the next board meeting and leading to a recommendation to the MB General Conference. Decisions on working with other denominations need to be made by the larger body, the board felt, since the decisions relate to the question of to whom emerging churches relate once they are established.

The board approved a missions budget of $2,237,764.

Mennonite artists gather at Goshen College

Thirty artists of Mennonite heritage met for a weekend conference at Goshen College earlier this year. The meeting featured several visual presentations, a session on art and business, and useful social moments for interaction of participating artists.

The conference also marked the publication of a catalog listing all known artists "of Mennonite heritage who either hold a master's degree in studio art or make their living through the production of art." For each of fifty-four names listed the catalog gives the present location of the artist, notes the medium in which he or she works, childhood origin, education, art-related jobs, list of professional exhibitions (juried and one-man), what publications have reviewed the artist's work, plus a brief statement by the artist on his own philosophy. It also supplies a black-and-white photo of one piece of the artist's work.

The conference also kicked off a February 2 through March 16 exhibit in the Goshen College art gallery of fifty works from the artists featured in the catalog.

The conference catalog and exhibit are part of Goshen College's 450th anniversary celebration of the beginnings of the Anabaptist movement. Abner Hershberger and Marvin Bartel of the Goshen College art department are responsible for putting the event together.

"One of the objectives of the conference," said Mr. Hershberger, "was to bring together the Mennonites of professional status, many of whom have left the church because art was not very acceptable to the church. Many felt themselves to be outside the Mennonite fold when they pursued their art because this was not one of the accepted areas."

"This conference was the first time they had a Mennonite meeting and exhibit with a professional look about it that rose above the Sunday school chalk talk or hobby level," said Mr. Hershberger. "These artists want to be met on their own terms, not on terms defined by the church."

"Some have been overtly denying their background, I believe," he continued, "because it has not supported them in their art. If the art doesn't encourage the politics of the church, the church withholds its blessing from these efforts. But for art to encourage the politics of the church is to sell one's self short."

Goshen College's *Mennonite artists contemporary* registry and exhibition alerted the Mennonite constituency about its resources, observed Mr. Hershberger and Mr. Bartel. "It also lets young people know that there is a body of Mennonite artists in existence," encouraging young people looking in that direction vocationally.

The artists who came to the conference "experienced a kind of comradeship that couldn't have existed before. We're now aware of people we could not have been aware of before. More names may appear and will need to be noted." And the new awareness may well lead to new opportunities for one-person shows.

Besides the catalog, the Goshen College art department has five slides of each artist's work. This collection (of about 250) will be available to interested persons, as also a slide collection of the present show of fifty works.

The catalog is available for $5.00 through the Goshen College Bookstore.

Darvin Luginbuhl of Bluffton, Ohio, stands beside his slab pot "Big Daddy" at the Goshen artists' meeting.

This We Believe

by James H. Waltner

This study guide for preparing for church membership is now available.

The premise of the book is that it does matter what we believe, that "belief determines action."

Units of study:

- God and His World
- Man in Sin
- Jesus Christ and Salvation
- The Church and Its Task
- The Life of Discipleship
- The Christian Hope

Pupil Book $2.50
Leader's Guide $1.75

Order from:

Faith and Life Bookstore
Box 347, Newton, KS 67114
159 West Main, Berne, IN 46711
Fellowship Bookcenter
302 Kennedy
Winnipeg, Man. R3B 2M6

Words & deeds

A new relief sale season for Mennonite Central Committee constituents throughout Canada and the United States began with the March 8 sale in Peoria, Illinois. The 1975 season is scheduled to have fourteen auction sales and last through September 27. The sales are organized on a grass roots level independent of each other with John Hostetler, MCC material aid director, serving as the link between them and MCC. Mr. Hostetler is expecting this season to top last year's $800,000 net proceeds.

BUSINESS MANAGER

General Conference Mennonite Church seeks a trained and experienced person for office management, bookkeeping and accounting, budget development and control, custody of funds, audits, and legal matters.
Starting time: fall 1975

Write Personnel Office, Box 347, Newton, Kansas 67114, for application.

An equal opportunity employer M/F

Record

Calendar

Apr. 1-5—Project Teach, Bethel College, North Newton, Kans.

Apr. 17-20—Central District Conference annual sessions, Ottumwa, Iowa; Edgar Stoesz, speaker

Eastern

Apr. 26—MCC relief sale, Morgantown, Pa.

Deaths

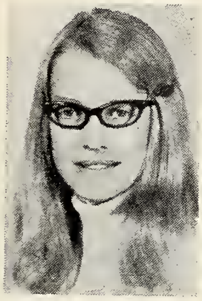
Irene Funk, missionary in Champa, India, died March 19. She was born July 8, 1943. She had been the director of nursing at the Champa Christian Hospital since June 1969. She was a member of the North Star Church, Drake, Saskatchewan, where memorial services were to be held March 21. She was buried in Champa March 20. Ms. Funk had been ill with septicemia, a blood disease. Her parents are Peter and Marie Funk of Drake.

Workers

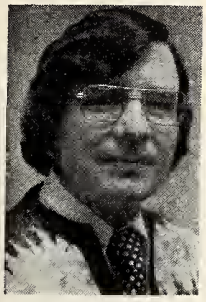
Alvin Friesen, physician at Mennonite Christian Hospital in Hwalien, Taiwan, was presented recently with two awards for outstanding service by the Taiwan Provincial Physicians' Association and the National Health Administration.

Rudy P. Friesen, Winnipeg, Man., has been accepted into affiliate membership with the Guild for Religious Architecture, Washington, D.C. Mr. Friesen, a member of the Manitoba Association of Architects, the Ontario Association of Architects, and the Royal Architectural Institute of Canada, is also coauthor of "A guide for church building," published by the committee on church architecture of the Conference of Mennonites in Canada.

Burton and Elnore Yost, Bluffton, Ohio, have been accepted for a one-year assignment with the Commission on Overseas Mission in Taiwan, beginning next August. Burton, a religion professor at Bluffton College, will spend his sabbatical year teaching in one or both Presbyterian seminaries in Taiwan, where Henry Poettcker of Winnipeg taught under COM in 1973-74. At the seminaries in Taipei and/or Taiwan, Burton will teach Anabaptist faith and life and some biblical studies. A number of Mennonites attend both seminaries. Mr. Yost is a graduate of Bluffton College and Mennonite Biblical Seminary and has completed his PhD comprehensive exams at Vanderbilt University. He was pastor of the Upper Milford Church, Zionsville, Pa., in 1953-61. He has taught at Bluffton College since 1961.



Funk



Weaver

Published

As part of their contribution toward commemorating the 450th anniversary of the Anabaptist-Mennonite tradition, the Mennonite Historical Associates of Lancaster, Pa., have released *The drama of the martyrs,* a 144-page book featuring 104 engravings by the seventeenth-century engraver Jan Luyken and an introductory essay with photographs supplied by Jan Gleysteen of Scottdale, Pa. The reissue of all the Jan Luyken engravings from the *Martyrs' mirror* is being hailed as fruition of the dream of numerous artists and historians for many years. Available from MHA headquarters, 2215 Mill Stream Road, Lancaster, Pa. 17602, the book sells for $5.95 plus 50 cents postage and handling.

Ministers

Rudy Goerzen, pastor of the Bethel Church, Aldergrove, B.C., has announced his resignation, effective July 31. At that time he will have served the church in this capacity for nine years.

Jerry Weaver, Hesston, Kans., will become campus minister-counselor at Bethel College, beginning Aug. 15. Mr. Weaver is currently pastor of the Whitestone Mennonite Church at Hesston. At Bethel Mr. Weaver's duties will include student counseling, conducting religious life experiences on campus — retreats, celebrations, workshops, chapel — and liaison with Prairie View and other community resources.

Conference budget

Budget for 1975 includes:

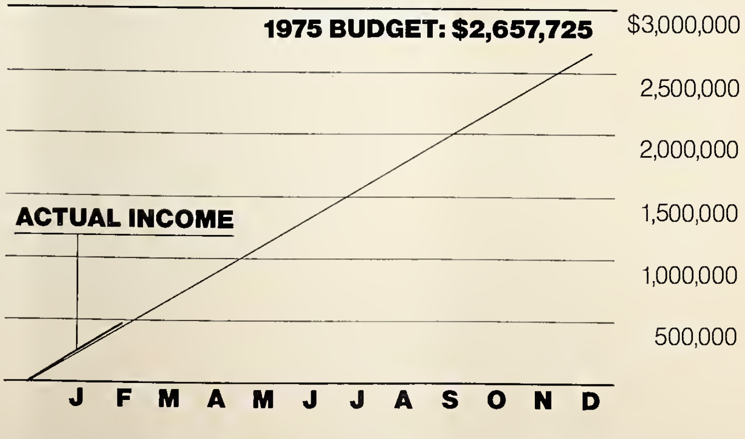
Commission on Education $189,118

Commission on Home Ministries $479,905

Commission on Overseas Mission $1,756,190

Mennonite Biblical Seminary $232,512

Total $2,657,725



Percent of budget received during the first two months in 1975 is down by 1.3 (18.5 in 1974; 17.2 in 1975). Actual dollars received exceeded last year's first two months by about $8,000. This seems like a good beginning, but many things can happen during the year, and it's much too early to make predictions about meeting or not meeting the budget for the year. Establishing a budget for the year is always a difficult task for those involved. *Wm. L. Friesen, business manager and treasurer*

ALL CHRISTIANS ARE CALLED.... THE CHURCH SENDS SOME

JAPAN
English Conversation
Teaching
Church Planting

TAIWAN
Choral Music
Teaching
Leadership Training
Youth Work

COLOMBIA
Team Evangelism
Urban Church Expansion

ZAÏRE
Medical Work
Teaching Home Economics

BOLIVIA
Church Development
Lay Leadership Training

BOTSWANA
Bible Teaching with African Independent Churches

NEEDED: 30 NEW WORKERS FOR GLOBAL EXPANSION

For more information on these and other opportunities write or call
Overseas Personnel Secretary
Commission on Overseas Mission
Box 347
Newton, Kansas 67114

Review

Filled with new wine

Filled with new wine: The charismatic renewal of the church, by James W. Jones (Harper and Row, New York, 1974, 141 pp., $5.95) is reviewed by Hedy M. Sawadsky, director of Christian education at the Zion Mennonite Church, Souderton, Pennsylvania.

In his preface, the author claims that the charismatic movement was here long before spiritual renewal became a mini-fad in the churches and will be going on long after the popular mood changes again. The book is written for those in the major Christian traditions who are perplexed and perhaps turned off by the movement.

Writing as an Episcopal clergyman, James Jones chooses to remain involved, even though rejecting some aspects of Pentecostalism. He is convinced that, properly understood, it will lead to a renewal of the churches rather than to schisms within them. Being a professor of history and theology as well as a priest, he senses that churches must not only experience renewal, but also reflect upon and come to understand it. What he feels is needed is a practical theology of church renewal based on the charismatic movement.

His many talks on Pentecostalism were pulled together for a 1972 Lenten series on "Life in the Spirit" at Trinity Episcopal Church in Princeton, New Jersey, and were finalized in their present form as lectures for a lay school of religion at St. Mark's Episcopal Parish, New Canaan, Connecticut.

In his introduction "What is the Spirit doing?" Mr. Jones indicates that while living in three different parts of the country, everywhere he detected a deep hunger for the basic experiences of Christianity and the renewal of the church. He has been surprised at the openness and interest in congregations about the work of the Spirit. At the university he is also confronted with similar concerns by young people who are searching for a renewal of the basic experiences of life and faith. Seminarians are suddenly interested in courses on prayer and meditation. The most important aspect of the trend is the genuine concern that the Christian faith come alive in the life of the church.

Thus his claim is that the power of God is abroad in the land and the church will be renewed. By "renewal," he means revitalizing what has always been there, saying that the Spirit has never been absent from the church, although at times the church's awareness of him has been dim.

The first chapter describes a modern community where life in the Spirit is equally as vivid today as it was in the early church. The account demonstrates that it is a renewal of faith, of love, and of the church as the body of Christ. On this latter point he shows the importance of the Christian community in his own life.

"When I became a Christian in college and joined the church, I was told that I would always have ups and downs in my Christian life. And sure enough, I had plenty of them. After I had been in the community in St. Paul for a while, I suddenly realized that I was not having ups and downs any more. Not that I was morally perfect or that I felt that kingdom had fully come—far from it. That has to wait for the end. But I was not having my customary roller-coaster ride from spiritual highs to spiritual valleys and back again. When we left the community and moved to New Jersey, where there was no charismatic community, I suddenly started having ups and downs again. And I realized that this was the Lord teaching me the importance of Christian community" (pp. 18-19).

In a further chapter he discusses the rediscovery of spiritual gifts, "charismata." Aware that the charismatic movement has produced considerable controversy, he faces and clarifies some of the theological objections and psychological analyses which have been hurled at the Pentecostals.

Among the significant insights in Chapter 4, "Experience of the Spirit," is the comment: "The Spirit never coerces anybody, and those who attempt to force people cannot be doing the Spirit's work. But it does tenderly seek to draw people within direct range of the experience of God's love" (p. 77).

Commenting on our culture of the self-made man which exalts self-interest as a primary virtue, he suggests that it is not easy to be responsive to God's spirit, and especially because we are desensitized to suffering. Our overexposure to human need via mass media has short-circuited our compassion (p. 83) and thereby we have lost the openness and responsiveness without which there can be no life in the Spirit. "We must be willing to give up everything we treasure—success, prestige, reputation—if it should stand between ourselves and his will. It is a lifelong process of bearing the cross, that symbol of total self-denial, total giving of oneself over to the will of God.

In his last chapter, "The release of the Spirit," the author applies basic insights about the Christian life arising out of the charismatic movement to the problems of church renewal. The rekindling of the individual's experience of the Spirit is not an end in itself, but rather that the whole church can be a better instrument of God's plan for the world he has created.

"The full body of Christ is neither Catholic, Reformed, nor Pentecostal; it is simply the body of Christ. As each group becomes more open to it, the Spirit works to purge them of their cultural accretions and one-sidedness and brings to light forgotten aspects of their own traditions. Thus God's people are drawn together, not by coercion or structural manipulations, but by the pull of the common life in Christ. . . . It is not simply a renewal of spiritual gifts, although that is its distinctive feature. But it is also revitalized Christian discipleship, worship, fellowship, and ecumenical relations" (pp. 135-6).

At times the Anglican orientation of the author is evident. It is not always clear whether references to baptism refer to infant or believers'. The constant use of *it* for Spirit, rather than *he* is also a puzzle to this reviewer.

On the whole, the book, sprinkled as it is with numerous personal and "for instance" references, as well as to articles and books on the subject, has been clarifying and edifying. Deep appreciation to James Jones for giving us this gift of intense openness and grappling with the implications of the Spirit movement as it relates to the established church!

Letters

For the voiceless millions

Dear Editor: It was good to see Verney Unruh's article on China (January 7 issue) remind us, for example, that the Chinese people are very capable and, on the other hand, that recent changes have been achieved at the cost of millions of lives. One of my finest chemistry students here at International Christian University illustrates both points. I'll call him "C."

To make a long story short, C escaped from China at the age of sixteen by swimming to Hong Kong. He had been born and entirely educated and indoctrinated after the revolution. He found out from his teachers and others that his father had been a landlord and that he therefore could not advance, although he had passed his exams with flying colors. He secretly built a radio and from this and rumors learned about freedom in Hong Kong. There was much fighting during the "cultural revolution"; one day he counted over 160 dead bodies in the streets. Earlier there had been far more numerous deaths from starvation; these were officially reported as due to disease.

C is not a political agitator, but he resents the massive injustices in China, which cannot be detailed in this letter. Before starting his swim of many hours during a cold January, he hadn't eaten for ten days; as he started, he was shot at by a border guard. This year he will graduate from ICU and go to a very famous U.S. university for graduate study. He's not a Christian but often feels that someone must be protecting him, since he's had no trouble after escaping comparable to all that went on before. He has incidentally given his permission for this report.

We college-educated types who have never lived in revolutionary China especially need to be aware of such cases because of our tendency to look at the Chinese rulers and some others through deeply rose-tinted glasses. The point, of course, is not to hate them, but to challenge *all* governments to practice justice. The Chinese people cannot do the challenging, and if we keep our mouths closed just because it's not "our" government or because European powers abused China, who will speak up for them?

Verney rightly discussed that abuse. Perhaps because of it, China pledged not to push smaller countries around. Even just on this basis then, we should question the conquest of Tibet, which was not part of China during most of its history, the intimidation of Japanese newspapers, and to some extent the war against India and campaign against Bangladesh, etc. Jesus often used strong language against powerful people, and we have done the same in other cases. As Solzhenitsyn said. "There are no purely internal affairs any more."

I'm sorry that some American Mennonites were among those forty years ago who whitewashed Hitler. In Japan the situation is worse, partly because of the newspapers' great fear of offending the Chinese dictators. Consequently the faculty and students at ICU have a very distorted picture of China, and C does not feel free to tell the truth, except to a few. Solzhenitsyn has expressed his disgust at much of the western press and suggested that our affluence has made us timid and insensitive to those who suffer under cruel regimes. I hope that our reporting will always be courageous, balanced, and compassionate for the voiceless millions anywhere on this planet. *Ronald Rich, ICU, Osawa 3-10-3, Mitaka, Tokyo 181, Japan* Mar. 1

NEEDED:

Peace and social concerns staff person. One-year VS assignment. Begin July 1975. Inquire: CHM Personnel Office, Box 347, Newton, Kansas 67114.

CHM

An equal opportunity employer M/F

Anabaptism and WBC

Dear Editor: In response to recent letters from Al Hiebert (February 25 issue) and Ken Wiebe (March 4 issue), both of Winnipeg Bible College, I would like to share the following concerns and observations.

Both Mr. Hiebert and Mr. Wiebe identify themselves as Mennonites. I have some problems comprehending how studying at WBC can bring them (and the other 125 Mennonite students) into any meaningful dialog with the essence of the Anabaptist/Mennonite heritage.

Richard Quebedeaux in his book *The young evangelicals* (Harper and Row, 1974) describes four ideologically competitive groups emerging within the evangelical branch of North American Protestantism: (1) separatist fundamentalists, (2) open fundamentalists, (3) establishment evangelicals, and (4) the new evangelicals.

Eight of the current WBC faculty are graduates of the Dallas Theological Seminary (identified by Mr. Quebedeaux as one of two intellectual centers for "open fundamentalism," the other being Moody Bible Institute, Chicago).

Mr. Quebedeaux suggests that open fundamentalism is characterized by (1) an extremely pessimistic view of the present world (due to their dispensational theology), (2) a political conservatism (equating God with United States civil religion), and (3) as being void of a meaningful social ethic.

Seven additional WBC staff members are graduates of Wheaton College and Trinity Evangelical Divinity School, both located near Chicago. Both these schools are described as intellectual centers of establishment evangelicalism.

Unlike the fundamentalists, establishment evangelicals do profess to have a social conscience and a biblically based social ethic. However, Billy Graham, the outstanding spokesperson for establishment evangelicals, has shown that too often this professed social conscience is little more than an offering of pious words rather than a demonstration of prophetic action (witness Mr. Graham's silent support of the Vietnam War).

A key element in the resurgence of fresh new evangelicalism has been the rediscovery of the Anabaptist vision. The major voice of the new evangelicals, *The post American,* includes John H. Yoder, Arthur Gish, and Peter J. Ediger as contributing editors.

Anabaptist concerns for peace and justice, radical discipleship, the creation of new church/communities striving to live by kingdom values instead of cultural ones, etc., are a real part of the new evangelicals' concerns and theology. This concern for radical Christianity is something foreign to both fundamentalist and establishment evangelical camps (and to WBC, for there can be no doubt that it stands within the above-mentioned groups in its ideological stance).

WBC speaks of social concern, yet I see no peace studies course offered in its catalog, nor do I know of any peace society within its student body.

WBC speaks of providing a theological direction for Mennonites. Mr. Hiebert can no doubt boast of the increase in Mennonite enrollment at WBC. Yet we must always ask where we are in the light of our past. We must be in dialog with our tradition. Mennonite interest in this dialog has decreased in recent years. Mennonite Brethren historian J. A. Toews singles out three key reasons for this: (1) a lack of a historical self-consciousness, (2) exposure to foreign theological influences, and (3) a desire to identify with popular evangelism. While these factors may have some positive attributes, they are not really germane to bringing Mennonites into any meaningful dialog with their Anabaptist past. For this dialog to occur, parents and churches should seriously consider encouraging their youth to attend Mennonite schools, colleges, and seminaries. *Robert V. Peters, chairperson, CMBC peace society, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4.* Mar. 5

Meditation

If I had my life to live over

If I had my life to live over . . .
I would worry a lot less about mistakes and take a lot more risks.
I would relax.
I would be sillier than I have been this trip.
I would be crazier and less hygienic.
I would take more chances and more trips.
I would climb more mountains, swim more rivers, and watch more sunsets.
I would eat more ice cream and fewer beans.
I would have more actual problems and fewer imaginary ones.

You see . . .
I'm one of those people who lives sanely and sensibly day after day.
Oh, I've had my moments—but if I could relive my life, I'd have more of them!
Just moments, one after another—instead of living so many years ahead of each day. I'm the kind who never goes anywhere without a raincoat or a parachute.

If I had it to do over again . . .
I would go places and do things and travel lighter than I have.
I would start barefoot earlier in the spring and stay that way later in the fall.
I would play hooky more.
I wouldn't get such a high grade point, except by accident.
I would ride more merry-go-rounds.
I would pick more flowers.

Because . . .
If you just hold your nose to the grindstone, you'll soon forget there are books to enjoy, brooks that babble, love to share, and birds that sing.

Otherwise . . .
All that your world will compose is you . . .
a grindstone . . .
and a worn-down nose!

Contents

Christ's formula for turning scaredy-cats into fearless disciples 202
How about a little playfulness in our worship? 204
In the name of love, help 206
News 207
Record 211
Filled with new wine 213
Letters 214
If I had my life to live over 215
A farm agenda 216

COVER

If there is an overarching theme for this issue, it is the search for ways of giving Christ's spirit greater play in our lives—in our discipleship, in our worship, in our charity, etc. The poster on the cover was designed specifically for this year's week of prayer for Christian unity.

CONTRIBUTORS

Roger Morrow is the pastor of the Milagro Hills Alliance Church in El Paso, Tex. His article appeared in a recent issue of the Alliance Witness. It is used here by permission.

Ronald Krehbiel, Box 8, Goessel, Kans. 67053, is pastor of the Alexanderwohl Mennonite Church.

Vic Reimer is teaching at Woodstock School, Landour via Mussoorie, U.P., India, under the Commission on Overseas Mission.

The Meditation has appeared in a number of church newsletters during the past year. Its origin has become obscured in the process. If anyone knows where it originated, we will be happy to give appropriate credit.

CREDITS

Cover, RNS; 205, RNS, Bob W. Smith; 206, Vic Reimer; 207, Tim Waltner, Freeman, S.D.; 209, GCNS; 210, Goshen College; Roger Morrow's article, which starts on page 202, is used by permission from the February 26 issue of the Alliance Witness, Box C, Nyack, N.Y. 10960.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117.

A farm agenda

The farmer has an ambiguous position in our theology and culture. On the one hand is our heritage, in which farming was almost the only Christian occupation. Even most of us who are not farmers had parents or grandparents who were. On the other hand, we have often considered farmers naive, theologically unsophisticated, and somehow not quite as "with it" as city folks.

In this era of food shortages, however, farming is taking on a new importance. Farmers are seeing how surpluses in North America can be used to alleviate shortages in India or Chad or Bangladesh.

Through MCC and mission boards, Mennonites are also exporting not only grain, but skills to help hungry nations produce more of their own food.

But in the church there has been little recent discussion of a farming life-style in North America and ways farmers can contribute to global justice and development through more than just giving away wheat.

The inter-Mennonite farm issues seminar in Freeman, South Dakota, (see p. 207) was a good start at discussing some of these issues, and more such seminars, on a smaller, more regional scale, will be planned in the future.

For such seminars and for discussion in local congregations, I would like to suggest the following agenda:

1. Is it worth the additional fertilizers to try to produce as much grain as possible in North America for alleviating world hunger? Or would it be better to ship the fertilizer overseas? What are our limits in food relief?

2. Many Mennonite farmers, like most others in North America, have taken part in a farming technology which needs large amounts of chemicals for fertilizer and pesticides. Yet, Arden and Mae Ramseyer come back from the People's Republic of China with glowing reports of Chinese farmers' conservation techniques and their use of human and animal wastes for fertilizer. From Denver come reports of using dried city sewage for fertilizer. What should be our stance toward chemical versus organic farming?

3. Livestock raisers rightly feel threatened by suggestions to eat less meat or no meat. Can the church help them raise cattle, sheep. and goats on roughage without using grain? Or if some livestock raisers feel they need to cut back on production, can the church help them make the transition financially? In a brother/sisterhood, a few should not be asked to suffer undue financial hardship.

4. How much land is enough to use machinery efficiently? A Mountain Lake, Minnesota, farmer told me last summer about the community threshings of years back. Now, he mused, each farmer has his own machinery. With affluence has come the ability to be individually self-sufficient. Is it possible to share? How much land is necessary? John Glick asked the farm seminar, "Why do we want more land? Farming used to be a way of living; now we are doing it for a living."

5. How do we regard the farm worker? Said Arden Ramseyer at the seminar, "We need to get away from the hired man complex, putting him next to the dog. Many farmers want their sons to become farmers, but not farm workers."

The answers to all these issues are not immediately obvious to all of us, and I hear no consensus emerging. But the church—both farmers and nonfarmers—will have to struggle with these issues.

For nonfarmers, the questions are different, but the church's obligation to help in discerning life-style and occupational ethics is the same.

In the giving and receiving of such counsel, we can be the church to each other. LJ

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

90:14 APRIL 8, 1975

The surprising city•to•country turnaround

Howard Raid

In our backyard we have a garden, an outdoor fireplace, and a large box elder. The path from our back door toward the center of town is a straight line between these three objects. However, over the years I've observed time and time again that people never walk in a straight line when they leave our back door for uptown. I have resolved many times as I break a path through new snow that this time it is going to be a straight line. When I come to the corner of the garden, however, there always tends to be a little curve away from it. When I come to the tree, there is a curve in the other direction. And when I go past the fireplace, my path curves again.

As I have sat in my study and pondered the significance of this path, I have come to the conclusion that it tells us something important about human beings. The lesson obviously is not that we cannot walk in a straight path, but it does tell us that we have buffer zones around ourselves that we wish to protect, be this against inanimate objects or in our relationship to other human beings.

Further evidence of this is indicated in recently released figures from the United States Census Bureau. It reports that in the period between March 1970 and March 1973 more people moved away from the metropolitan areas, including suburbs, than moved into them. One can read many interpretations into this fact. It would seem to me that it tells us that our cities have become too crowded, that human beings wish a little more living space, and that they do not care to be so close to so many people. If they have a choice, they will move out of the area to the less crowded villages and rural areas. An illustration of the path from our back door to uptown, it seems to me, is clearly found in this movement away from the metropolitan areas.

Other analysts will mention other forces such as the increasing crime rate in the cities, the faster pace of life, the impersonalization of the individual, and the highly institutionalized ways of life. Others will mention the deterioration of the government and of its services. For still others it will be the deterioration of institutions, the breakdown of demo-

Since 1970 more people moved out of metropolitan areas, including suburbs, than moved into them. Rural and small town settings suddenly hold much appeal. But what are farm and village folk going to do with their new city-slicker neighbors? Howard Raid suggests a field of ministry is opening up in which Mennonites will be able to make a contribution.

cratic processes, the development of power politics, and the presence of the underworld and other power blocks.

Whatever the causes, we have to recognize that the city-to-country trend has taken place not just for one year, but from 1970 through 1973. No one knows for sure if the trend will continue, but with the decentralization of industry and the other factors that have been mentioned previously, it is entirely possible that it will continue.

As one who has been interested in the rural community for many years, this first shift in the hundred-year trend poses some interesting questions for me. What does the shift mean for the rural community? We hear the glib statement so often that there is no difference between rural and urban settings. In some aspects this is true, but anyone who has lived in a large city will tell you that the differences that do exist are important. We need to ask, Which of these differences are significant? Will they be maintained as more of the urban people go to the rural areas? Can they be improved?

What should be the response of the rural community as the "city-slicker" moves among them and brings in standards and goals which may not be at all compatible with the rural community? Will impersonalization develop to a greater extent in the rural communities? Will they lose their cordiality and friendliness? What about the institutions? Particularly for us as Mennonites, what will happen to our churches? Will this be a problem or an opportunity? Will these people who have seen the other side of life bring new appreciation for the basic values which we have held for many generations? Will they enable us to see these values now through new eyes of appreciation, attributing to them their deeper significance and meaning?

We must recall that many of the early Anabaptists lived in the city and became Anabaptists because of their beliefs. Are our beliefs strong enough that we can welcome these people to our churches? Can we present in a challenging manner the basic beliefs that make life more meaningful?

Surely those who have experienced the deadening influence of city life will appreciate the Mennonite emphasis upon the worth of the individual, the right of the individual to come directly to God, seeking there newness of life. They have heard a great deal about "love." Can we present to them the love ethic of Jesus so that they will be able to see the depth, power, and strength of this as a part of daily living? In the cities they have observed the kickback to the politician, they may have seen the power of the Mafia to drive out legitimate businesses, and perhaps they have seen violent riots in the street. How will they respond to nonviolence as a way of life?

If this trend from the urban to the rural continues, it may represent a recasting of the values of the masses of people. Almost all of those who moved from the rural to the urban did so for economic reasons. Perhaps other motives have become more powerful now. Could it be that these migrants are placing some of the values mentioned above ahead of making money? Does this mean that there is or there could be a shift from "making a living" to "living"? Does this change in the trend provide an opportunity for Christians to attract these migrants to the *truly good life*?

Remember that it was the great technological development that forced the farm people to migrate to the cities. Furthermore, as they came to the cities they brought with them values of hard work, saving, and the desire to improve their economic lot. They also brought with them a certain capacity to invent and create new means of production. The combination of these ideas, values, and forces created the great productive machine we call our "American economy."

The question now is, What will be the effect of the combination of the ideas, values, and abilities of these new migrants on the rural areas? Will it express itself in increased production of goods and services? Or would it be possible that this new stream of migrants will come and are coming with a different set of values that will build a better world of a different type? Could we work vigorously providing an opportunity for each person to develop more fully his God-given capacities? Could we develop the community virtues of mutual aid and cooperativeness? Could we bypass war as a method for seeking power? Could we again have a government "of the people, by the people, and for the people"?

Is it possible that instead of seeking to build and uplift mankind, the freer time will just be used to dissipate man's God-given abilities? This will be the easier path to follow. The forces that would tear down, destroy, and disrupt man's better nature and intent are powerful. Many of them are found in the production of goods and services for fellow human beings. They are far too common in all of life. Consider, for example, reading materials. We were always strongly encouraged as children to read. But observe how many books are written today not because the writers have something to say, but because the publishing industry wants to sell books. The result is too often that which appeals to man's lowest nature.

Technology has taken the burden off people's back. It has produced a scale of consumption undreamed of a century ago. Recently we have seen that this specialization has created problems particularly in the concentration of cities. But this same technology has also made it possible for human beings to have all their physical needs met so that now they may at last make life decisions outside of the framework of economic necessity.

The pendulum of technology has swung back. At one time people were driven off the land for economic reasons. Today they are being driven back, if not to the land, at least to the rural towns and villages. Can we use this swing to take another look at life in the twentieth century?

As a Christian, what do I see in this new swing? As a Mennonite, what does it mean? Do I now clap my hands and say, "See, I was right all along"? Or do I buy a patch of timberland and move onto it with my wife, my ax, and my strong arm? Hardly. Rather, we must rethink our complete approach to the society and the economy around us.

For many years we thought Mennonites were to be God's chosen people to the city dwellers. Almost without exception our attempts at urban outreach have failed. Shall we continue to seek to develop this outreach? Might we not be able to use what abilities we have more effectively by building on our strengths, our rural background? We have as individual Mennonites, as Mennonite churches, and as Mennonite conferences tremendous opportunities as this trend continues. Will we accept this challenge?

It is a challenge to build new types of "intentional communities." Look closely at your own Mennonite community. How many of the people have returned from the city to live there? Our community has its first resident CPA, its first resident lawyer, and a host of other skills.

It is past time that we realize that many of our Mennonite communities are truly "intentional communities" in the sense that most people live there because they want to do so. We have, therefore, another strong base on which to build new Mennonite communities.

Rural villages: An alternative to suburbia

Mark Wagler

In the last five years I have traveled a bit in North America, visiting religious communities, rural communes, homesteaders, and friends, looking at land, looking for a home. And this idea keeps returning: *there is a need for not-for-profit organizations to develop land in the country.*

Commercial developments at the edge of cities have made money for developers and made havoc of the land and the lives of people. This suburban wasteland goes hand in hand with farmers leaving the country and the rise of agribusiness. The old-fashioned idea of self-sufficient farmers is rapidly fading. There's money to be made in this world, and when it comes to farming and community planning, money, not the New Jerusalem, is the model.

Now a new spirit appears to counter this. Many people, tired and afraid of city and suburb alike, would like to live on a small plot of land in the country. The number of acres they need varies with locality, but what they want is a garden and orchard, a woodlot, some pasture for goats and maybe a horse, and a few acres for grain. This return to the land is major enough to rate articles in major magazines and newspapers. Read *Mother Earth news* to catch the spirit of these homesteaders. But several things hold this movement back.

The cost of land has risen tremendously in the last several years. The rich are investing in hobby farms. Large corporations, looking for more California profits, are making farming a big business. Homesteaders themselves drive the prices up. And the cost of land is usually much higher in small acreages. Some can sidestep this if they have close friends who will buy a farm with them. Others may join a rural religious community. For the rest, buying land is a struggle.

Another factor is that city people are used to the advantages of city life: cultural events, next-door neighbors, a large variety of jobs, and the company of like-minded people. Many, of course, are glad to live alone. Country isolation is a tonic for them. Others become discouraged working alone.

What if the General Conference saw what is happening in the country as a mission opportunity? What could it do most effectively? I will describe a modest proposal and its implications; hopefully others, with more experience and more influence in the church, can take the idea further.

Scenario. The General Conference Mennonite Church sets aside $125,000 in a homesteading corporation, a not-for-profit organization affiliated with the church, possibly under the Commission on Home Ministries. The corporation invests $100,000 in a large farm.

The Mennonite church is a sufficiently large network in rural Canada and the United States, with members who have considerable knowledge of land uses and prices, and contacts with people who have land to sell, that obviously a number of areas could be considered. The $100,000 would buy a bit over 200 acres in western Oregon, less than that in British Columbia, 300 acres in northern Idaho, and 400 acres in southwestern Wisconsin.

Since I know more about Wisconsin and since land prices are still comparatively low here, I will use it in my example.

The Wisconsin farm the corporation buys will have a variety of uses: meadows and hayfields, wooded areas, and cropland. A team of older VS workers, a surveyor, a farmer, and a builder, study the land, seeing how it can be best developed. How much land does it take to provide food and fuel for a family of four? Where are the best building sites? What about water? erosion? access?

After this study, ten acres (or more) is set aside for common use, the village. This common land is as close to the center of the property as feasible. On it short-term VS workers build a large community building, with kitchen facilities, showers, storage space, a library, and shop.

The rest of the land is now subdivided into small homesteads. These plots vary in size, since different sized groups will buy them, a single person, a family of four, a communal family, a city social organization, etc.

The land is advertised in *Mother Earth news,* homesteading newsletters, college papers, and in the newspapers of nearby cities. Because of the improvements, the land now costs a little more than $300 per acre rather than the original $250 per acre. Still a small family can buy five acres for $1,500 and have facilities to use while building their house.

While the land is being sold, a VS worker lives on the property, showing the land to prospective buyers, giving advice on gardening and building, and looking after tools and other common property.

When all the land has been sold, the corporation reinvests its $125,000 in a new farm, and the process continues.

Implications. Financially there is little risk for the corporation. It should aim

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

neither to make nor lose money. The voluntary service work represents an investment of time for the church, a statement of what values we are working for. Right now the price of land is still rising, so that the initial investment seems solid. But even a depression cannot take away the real value of the land, which could in emergency be put to other use, like intensive farming in face of food shortages.

For those buying land, there would be a significant financial saving. Young people and poor people would be able to afford a few acres they could pay off while living in the city, gradually moving to the land as they are able. Meanwhile the community building would make camping out on their land possible. Small cabins could be built. Weekend gardening could be begun. Car pools with other buyers from the same city would help cut down on expenses.

Even more important than the economics would be the community. In my scenario I have not envisioned a utopia nor perfect persons. If I have dreamed of the *holy village,* I have repressed it (pressed back in time). I have purposefully not suggested ethnic, religious, or moral limitations, even though most successful communities where everything is held in common have depended on these.

I have tried to map a way between extremes: small common holdings mixed with private ownership, the necessity of community decision making with the freedom to work one's own land without endless discussions.

There are many community models that could be imposed: villages of the Middle Ages, Sri Aurobindo's planned city in India, Mennonite settlers, Chinese communes, nineteenth-century utopian experiments. But these would be impositions. Giving a cup of cold water for ideological reasons is poor theology.

Still, the possibilities for community cooperation in this scenario are many. First, there is the common situation that all the settlers will face, a common land. There are possibilities for sharing tools and information, something that already happens much more in rural communities than in cities. Buying and selling cooperatives, schools, car pools, cultural events, work exchanges . . . what else could a hundred or more people of diverse backgrounds consider?

Granted, the project has social value, but why the Mennonites? If I had suggested that there are many Mennonite young people who want to move back to the country (and that is true), the connection would appear obvious. In fact, Kansas, Indiana, Manitoba, and Pennsylvania Mennonites could well think about how to help their young people settle.

It is true that other organizations could do this. Maybe the Friends. Maybe some kindly philanthropist. But whenever I've had this idea, I always linked it with Mennonites. Maybe this is my chauvinism: my people can do this! Because even though I've been a Mennonite rebel, I am also a Mennonite son who is proud of the traditions (and countryside!) he was raised in.

Mennonites are good farmers. Everyone says that. They are interested in missions. They can dream a million dollars and work on it. And some of us have long seen our own society as a field of mission, have seen the cancer of North American affluence and waste that make difficult any mission to have-nots who are again exploited by our life-styles. How do we put this all together?

The field is ripe. There is a turning away from suburbia and inner city, and the culture connected with them, that needs nourishing. Rural simplicity is still an ethical possibility.

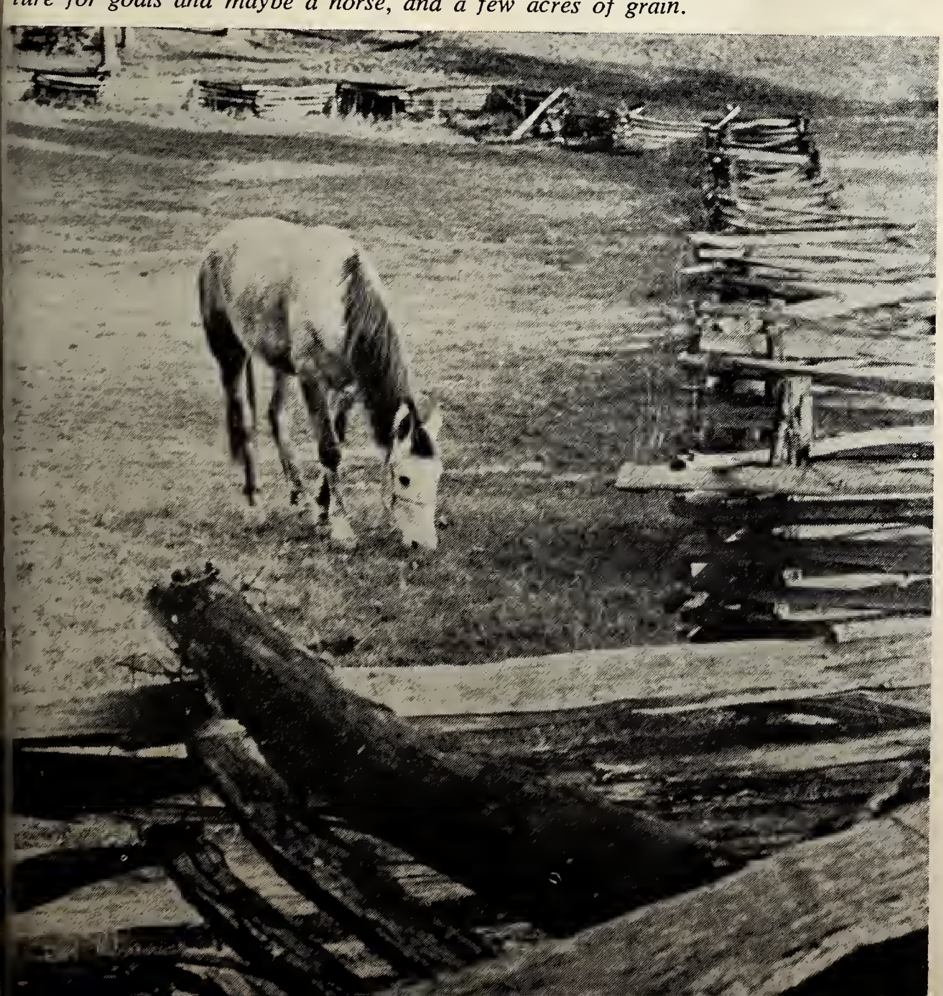
The reason for giving is finally that we have something to give. We hold the cup of water in our hands. Unless some organizations with vision allow an alternative, most people will stay trapped in the cities, and agribusiness will get a hold on the countryside that will be extremely difficult to break.

Our cities have become too complex and too dominated by money interests to sustain life much longer. Where will the people go?

Agribusiness depends on underpaid farm workers and on saturating the soil with chemicals. Our poisoned land will not sustain life much longer. The homesteaders I know farm organically and do the work themselves. Who will take care of the land?

Perhaps my proposal is too modest. Or maybe you have a better one. It seems, though, that I have traveled long enough with this idea. May we share this concern together?

Many people, tired and afraid of the city, would like to live in the country. The number of acres they need varies with the locality, but what they want is a garden and orchard, a woodlot, some pasture for goats and maybe a horse, and a few acres of grain.



Conversation with the cheeseman

Vic Reimer

At the bottom of Mullingar Hill the road widens so that vehicles can ease by each other. Often a truck is parked in this space. That day an Indian army surplus Nisan solidly squatted there guarding its space like an old bulldog. It was there I met my friend, the cheeseman.

Always cheerful, he greeted me with a warm handshake and a characteristic twinkle in his hazel eyes. As usual he wore gray slacks and a worn brown cardigan over his somewhat portly frame.

We began to talk. I asked him about the student riots in the state of Gujarat. "There is anger in the country," he said, "the anger caused by corruption and apathy in government, by inflation, and by the chronic shortages of essential commodities."

"How are things with you?" I asked. "Are you able to meet your expenses? How much does it cost for you to live?"

"We still manage," he replied. "It costs about eighty rupees per month per person to feed my family. There are seven in my household. Two others could work but have no jobs. We eat no meat. Only occasionally do we have fruit. Our vegetables are of the cheapest variety. A year ago we still ate good quality Basmati rice, but now we eat what we Indians call dog rice. Fortunately all members of my family like cheese." While I listened I reflected that our groceries averaged out to more than two hundred rupees per person.

And he was concerned about a second job he had. The manager of a small summer vacation mission property, he had heard rumors that the property was to pass to a new owner. Had I heard about this? What would be his status if this were true?

We began the walk up the hill. Vegetable vendors, cloth merchants, the owner of a ration shop, and the shoemaker greeted us as we walked. The Sikh second hand dealer invited us for tea but we declined. Then he graciously suggested that I attend a worship service at the Sikh temple the next weekend.

Street vendors and merchants greeted the cheeseman and Vic Reimer as they walked and talked together about riots, the cost of living, and religion.

We passed on. "Why," I asked, "do the Sikhs also participate in the Hindu custom of bathing in the Ganges?"

"In India," he observed, "Muslim, Christian, Sikh, all come from the Hindu religion. Some things are kept."

There was a pause. Then he spoke again, "I don't care much for religions."

"You have told me that before."

"Yes, I suppose I have."

Another pause. Below us the deep valley leaned its ridges against Tehri Road as if to hold the road against the hillside like the fingers of a giant hand.

"Christianity has a challenge in its relationship to other religions. In Jesus Christ God revealed himself—the fullest expression of truth."

Pointedly he observed that all religions express belief in a leader. And then more earnestly, "In any case, in no religion are there many true followers. Only a few in each. At the missionary hospital there were, years ago, two doctors, one unapproachable, the other loved and respected. Yet both were Christians. Religion has no affect on the personality of an individual. People who are grouches remain so. Persons with sharp tongues and quick tempers continue to have those habits."

I felt compelled to agree that this was often the fact.

"Let me tell you something very personal," he said. "The neighborhood in which I live is one in which we live and let live. We ignore each other. But it is among you Christians that I feel most at home. You are a helpful people."

"We consider it a virtue."

We were nearing the parting of our ways. "Have you ever read the New Testament?" I asked.

"No, but I have listened to some sermons."

"Would you read one if I gave you one?"

"Yes," the cheeseman said.

News

MCC, Norwegians distribute food in Chad

Above, families wait for MCC food in Afono, Chad, a small village in the area north of Lake Chad. Many people in this desertlike area have few sources of food, since most of their cattle died during drought years. About 420 tons of wheat and beans plus 2,000 blankets have been distributed in the last four months in the Kanem Province of northern Chad by MCC working with Norwegian Church Relief. The Norwegian agency owns trucks equipped to drive through sand. MCC foods have been well accepted in Kanem, according to Steve Penner, MCC (Chad) director. "The people know how to grind wheat into flour and think the MCC wheat, or 'Christ' wheat as they call it, is particularly good." The beans are also well liked.

Nigerians aid refugees from cultural revolution

Some Chadian Christians, refusing to deny their faith and submit to pagan initiation rites, have been migrating to Nigeria, reported Ray Horst, MCC (Nigeria) director.

In keeping with the Chadian Government's cultural revolution program, all men are to be initiated according to the old tribal custom. Some Christians have lost their lives refusing to participate in the rites.

The Nigerian evangelical church set up a Chad Refugee Committee to care for the refugees at Maiduguri which at ast report numbered about thirty families. In many instances the women and children remained in Chad.

The refugee committee has decided o supply each refugee with a sleeping mat and blanket upon arrival and food until employment has been found, reported Keith Black, Sudan United Mission worker appointed secretary of the committee. The committee also hopes to help the refugees with housing and finding jobs, which will not be easy, since Nigerians speak English as opposed to the Chadians' French, and the tribal languages also differ.

The committee has decided to build a house on a plot of ground owned by the Nigerian church in Maiduguri to accommodate incoming Chadians temporarily until more permanent arrangements can be made.

In each of the communities where Chadians are locating, the committee hopes to have some Nigerian evangelical church families to give encouragement and assist the Chadians in learning Nigerian ways.

MCC has given the committee $1,500 to help with the costs of caring for the Chadians as they have been arriving. Mr. Horst maintains close contact with Mr. Black and Joseph Jibi, director of a Nigerian rural development agency.

Beit Jala teacher found guilty by military court

After considerable debate, a military court judge brought the verdict of guilty to charges of "receiving arms training in the Soviet Union" against Khader Issa Nimmer, civics teacher at the Mennonite Secondary School in Beit Jala, West Bank.

The 8½-hour trial on February 16 followed five months of detention. The teacher was sentenced to four years in prison. He is believed to be the second West Bank Palestinian to be convicted on such charges which carry a five-year maximum sentence.

The severity of the sentence came as a surprise to almost all present, including the defense attorney. It was hoped that his confinement would not run beyond two years.

Walied Fahoom, advocate for the defense, challenged the accuracy of a statement which the prosecution claimed they had obtained from the defendant. The accused contended that the statement did not correctly reflect the answers which he provided during the interrogation which followed his arrest. After more than an hour's deliberation, the military court judge rejected the arguments forwarded by the defense and announced his acceptance of the government's evidence.

Mr. Issa has taught at the Beit Jala Mennonite School for three years and comes from the Palestinian village of Ein Arik. He is the oldest in a family of seven. His father died in 1967 due to illness, and while employed by the school he has been regularly contributing his salary in support of his family, a common practice under such circumstances.

Mr. Issa's confinement from the time of his arrest in September 1974 until the present will be deducted from his four-year sentence, leaving him with three years seven months to serve. Throughout the orderly trial the teacher remained calm and reserved.

The teacher has a younger brother also in prison. He is beginning his tenth month of confinement without charge due to reasons of state security. Under a British Mandate regulation, Israeli officials are able to detain without trial persons suspected of being injurious to the security of the State of Israel.

Communications group grows into media council

The Mennonite Council on Mass Communications expanded its membership and changed its name at its annual meeting March 20-21 in Kansas City, Missouri.

This year's meeting included not only radio and television people but Mennonites involved in film, drama, and print journalism. Most were employed by Mennonite institutions, but there were a few present who work independently.

In keeping with its new image and new membership, the council voted to change its name to Mennonite Media Council. Its new statement of organization now specifically mentions print, radio, television, cable, drama, film, art, and graphics.

Prior to the main sessions, print and film-drama groups held separate meetings to discuss their special concerns. The print meeting included journalists involved in news services, magazines, promotion, and college newspapers. In the film-drama group were producers, playwrights, actors, and professors.

Speaker for the main sessions was Ron Sutton, communications professor at the American University, Washington, D.C.

Mr. Sutton centered his input on the influence on the media—particularly film and television—and the need for educating people on how to interpret them.

"A society which teaches only reading and writing will be deficient," he said.

"Film is basically a point of view," responded Bernie Wiebe of Freeman, South Dakota. "So is anything else in the media. Any communication is not *the* reality, but we try to make it a reflection of the point of view of Him that is the truth."

Frank Ward of Newton, Kansas, another respondent, commented, "We as Christians don't make enough use of the opportunities we have now to use film."

The group also discussed the pros and cons of censorship in film and television.

The media assume viewers are not too smart and not too dumb, said Mr. Sutton. Those who are concerned about violence on television assume that the audience doesn't know the difference between real murders and acted-out murders.

However, media do have power to influence people, and the form may influence as well as the content, he said.

Other reports concerned a communications seminar at Freeman Junior College, Mennonite Brethren video cassette production, the reissue of the film *Happy as the grass was green* as *Hazel's people,* the new inter-Mennonite peace film, and Choice Books.

Some MCC workers leave embattled South Vietnam

As fighting in South Vietnam intensified, Mennonite Central Committee has made $10,000 available for refugee aid and has requested its personnel in Nha Trang and Pleiku to leave the country. Some MCC workers are remaining in Quang Ngai and Saigon.

The future of MCC and other mission programs in Vietnam is very uncertain, said MCC executive secretary William T. Snyder.

Personnel of Eastern Mennonite Board of Missions and Charities are located in Saigon and Can Tho, south of Saigon.

With the takeover of most of the northern two-thirds of South Vietnam by the Provisional Revolutionary Government (PRG), the number of new refugees in South Vietnam has soared past the one million mark, the Saigon government reported.

MCC has allotted $10,000 for aid to refugees, most of which will be channeled through the Evangelical Relief Committee at Nha Trang and other local relief agencies.

Hundreds of thousands of refugees and South Vietnamese soldiers have been fleeing from the eleven provinces which have recently gone under PRG control. Most of the refugees have gone to cities like Da Nang and Pa Neng, whose populations have doubled recently.

The only MCC workers left in South Vietnam are in Quang Ngai, now under PRG control, and in Saigon. Earl and Pat Martin, whose MCC assignment is in Quang Ngai, decided that Pat and their two children should go to Saigon after the PRG push began, but Earl remained behind. He was joined by Yoshihiro Ichikawa, a Japanese MCC worker.

The Quakers, the other religious group working in Quang Ngai, have evacuated their personnel to Saigon.

MCC personnel in Nha Trang and Pleiku, who had earlier gone to Saigon, have been requested by MCC to leave South Vietnam for a nearby country, yet to be determined at press time.

Remaining personnel stationed in Saigon are Luke Martin, Max Ediger, and James Klassen.

Peachey

Urbane Peachey appointed to Peace Section staff

Urbane Peachey, currently MCC (Jordan) director, will join the staff of MCC's Peace Section to administer joint programs of the Peace Section and the Canadian Committee for Peace and Social Concerns.

In Mr. Peachey's job, which he will begin this summer, he will handle international peace concerns which Peace Section has outside of North America and coordinate peace education activities and action programs which are equally applicable to Canada and the United States.

Mr. Peachey has been working with MCC since 1960 and has been Jordan director with special responsibility for a development project in Egypt since 1970. He holds a master's degree in public and international affairs from the University of Pittsburgh and a bachelor's degree in sociology from Eastern Mennonite College. He also attended Eastern Baptist Theological Seminary.

Mennonites to caucus at U.S. housing conference

Mennonites will caucus at a national consultation to reawaken the church's consciousness of opportunities for service in nonprofit housing. The consultation, sponsored by the Interreligious Coalition for Housing will be April 22-24 in Washington, D.C.

In recent months Mennonite Central Committee has received requests from several of the Mennonite-related housing programs to sponsor a housing consultation. Rather than sponsoring a separate consultation, MCC is recommending that interested persons register for the national consultation. Registration forms can be secured from MCC, 21 South 12th St., Akron, Pennsylvania 17501, or from the Interreligious Coalition for Housing consultation office, Box 9231, Arlington, Virginia 22209.

Decision on new Bible school postponed

Education matters took up most of the discussion time at this year's sessions of the Conference of Mennonites in Manitoba recently at the Home St. Mennonite Church in Winnipeg.

The discussion centered on the brief presented by the Task Force on Education. This body of seven persons was asked in June 1973 to study the total education needs of the CMM constituency.

The first recommendation, endorsed by the delegates, was a general one which gave the education committee a green light on identifying local needs and recommending resources or programs to meet those needs.

The second recommendation proposed that CMM invite the present Elim Christian Education Society to join in establishing a Bible school under the sponsorship of CMM.

The task force emphasized that the purpose was not to compete with schools already in existence, but to fill a need for a school based on Anabaptist teaching. Delegates expressed many concerns about the method of implementing this recommendation. Discussion stalemated.

Elim board president Frank Isaac issued a plea for immediate action. The delegates, however, were overwhelmed by the financial and human risk involved. They tabled the second recommendation for further study.

The third recommendation—regarding substantial financial support for the private schools, Westgate Mennonite Collegiate in Winnipeg and Mennonite Collegiate Institute in Gretna—was given approval by a large majority for implementation in 1976.

Because the task force report was a priority item on the agenda, reports by the Faith and Life Communications, missions and service, and finance committees were postponed until a second meeting, to be held in April. The Elim question will be reconsidered in April as well.

The camp program committee reported a strengthened Christian education program with more qualified staff and an increasing number of unchurched children attending camps. The committee requested support of the camp program as a missionary task.

The camp development committee announced the near-completion of construction projects at Camp Assiniboia and Camp Moose Lake, as well as winterization of Camp Koinonia.

Jake Pauls, retiring chairperson of CMM, told the conference in his address to "throw bread upon the waters"—to take risks with material assets. Jesus, he declared, wasted a good deal of bread.

Recognizing the greater material assets available and the new doors for ministry being opened, Mr. Pauls said that the conference needed to set its priorities.

In a time of unprecedented prosperity, Mennonite people calculate before investing, and strings are tied to donated dollars.

At the annual sessions, a desire for long-range planning based on logical investment caused reservations about releasing immediate monies.

Conference committees projected minimal budget increases (8.6 percent), indicating a stabilization of projects and programs begun in the last five years.

At the conference sessions, women and young people, formerly conspicuous by their absence, were present in sizable numbers. The Women's Association and the Manitoba Mennonite Youth Organization presented the concerns of their respective groups. *Irene Friesen Petkau*

Ronald G. Klassen, director of Faith and Life Communications, reads a report during the Manitoba sessions.

New thrusts proposed by Alberta Conference

At its annual sessions March 7-8 in Rosemary, the Mennonite Conference of Alberta committed itself to a new thrust in church planting, agreed to support the every home plan for church publications, and undertook a three-year program of retiring the Alberta Conference share of the building debts of Associated Mennonite Biblical Seminaries, Canadian Mennonite Bible College, Rosthern Junior College, and Swift Current Bible Institute.

In addition, the conference increased the level of support for its ongoing programs in Christian education, Camp Valaqua, the home for the aged, and its missions and service work.

The budget adopted for 1975 is 43 percent above the 1974 budget, not including the debt retirement program.

The conference speaker—Palmer Becker, executive secretary of the General Conference Commission on Home Ministries—set the tone for the discussions, speaking of the responsibilities of the church in missions, service, and education.

He said, "The purpose of the church is to be part of the kingdom of God, and the kingdom is where there is love and concern and the building of right relationships."

The church-planting thrust was proposed by the missions and service committee. David Whitermore and Abe Neufeld will be asked to conduct surveys in Lethbridge, Calgary, and Red Deer with a view to establishing new congregations. In both Lethbridge and Calgary, the need has been demonstrated, and what is being asked is help in actually doing what most agree should be done.

Red Deer presents a somewhat different problem. Although there has long been a sprinkling of Mennonite families in the Red Deer-Lacombe area, they have not founded a congregation. The city is on the threshold of major growth, and there is now an opportunity to become involved at an early stage of such growth.

It is hoped that the model employed at Fort McMurray can be followed. In that community the initiative was taken by the Mennonite Brethren Conference, and work is proceeding with the cooperation of both the General Conference and Mennonite Church groups. In Red Deer, the Mennonite Conference of Alberta would take the initiative and receive the cooperation of the other groups.

The conference executive was further instructed to review the need for promoting congregational development in a number of communities, but especially in Medicine Hat.

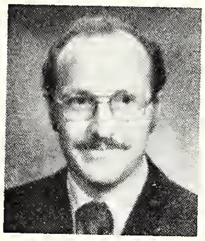
The every home plan, endorsed in Steinbach by the Conference of Mennonites in Canada, was adopted with few dissenting votes. This plan will be implemented in 1976.

As part of its program for the Year of Jubilee, the conference executive proposed that an attempt be made in 1975 to pay the Alberta share of all building debts presently carried by AMBS, CMBC, RJC, and SCBI. This would involve about $120,000 above the adopted budget. Although it was agreed that such a proposal is in the spirit of the Jubilee Year and a desirable objective, it was judged to be too ambitious. Instead, the conference decided to spread the effort over a three-year period.

The camp committee announced the appointment of John Schellenberg as the new director for Camp Valaqua.

Strong support was given to such ongoing programs as the home for the aged, Christian education, and the work of John Kroeger, the itinerant minister who maintains contact with scattered and isolated Mennonites in Alberta. *Fred Enns, Edmonton, Alberta*

CBI's New Internship Program


Sig Polle
Director of
Internship Program

P. R. Toews
Homiletics

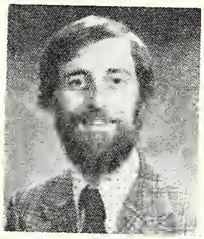
Are you looking for a Bible-centered training program that is practical, church-related, and service-oriented?

Have you had two years of Bible school or its equivalent?

THEN . . .

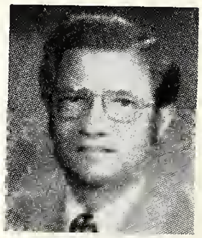
You should consider enrolling in Columbia Bible Institute's new third-year internship program offered in conjunction with Vancouver and Fraser Valley churches.

The men pictured have all had pastoral experience. They will be teaching third-year courses and are anxious to help you advance toward the Christian ministry.


Murray Phillips
Hermeneutics

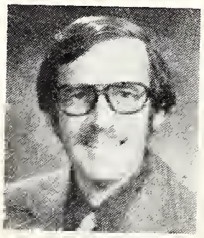
Wilmer Kornelson
Christian Education

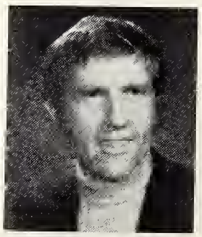
J. J. Toews
Contemporary
Church


Jacob Thielmann
Greek, Biblical
Exegesis

For more information write to:

Registrar,
Columbia Bible Institute,
2940 Clearbrook Road,
Clearbrook, British Columbia
V2T 2Z8


Walter Unger
Theological
Research


George Schmidt
Youth Ministries

Words & deeds

The Goshen College Peace Society, with the support of the Center for Discipleship, sponsored a Latin American Seminar March 20-23. Resource persons included Bill Dyal, president of the Inter-American Foundation; Samuel Araya, a Chilean political exile and Methodist minister; Julia Campos, former professor at the Mennonite seminary in Montevideo, Uruguay; and Marisa Miller and Karen Dueck, former residents in Uruguay. The seminar was designed to examine the U.S. role in Latin America and explore Christian responses.

A gift from Schowalter Foundation of Newton, Kansas, has opened the tenth Mennonite World Conference travel fund. The executive committee of Mennonite World Conference meeting in Ethiopia July 1974 authorized a $100,000 travel fund to be raised during the next four years, 1975-1978. This fund will subsidize travel costs of third world delegates to presidium meetings in Puerto Rico July 1975; Indonesia, 1976; and to the Tenth Mennonite World Conference in Kansas, July 25-30, 1978. The fund would make it possible for at least fifty delegates from the third world to attend the meeting in Kansas.

MCC has contributed $1,000 to the Nhatrang Biblical and Theological Institute in Vietnam to be used to build a new library and expand its collection of books. The school is building a new two-story library and hopes to increase its collection from 15,000 books to 50,000 or 100,000.

The youth fellowship at First Church, Hillsboro, Kansas, will spend April 11-13 in a service assignment with the Koinonia Mennonite Church, Clinton, Oklahoma. They plan to arrive Friday evening, work all day Saturday, and worship with the Indian congregation on Sunday.

signs of jubilee

A week of meals on a poverty budget was experienced in early March by more than 100 people in the Eden Mennonite Church, Moundridge, Kansas.

As part of a hunger awareness emphasis during Lent, the Eden Church planned three sermons on world hunger and served a congregational meal one Sunday of wheat bulgur, enriched with powdered soybeans and powdered milk, the food often given for relief.

The following week, about 100 people signed up to eat on a poverty budget: $8.00 for a person living alone, $10 per couple, and $2.50 for each additional member of the family.

Pastor Walter Neufeld reported that one couple lost nine pounds; another decided not to invite any company for dinner that week. Other people found out they could make do on a poverty budget. Some children skipped lunch at school. One teenager who used to be "persnickety" about food became the person who kept her whole family in line during the week.

Record

Published

This we believe, a pupil's book for church membership classes, has been reprinted by Faith and Life Press, Newton, Kans. The book by James H. Waltner, first printed in 1968, is now in its third printing and has sold more than 10,000 copies. It is available for $2.50 from Faith and Life Bookstores, Newton, Kans., and Berne, Ind., and Fellowship Bookcenter, Winnipeg, Man.

A guide to peace resources, a bibliographic pamphlet produced by MCC Peace Section, is now available to anyone interested in books, study guides, periodicals, or films related to peace. The pamphlet, an update of "Christian peace literature," a similar listing done in the early 1960s, lists recommended readings related to biblical studies, war and peace, nonviolence and revolution, and social concerns. For free copies of "A guide to peace resources" write or call: Peace Sec-

11 ways to spend your summer

1. **Western Oklahoma work camp, Clinton, Oklahoma**
   June 7 - July 19 10 participants
   Tutoring and recreation with Cheyenne elementary children is the primary task of this group. The group will live in Clinton, Oklahoma. Lawrence Hart, a Cheyenne leader, will provide local leadership. Cost for the six-week program is $75.
2. **Chicago work camp, Markham, Illinois**
   June 15-29 12 participants
   An exciting opportunity to work with the long-term VSers in Markham, Illinois. Campers will do maintenance on the Day-Care Center, build equipment, and work with community needs. An opportunity to see and feel the city of Chicago. Cost is $28.
3. **Koinonia Partners, Americus, Georgia**
   August 10-23 12 participants
   Koinonia Partners is an interracial, rural community established by the late Clarence Jordan. Campers will assist in daily work of community and production of a fall issue of a newsletter. Being part of the daily life of the community will certainly be a highlight of this work camp. Because of the unusually demanding situation, the work camp is limited to high school graduates only. Cost is $26.
4. **Wheat Ridge State Home, Arvada, Colorado**
   June 14-July 12 12 participants
   Work campers will work with retarded children at Wheat Ridge State Home and Training School. The professional staff will provide training, supervision, and an orientation. This is an outstanding opportunity to test one's interest in helping others. Campers will visit the Rocky Mountains and the city of Denver. Cost is $45.
5. **Partly Dave Coffeehouse and Church Community Services, Elkhart, Indiana**
   August 3-17 10 participants
   Campers will do maintenance and repair work on Partly Dave Coffeehouse and work with Church Community Services—both interchurch programs which provide a creative witness in this northern Indiana city. Visits to Amish country and a camping weekend will be recreational highlights. Cost is $28.
6. **Northwest Ecology Project, Seattle, Washington**
   August 1-12 10 participants
   Work in a national forest is the primary focus for this camp, along with learning about ecology concerns. A visit to Seattle will show how wilderness areas and cities each have their own needs and beauty. Cost is $30.
7. **Pine Lake Christian Camp, Meridian, Mississippi**
   July 14-August 1 10 participants
   Campers will assist in carpentry, trail building, and painting at the camp. They will have a chance to see the unique countryside around the camp. Cost is $35.
8. **Camp Mennoscah, Murdock, Kansas**
   May 25-31 12 participants
   Campers will assist in preparing Camp Mennoscah for its summer season by cleaning, painting, and doing repair work. Cost is $12.
9. **Fort Wayne, Indiana**
   July 21-August 11 12 participants
   Campers will work in housing rehabilitation, spend some time helping at the Consumer Center, and work alongside the long-term MVS Unit. Campers will learn to know the black community and its needs. Cost is $38.
10. **Beatrice, Nebraska**
    June 9-July 18 8 girls
    This is a special six-week, low-cost program at Beatrice State Hospital. Volunteers will work with retarded children learning simple skills and relating one-to-one with a severely retarded child. Total cost is $35 for six weeks.
11. **Rocky Mountain Bible Camp, Divide, Colorado**
    July 27-August 2 100 participants
    Campers will spend one week together in recreation, Bible study, and sharing at this mountain camp sponsored by Western District retreat committee. Cost is $30.

Requirements for participants:
Persons ages sixteen to eighteen who have a willingness to: follow Jesus Christ, learn and accept discipline, work closely with people from different backgrounds, participate in Bible study, discussion, and sharing

Cost:
$3.00 registration fee (to be paid with application) plus lodging, meals, insurance, and some group activities. Campers will pay their own transportation to work camp.

Contact:

Work Camps 1975
Box 347
Newton, Kansas 67114

tion, Mennonite Central Committee, 21 South 12th St., Akron, Pa. 17501, (717) 859-1151.

Workers

Wendell Badertscher, Kidron, Ohio, has recently become youth resource coordinator for Grace Church, Pandora, Ohio. A Bluffton College graduate, Wendell continued his education at Associated Mennonite Biblical Seminaries, Elkhart, Ind., before assuming the half-time position as youth worker at Pandora.

Ministers

John W. Arn, pastor of the Herold Church, Cordell, Okla., will become pastor of the Bethlehem Church, Bloomfield, Mont., beginning Aug. 1. He will succeed Nick A. Dyck. Mr. Arn has been at the Herold Church since 1965. He received his BA from Bethel College and his MDiv from Mennonite Biblical Seminary. He was ordained to the ministry in his home church, Grace Church, Lansdale, Pa., in 1965.

An unusually large number of Canadian ministers have resigned during the past several months. Four have indicated their intentions to continue their studies either at Mennonite Biblical Seminary or elsewhere. They are *Abe Bergen,* assistant pastor of Bethel Church, Winnipeg; *Delmer Epp,* pastor of Cedar Hills Church, Surrey, B.C.; *Jake Froese,* pastor of the Herbert (Sask.) Church; and *Martin Sawatzky,* pastor of the Niagara United Mennonite Church, Niagara-on-the-Lake, Ont.

Persons who will be moving out of the pastorate into other employment are *Abe Baergen* of the Tofield (Alta.) Church; *Kenneth Buller* of the Hillcrest Church in Grande Prairie, Alta.; *Ron Hunsicker* of the Charleswood (Man.) Church; *Waldy Klassen,* of the Prince of Peace Church, Richmond, B.C.; and *Lawrence Klippenstein,* of the Altona (Man.) Church.

Persons who have resigned, but whose plans have not been announced, are *Menno Bergen,* who is serving as pastor of the churches in Taber and Vauxhall, Alta.; *Rudy Goerzen,* pastor of Bethel Church, Aldergrove, B.C.; *Edwin Epp,* pastor of the Hague (Sask.) Church; and *John Froese*, of the Rosenfeld (Man.) Bergthaler Church.

Arn

Badertscher

Frank H. Isaac will be moving from the Steinbach (Man.) Church to the Springfield Heights Church in Winnipeg. *Ed Giesbrecht* will move from the Burns Lake (B.C.) Church to Grace Mennonite Mission in Meadow Lake, Sask. *Fred Unruh* of the Grace Church in Regina will become pastor of Grace Church in St. Catharines, Ont., this summer. *H. David Letkemann* of the Pleasant Hill Church in Saskatoon is under COM appointment.

Calendar

June 6-9—Renewal 75, Mennonite Holy Spirit Conference, Missionary Campgrounds, Goshen, Ind.

July 8-13—Mennonite European Regional Conference, theme, "The Beatitudes," Bienenberg, Switzerland

Western

Apr. 12—Mid-Kansas MCC relief sale, Hutchinson

Apr. 19—Mennonite Men's chorus concert, Presser Hall, Lindsborg

MCC (B.C.) Keep-in-Touch Retreat

The executive committee wishes to meet, at a one-day retreat, all past, present, and prospective MCC personnel resident in B.C.

Date: Saturday, April 19

Time: 9:30 a.m. to 4:00 p.m.

Place: Columbia Bible Institute, Clearbrook, B.C.

The retreat will combine planned presentations with informal discussion. Keep in touch with MCC's *past friends, *present program, *future plans.

A registration fee of $2.00 will cover the cost of the noon meal.

For further information, contact the MCC (B.C.) office at 859-4141 or Box 2038, Clearbrook, B.C. V2T 3T8.

The Anabaptist Story

That glorious period of Christian witness and martyrdom...

THE ANABAPTIST STORY

by William R. Estep

Conrad Grebel insisted that the Reformers had not gone far enough in repudiating the excesses of Roman Catholicism. And on a January evening 450 years ago, he and a dozen men of like conviction baptised one another—signaling their break with Zwingli. That act marked the birth of Anabaptism—and the beginning of a long succession of martyrs.

In this sympathetic account, William Estep details the growth of the Anabaptist movement, discusses its theology, its agreements and differences with Reformation doctrine, and assesses its impact on the contemporary church.

"Dr. Estep tells the story authoritatively and movingly. The book should be read by all who believe that the true church is loyal first to her Lord, rather than living in bondage to cultural pressures..."

—Franklin H. Littel
Chicago Theological Seminary

256 pages, Paper $3.95

At your bookstore or write
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE S E GRAND RAPIDS, MICH 49502

Letters

College-GC relationships

Dear Larry: The report on the college presidents' discussions with members of COE (March 4 issue) suggests that the president of Bluffton College was calling for financial help from the General Conference. Although tempted to take credit for this, I decline. Like other church-related agencies, colleges need financial support. However, a case can be made that direct support from the General Conference treasury would weaken each college's base of support. Individual givers, long a source of strength to us, might give less knowing the conference treasury was being tapped for operating funds.

Perhaps it would have been more accurate to report that the colleges' intent —and specifically Bluffton College's— was and continues to be seeking ways of developing and strengthening: (1) a meaningful relationship to the church on a basis deeper than our historical background and (2) our ability to contribute to the mission outreach of the church.

Church members and college personnel frequently refer to our church-related colleges. Yet one is hard pressed to find any specific ties between the General Conference and the church-related colleges that commit us to common programs or common endeavors utilizing one another's resources in conducting specific church programs.

Is it possible to affirm our interrelationship in new and exciting ways, or must we continue to limit ourselves to our district and historic ties? The outstretched hand remains with palm up. Some may wish to interpret it as a request for money. Students of nonverbal communication recognize it as a sign of willingness to be submissive to the one who grabs it. *Ben Sprunger, president, Bluffton College, Bluffton, Ohio 45817* Mar. 6

Open communication

Dear Editor: In one of the February issues (February 11) a statement was mentioned about the "conflict" between Canadian and United States Mennonites. I felt, as an American, that I was being blamed for something I wasn't aware of. I do not like having this feeling of blame without any information on what problems there actually are between the Mennonites of both countries.

I would suggest an article, using information from Mennonites in all parts of Canada, telling what frustration, anger, and other problems that they feel toward the Mennonites in the United States. I would suggest a second article having the Mennonites throughout the United States expressing the same things they have about Canadian Mennonites. In these articles there should be genuine and constructive criticism. I feel with this open communication, other people and I will be able to understand the feelings of both "sides," and I would like to change what I can, to bring the Mennonite brotherhood closer together. *Paul A. Schmidt, 114 West Cleveland Ave., Elkhart, Ind. 46514* Feb. 26

Total Woman: No cop-out

Dear Editor: "Women beware!" I should say! "Women beware" of reviewers like Margaret Loewen Reimer (Book review, February 25 issue)!

The fact that she disagrees with Marabel Morgan's philosophy as expressed in *The total woman* doesn't bother me. That's her privilege. What *does* disturb me is her description of God's plan for wives as a "cop-out!" She says, "The age-old cop-out is for the woman to adapt totally to her husband's way of life. . . ."

But *God* says, "You wives must learn to adapt yourselves to your husbands, as you submit yourselves to the Lord . . ." (Eph. 5:22, *Phillips'*). "Wives, adapt yourselves to your husbands, that your marriage may be a Christian unity . . ." (Col. 3:18).

"For best results, follow manufacturer's instructions," reads the ticket on a new item. The same thing applies to humans, too.

Personally, I'd rather follow God's instructions as to how to carry out my role as "wife." After all, he invented the idea of marriage in the first place! He also knows my own needs better than any human being ever will. With a combination like that, I can't miss!

It's too bad the author of "Diary of a mad housewife" hadn't read *Total woman* before she left her husband. Perhaps she would have joined the scores of women who have found true fulfillment as persons and have seen their husbands change when they as wives started following God's plan for them. *Mrs. Elisabeth Reynolds, Box 1, Pamburn, Sask.* Mar. 10

Jubilee in a chaotic world

Dear Editor: Celebrating the Year of Jubilee to commemorate the 450th anniversary of the Anabaptist movement could be a profitable experience if the undertaking is approached with the concerned study that it deserves.

The anniversary celebrations of the past year or two in regard to Mennonite immigration have helped to focus our attention on past and present Mennonite history and thus help to prepare us for the observance of the Year of Jubilee. Various articles in Mennonite publications have brought many good things to light but also numerous valid criticisms of our present attitudes. A case in point is Mennonite affluence.

The editor of the *MB herald,* Harold Jantz, wrote recently about a Mennonite Centennial *Saengerfest* in Winnipeg for which they hired the Winnipeg Symphony Orchestra for an amount of nearly $8,000. Mr. Jantz felt that songs of those times and people, accompanied by Mennonite musicians, would have been more appropriate. "Under another name, the program would have been splendid. But a Mennonite Centennial *Saengerfest,* it was not."

"What is the Anabaptist vision all about?" was the title of a guest editorial in a recent *Mennonite weekly review* by Paul Peachey. He admits, "The vision still lives and inspires. Around it communities still gather in joyful response to God's redeeming work," but he also expresses some meaningful criticisms that are worth considering: "Christianity tends to become not the herald of God's new age breaking in upon us, but rather only a solace for the fact that that age is not yet here."

Further on he says, ". . . Nor did we realize, as we split into sect after sect, that the wars we condemn are simply such schisms writ large. As a result, Anabaptism ceased to be a movement generations ago." In spite of much opportunity there has only been "a degree of recovery." He finally puts the pertinent facts before us: "The church 'fell' back in the early centuries, when she ceased to herald the new age, and became instead a rationalization for an age fallen. The question has always been a frighteningly simple one: Do we believe the gospel or do we believe the world?"

These excerpts would suggest that we have largely lost the Anabaptist vision because we have lost sight of the Christian goal, the overcoming of the evil powers. If the players of a hockey team were bribed by their opponents not to shoot for the goal, there could still be some flashy "game playing," but both players and spectators would soon lose interest as the contest became meaningless. A stalemate in church affairs helps to make things pleasant for "Christians" who do not like to forego anything that they like and can harmonize nicely with the world. Also, they do not need to fear persecution, which was so evident in the early years of Christendom, at the time of the Anabaptists, and frequently still in Communist countries.

A fitting observance of the Anabaptist beginnings must include a deep appreciation of their discipleship and the resolve to carry on their cause towards the goal that Jesus taught us to pray for, in the well-known Lord's Prayer. To attain that goal we must learn to think and act realistically, even as Jesus brought reality to the religious scene of that time, ever aware of the purpose and goal set for him.

The achievement of that goal is depicted in the last book of the Bible in a striking and awesome way. Throughout the Bible there are references that point to the same goal, with the utmost brevity, such as 1 Corinthians 15:23-26 and Acts 3:19-21. The latter tells of Jesus Christ, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." That could be considered as an expansion to the utmost degree of the Mosaic Year of Jubilee, when many things were to be set right that had gotten "out of kilter" in fifty years of time.

When Isaiah proclaimed the acceptable year of the Lord (61:1ff), he was already pointing ahead to a more profound and comprehensive work of God's redemption than that which occurred under the Year of Jubilee, as in the time of Moses. When Jesus Christ began his ministry, he took it from there, announcing himself as the fulfillment of that prophecy, proclaiming the acceptable year of the Lord, in which he would perform that great work for which he was anointed with the Spirit and sent by God. Reckoning the duration of his ministry from that beginning until "the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power (of the world's evil forces)," one might equate that with the duration of the "acceptable year of the Lord."

Certainly many good suggestions have already been made as to how we might observe the Year of Jubilee and, no doubt, many more will be made. A fitting tribute to the memory of the Anabaptists should not include a lesser imperative than Paul's words to the Romans (13:11), ". . . it is high time to awake out of sleep: for now is our salvation nearer than when we (first) believed."

An added imperative must also come from the realization of the increasing chaos in the world. During the past seventy years, an average of over one million people per year have been killed in wars, revolutions, needless famines, by torture, and through slave labor. The prospect is for worse to come unless Christendom wakes to reality! Until then God's judgments will continue. He will not force his ultimate redemption on us. He awaits our willing response to his proffered redemption! *Isaac I. Klassen, Laird, Sask.* Mar. 5

Meditation

A modern shepherd's psalm

The earth is my birthplace, I shall not destroy it.
It beckons me to lie down in green pastures.
It draws me beside the still waters.
It restores my soul.
It leads me in paths of beauty for my spirit's sake.
Yea, though I walk through a valley where others have been careless
I will treat the earth with respect, for others will come after me.
The earth and the sky, they comfort me.
He who prepared this land before us to last to all generations
Showered it with good things.
Our cup runneth over.
Surely I will care for this earth all the days of my life
That it may be enjoyed by those who dwell upon it
Forever.

Barbara Jurgensen

Faith schools and war

Dear Editor: The "You said it" article by Fred Unruh (January 21 issue) in which he compares some of our Mennonite schools with some of the interdenominational faith schools has sparked an interesting discussion.

I would say, however, that what Mr. Unruh said is "too little and too late." A discussion between the Anabaptist-Mennonites and the faith missions should have taken place fifty years ago.

I share Mr. Unruh's concern and thank him for the courage to sound a warning. What he should have pointed out is the danger that the influence of these schools will lead to the discarding of the biblical peace teaching (nonresistance) by our churches.

Let me take you back to World War II. At that time we had no Sunday school camps. We sent our children to the Canadian Sunday school mission camps. There were times when the attendance at the Gimli camp was 85 percent Mennonite. Many of them were converted and were invited to attend Winnipeg Bible Institute (a forerunner of WBC). From here some of the graduates entered the army.

How shocked we were when we read in the Bible institute's yearbook of Mennonite names saying, "Our graduates are fighting for king and country." How can we reconcile this with the biblical teaching of peace?

A surprisingly large volume of articles, pamphlets, and even books were published by "fundamentalist authors" which attempted to prove on scriptural grounds that it is not only right for a Christian to take part in war, but that he must do so if he is to fulfill his Christian duty.

The conscience of many an earnest believer has been troubled in regard to participation in the ever-occurring wars. Is it right for a Christian to take part in bloodshed? May he as a Christian lend his energy, money, mind, heart, and life to that which certainly seems on the surface to violate every basic principle of Christian living which the Bible teaches? In an attempt to quiet these movings of conscience, a certain class of "fundamentalist" writers, using their authority and prestige as experienced and revered teachers of the Word, have attempted to prove that the Bible does not forbid warfare and that one may be a follower of Jesus and still take part in war.

The larger Christian denominations of today, as well as many of the smaller ones, have a heritage which comes down from sixteenth-century Catholicism, Lutheranism, and Calvinism. Our present-day interdenominational faith groups keep on going in that tradition, or warfare; in fact, they are often more aggressive than the "liberals" in promoting participation in war.

In closing I quote Rufus M. Jones, a non-Mennonite, about the Anabaptists: "Judged by the reception it met at the hands of those in power, both in church and state, equally in Roman Catholic and Protestant countries, the Anabaptist movement was one of the most tragic in the history of Christianity; but, judged by the principles which were put into play by the men who bore this reproachful nickname, it must be pronounced one of the most momentous and significant undertakings in man's eventful religious struggle after the truth. It gathered up the gains of earlier movements, it is the spiritual soil out of which all nonconformist sects have sprung, and it is the first plain announcement in modern history of a program for a type of Christian society which the modern world, especially in America and England, has been slowly realizing—an absolutely free and independent religious society, and a state in which every man counts as a man and has his share in shaping both church and state."

Al Hiebert regards himself as a Mennonite both theologically and ethnically. He further states that at WBC they are training our young people in an "evangelism that cares"; consequently they will know that the peace teaching cannot be separated from the "full gospel," but that it is the heart of the gospel! Remember when the gospel of Christ was first proclaimed to the shepherds, the angel said: "Peace on earth and goodwill to all men." *D. D. Klassen, Box 417, Carman, Man. R0G 0S0* Mar. 7

Chinese property transfer

DEAR EDITOR: The issue of accepting reparations from the Chinese Government for the mission property which they seized brings back to my mind a bit of history. At the time when Miss Goertz and I were the only Mennonite missionaries left in the interior in 1941-43 we had many conversations with our church leaders, and we came to the conclusion that the mission property should be turned over to the Chinese church before the Japanese grabbed it. However, we were quite aware of the fact that once the Chinese had it, the Japanese would take it away from them.

At one time the Japanese called in Miss Goertz and me and asked us to sign a statement that we were turning over the mission property to them. They even promised me permission to see Miss Kuyf in Tamingfu. I had requested such permission earlier, but thus far they had completely ignored it. We told them that it was quite impossible for us to do that. The property did not belong to us, but to the mission and the whole church, something to that effect. We did not sign, and I did not go to Tamingfu.

But we did decide that, as the only representatives of the mission, we had the authority to sign the property over to the Chinese church. One morning, under the lens of a box camera, we did just that. The Chinese pastor remarked how wonderful this transaction would have been if it had been done freely and not under pressure. If our action was legal, which it probably wasn't since the deeds were still in Peiping, the Chinese Government would not be owing us anything now. Their debt would be to the Chinese church. *Marie J. Regier Frantz, Box 205, North Newton, Kans. 67117* Mar. 3

WHERE TWO OR THREE ARE GATHERED IN MY NAME...

Contents

The surprising city-to-county turnaround 218
Rural villages: An alternative to suburbia 220
Conversation with the cheeseman 222
News 223
Record 228
Letters 229
A modern shepherd's psalm 230
Did we not do mighty works in your name? 232

CONTRIBUTORS

Howard Raid, a professor of economics at Bluffton College, lives at 111 South Spring St., Bluffton, Ohio 45817.

Mark Wagler's address is Route 1, Gillingham, Wisc. 54633.

Vic Reimer presents his second vignette of life in India this week. He teaches at Woodstock School, Landour via Mussoorie, U.P., India, under the Commission on Overseas Mission.

Barbara Jurgensen's address is 5135 South Kimbark, Chicago, Ill. 60615.

CREDITS

Cover, Alf Siemens, Vancouver, B.C.; 218, Ray Carlson, RNS; 221, Don Rutledge, RNS; 222, Vic Reimer, Woodstock School, India; 223, Steve Penner, MCC; 225, Conference of Mennonites in Manitoba.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

Did we not do mighty works in your name?

IS THERE HARD ROCK beneath the mire in which we are floundering? Can a foundation be discovered on which the kingdom can be built in the new age which is upon us?

"Lo, here is a perch on which to stand," someone shouts, and many rush in to test the proffered foothold. "No, it is here," says another, and again the masses move, only to discover that hope lies elsewhere.

No longer do movements follow the slow, predictable—and, in retrospect, somehow reassuring—swings of the pendulum from left to right and back again. Now the motion is in jittery, patternless arcs and lines which bear some resemblance to the crazy swinging of a rope from its anchorage on the ceiling. People are lurching from analyst to evangelist to faith healer to pop psychologist to religious teacher-preacher to who knows who. They fall and scramble over each other to be the first to touch the garment of the next new healer-leader-teacher who comes along.

The 1970s may go down in history as the decade of the great "soul rush." Millions are going hither and yon in search of rest for their souls, but they are not finding it in the huge, PR-oriented movements which entice them with a touch of the truth, but which at their core are hollow.

One of the heresies of our age is the belief that almost every problem lends itself to correction through an assembly-line solution, be that through mass evangelism efforts, through overly simplified but professionally packaged techniques and philosophies such as "the chain of command" and "four spiritual laws," or through the following of some charismatic figure. These and similar approaches may have a place in the churches' ministries, but they should take supportive, complementary roles rather than attempting to be the central expression of faith in the 1970s.

One of the tests that can be applied to a mass approach, to check its legitimacy, is to see if in fact it strengthens the local congregation or draws allegiance away from it. These larger programs have a much easier time of presenting an attractive picture of purity, self-confidence, and bubbly enthusiasm than does a local congregation. Thus people tend to cling to them rather than to the much more earthy and vulnerable local community of Christians. Movements don't have to worry much about the difficult task of helping people to live and worship together week after week, year after year. They get the praise and glory while the congregation has to deal somehow with the spiritual hurts and the daily problems.

Part of the heresy is the belief that every problem can be solved through the use of modern business and technological know-how and mass psychology techniques. We find it almost impossible to think small, person-to-person.

We are called to faithfulness in small things, not to the use of massive communications efforts which promise, or at least give a semi-guarantee, that significant measurable results will occur. For most of us the call to live with and to witness steadfastly to friends, neighbors, and co-workers is a dreary, unexciting task. But we should not expect our experiences to be glamorous and filled with adventure. We are expected to be steady and faithful in small things, living out the gospel in the mundane situations into which we have been placed.

If we can trust God enough to stand still for a while, ceasing our furious chasing after the self-fulfillment and ego-gratification which the mass movements promise, we may find our feet actually touching solid rock beneath the mire.

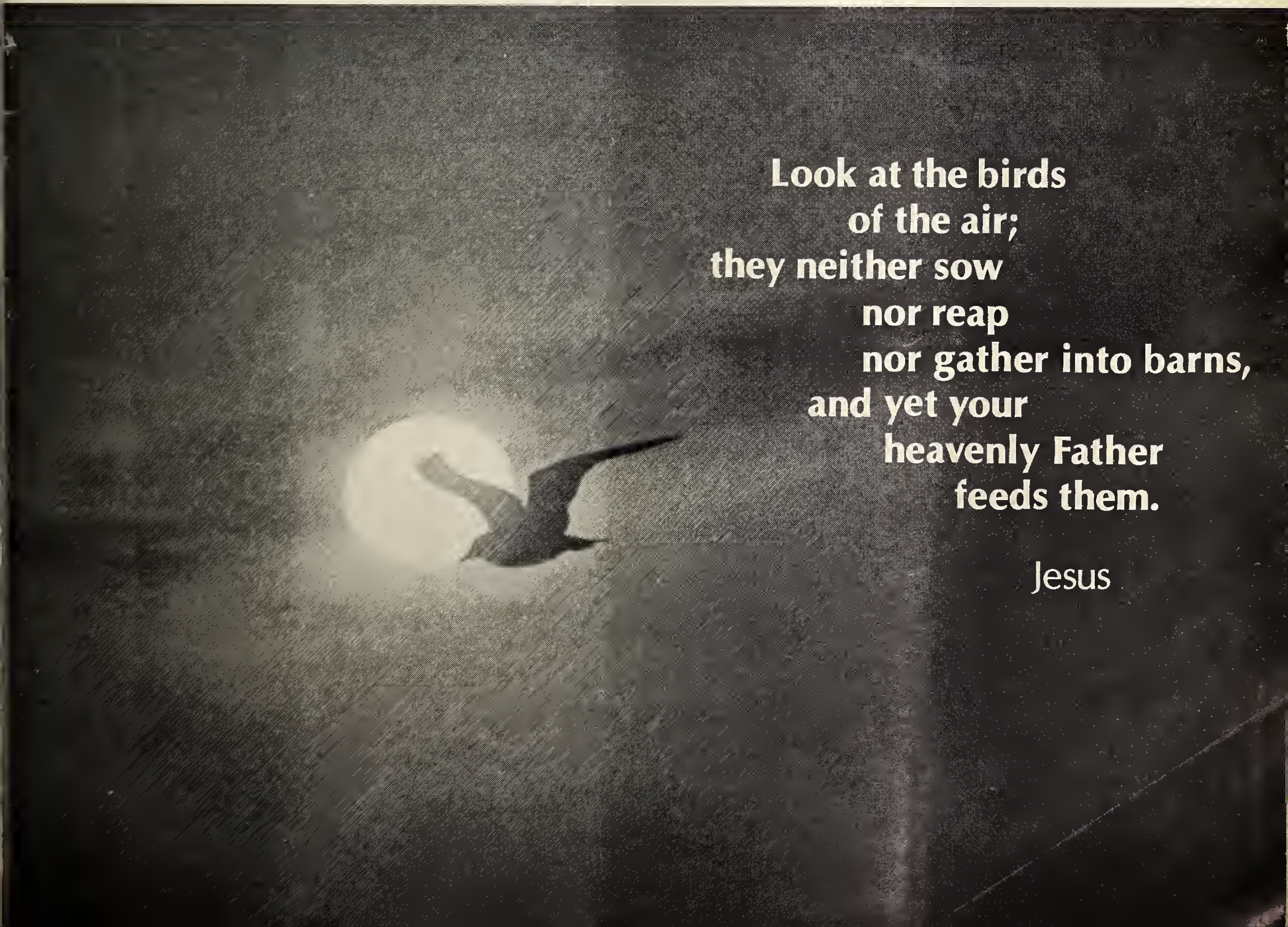
Jesus had this to say about following the crowd: "The gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few. . . . Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you. . . .' " LK

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:15 APRIL 15, 1975



Look at the birds
of the air;
they neither sow
nor reap
nor gather into barns,
and yet your
heavenly Father
feeds them.

Jesus

Banking at the Celestial

A parable for worried people

Darrell Fast

I VISITED the Celestial Kingdom Bank of Heaven last week. I had been anxious about a lot of things recently. It seems that everybody is anxious about this, that, or the other thing this time of year. Suddenly I became very anxious about the fact that I hadn't done any worrying about my Celestial Bank account. I figured it was time to give it some worried attention. I went to see the manager.

I didn't have long to wait. In fact, Mr. Gabriel showed me into the office of Mr. Jehovah right away.

"How's the banking business?" I asked apprehensively, hoping he hadn't had time to check on the status of my account before I came in.

"Well, not too bad," he said, "but then it isn't all that good either. It seems that we get most of the strange customers. Do you know that the birds do all their business here? All kinds of birds—doves, eagles, sparrows, robins, blackbirds, and even hawks. They make deposits and withdrawals all the time. They seem to trust us. So we take good care of them, and their futures."

Just then a beautiful wild flower entered the bank. "And the flowers. They trust us, too. Their beauty alone is worth millions. They have no problem getting credit with us."

"Well," I said, "that is interesting. With that kind of business how can you say that it isn't so good? Your tellers are always busy."

"You see, it's this way," Mr. Jehovah said slowly. "We are set up to do business with everyone on earth, not just the birds and the flowers. We've got enough capital assets to handle every need you could possibly imagine. But, you know, people are our poorest and scarcest customers."

"I know what you mean," I said, remembering the vacant people customer service area. "I felt rather lonely, coming in here." And then I had a thought. "Perhaps people don't know about your good services and your fabulous assets. Have you given any thought to advertising?"

"My son has given his life to that cause, advertising our banking services and the benefits of doing it all here.

"Our billboards say: 'Don't put your savings in earth banks, where you take all kinds of chances with fire, theft, and inflation. Bank with us. It will build God's kingdom. We guarantee an eternal return!'

"The bank of the eternal return. You can't beat that for service and security. The problem is that most of the people with whom my son works do their banking elsewhere. What kind of confidence is that, advertising for one bank but doing your banking with the competition?"

I nodded numbly, hoping he wasn't thinking of me.

"Did you ever stop to think how poorly our competitors manage their investments? Most of their assets are tied up in meaningless luxuries and pleasures that help or satisfy no one. A lot of them simply hoard their investments, running the risk of loss or theft. Do you know that we have never had a robbery up here? It's hard to rob a bank which operates on the philosophy 'deposit what you have; withdraw what you need.' We've never run short of cash."

"Perhaps the reason you've never run short," I suggested timidly, "is because you don't have many people customers. People aren't like the birds and flowers."

I felt myself getting bolder. "Birds and flowers don't need the kind of security that people need. People can think about the future, and they can remember the past. They know that people, as well as birds and flowers, have sometimes died because they didn't have enough for food and clothes. People know that they have to plan for the future, so that they will have enough for today and tomorrow."

The bank manager looked surprised. Then he shook his head. "No, you've got me all wrong. Don't you see that by banking here people are actually looking ahead? When they invest their treasures here, they are entering into a partnership with us to make the future more secure for everyone. The problem really is not that people think ahead and flowers don't. The problem with you is that you don't think *far enough* ahead. People, on the whole, tend to be too preoccupied with their own present comfort, or lack of it."

Mr. Jehovah looked at me carefully. I hoped that my anxiety wasn't showing.

He continued. "Contrary to what you may think, we do have quite a few people customers. There are several different kinds.

"First, we have a small group that I call the *passive depositors.* They are strange people. They bring in their deposits religiously. They keep close track of how much they deposit, but they never make any withdrawals. It seems they expect us to do all the work for them. My son tells me they think this is the right way; that's how they understand our advertising. They think the birds and flowers have it made. They don't have to work for what they need. Have you ever seen a bird that's lazy and doesn't fly around looking for food? Have you ever stopped to think how hard that wild flower has worked trying to find the nourishment it needs to make it beautiful? They work hard, but they know that what they need will be provided by us. That's why they bank on us."

I was beginning to wonder about the other kinds of people customers at the Celestial and where I might fit in.

"Then, there's a second group," he said. "These come in to make deposits *and* withdrawals, often on a regular basis. But they do only a part of their banking here. They are the *hedgers*," he explained. "I guess they don't trust us completely. They feel more secure by doing their banking at several different establishments. Yet we have that sign out front: 'A complete, full-service bank with a guaranteed eternal return.' Hedgers make up, by far, the largest majority of our people customers.

"The third group, unfortunately, isn't large. But we have some people who do all their banking at Celestial. They are the happiest people I've seen. They really trust us. They agree with our advertising that says that there is enough in this world for everyone—and everything to be cared for. We're the only bank that's geared up for a program of equal distribution."

I got up to leave. But Mr. Jehovah wasn't finished. "I met one of these *totalers* here the other day. I asked him why he did all his banking here. Do you know what he said? 'I've been worried about many things: about whether or not I've got what it takes to make it in this world, about my family and if I'm doing right by them, and sometimes I even worry about this old world of ours. With all our strikes, hatred, violence, killing, and divisions between the rich and poor, can our world hold together? And then I remembered something your son once said. It went something like this:

If you are going to worry, don't worry about yourself, because that only makes you self-centered and unhappy. And don't worry about the things you can't do anything about. Don't worry about your height or your age, because you can't change that. And don't worry about tomorrow, because it won't come any sooner. Don't worry about food and clothes like so many people, because there is enough for everyone to be fed and warm. But if you must worry, worry about the distribution of that food and clothing. That is really something to worry about, because you can do something about that.

" 'You know,' the customer went on, 'that's right; because once you're worried about something, you've taken the first step to doing something to make it right. I do my banking here at Celestial because I'm worried about the world, the whole world. In Celestial's program of equal distribution, I get everything I need.' "

I was almost at the door. Mr. Jehovah got up. "By George," he said, "I wish we had more customers like that one. By the way, you wouldn't be interested in doing all your banking here, would you?"

"Well, uh—well, I'm not sure. I'm worried about all kinds of things. But I don't know if I'm *that* worried. Let me think about it."

Read Matthew 6:24-34.

The pain of growing older

Chase H. Stafford

When I was on my study leave, I had a conversation with a twenty-seven-year-old mother. "Mr. Stafford," said Claudia, "let me tell you what happened to me recently. Was I ever shaken! A girl, who is a junior in college, came to our house to spend the night. We had a wonderful time and talked until two in the morning. Just before going to bed, she said, 'Claudia, I had no idea it would be such fun talking to an *older woman!*'

"I was shocked!"

Claudia, dear friend, sooner or later it comes to us all.

I recently purchased a humorous birthday card for a friend who is in the thirties. On the cover, a freaky individual asks, "How do you say happy birthday to someone who is over thirty?" On the inside of the card are the words, "*Very* carefully!"

Why do we fear getting old? Partly, because we know that we will begin to slip physically and mentally. A good many studies, however, indicate that IQs do *not* deteriorate as we age if we keep active minds. But we change physically. I thought my first gray hairs rather funny; now I just hope they look distinguished. My wife had a comforting thought: "Your gray hair highlights a very young face."

I expect to give up backpacking. It gets increasingly difficult to stay in the kind of physical shape that would allow it, and as I get older it is harder every year to restore my physical vigor. The legs just won't do what I tell them so easily any longer. That makes me feel a little sad, but it is bearable, for there are many compensations.

The late Dorothy Thompson once said that she enjoyed old age because for the first time in her life she could say exactly what she thought. No one could take away her reputation, and even if she said something rather far out, people would only say, "How wonderful she can still do so much at her age!"

I think the real pain in aging is that we know we're closer to death. Try as we will to put it out of mind, it is there. Friends begin to drop by the wayside. We attend an increasing number of funerals. We begin to see the doctor more often, if we are wise. And it often takes longer to get over an illness. A certain chilling inevitability sets in. And the unmentionable, "I am mortal."

What is so painful about death? Illness and pain, separation from loved ones, giving up life, the idea that it is all over. The end. Never again to speak or to love, never again to express the ideas in our teeming brains. No more caresses, no more participation in the life of loved ones, no more sunsets or sunrises . . . no more of anything. Silence.

So we resist and shut it out as long as possible. But every birthday brings it nearer.

Perhaps we work it through, as did Stewart Alsop, an agnostic, a writer for *Newsweek,* and a beautiful man. He said, "A dying man needs to die as a sleepy man needs to sleep, and there comes a time when it is wrong, as well as useless, to resist."

That is serene, but it is incomplete.

Jesus said it well: "I am the resurrection and the life; he that believes in me, *though he were dead,* yet shall he live. And whosoever liveth and believeth in me shall never die."

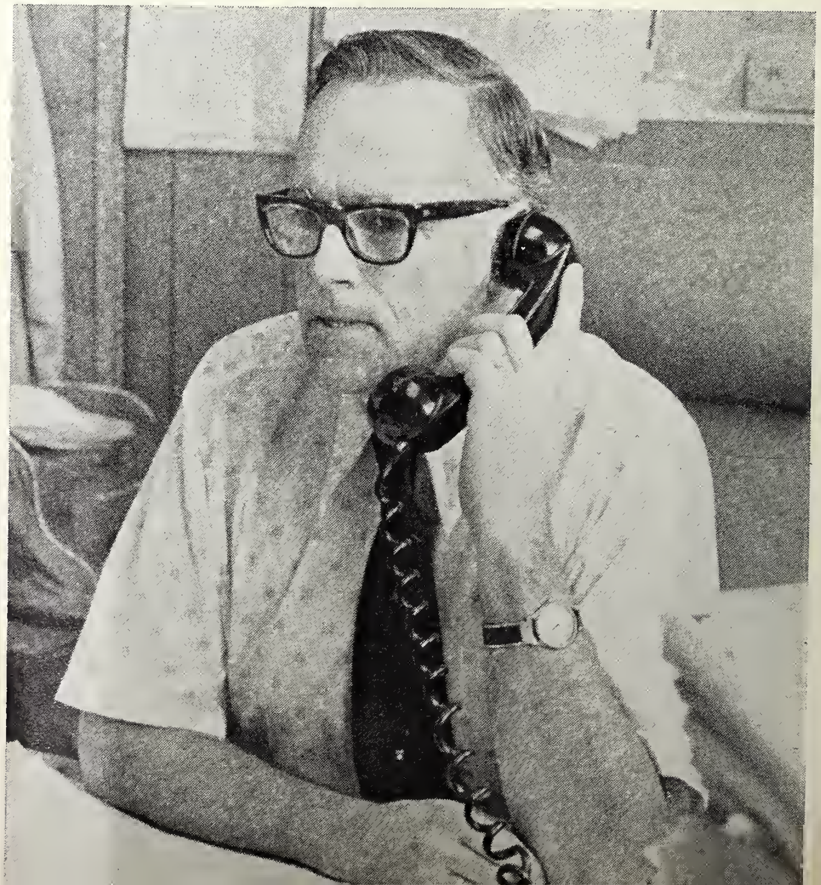
Is it possible to get comfort from a doctrine, even a doctrine of the resurrection? I doubt it. But the feeling of Jesus coming for *me,* to take me with him, to help me die, to give me life—that comforts me.

I love his hands. The hands that touched the leper and healed. The hands that made mud paste for the blind man and smeared it on his eyes so he could see. The hands that *touched* and raised the dead girl. What would it feel like to die with his hands holding mine? To take his hand through the dark valley to the light?

What would it be to find, not the end of relationship, but the supreme relationship; not the loneliness I feared, but eternal communion; not silence, but a festival?

And so, dear Claudia, it is OK being an older woman.

Many people are rather amused by their first gray hair, but later on they begin to hope rather fervently that the increased gray look will at least make them look more distinguished.



How beautiful are the feet

Taking stock of our peacemaking commitments while the heat is off

Robert Kreider

The following article introduces concerns which led to the launching of the inter-Mennonite congregational peace education program now in its second of three years. Four Mennonite and Brethren in Christ peace and social concerns committees, the Institute of Mennonite Studies, the MCC Peace Section, the Canadian Peace and Social Concerns Committee, and the Schowalter Foundation are sponsoring the program.

At least twenty-five regional workshops are planned to help equip and encourage hundreds of Mennonites and Brethren in Christ to lead in peace education. James Longacre, pastor of the Bally Mennonite Church in Pennsylvania and chairman of the Franconia Conference Peace Committee, and Robert Kreider, coordinator of the peace studies program at Bethel College, are guiding the leadership training program. The first workshops were held in northwestern United States, British Columbia, and California.

During the first year of the peace education program, William Keeney wrote a thirteen-lesson series on the biblical basis of peacemaking. Tapes and study guides will be available in June.

"HOW BEAUTIFUL are the feet of them that preach the gospel of peace." One hundred years ago this verse appeared as the motto under the masthead of the *Herald of truth,* one of the earliest Mennonite periodicals to appear in English. In those days it seemed right for Mennonites to declare that peacemaking was one of their prime tasks in kingdom service.

Now one hundred years later is peacemaking still high among our commitments? Would we print the motto "to preach the gospel of peace" under the masthead of our conference paper? On our church bulletin? Or are we a little ashamed of the sign of the conscientious objector written on our backs?

Now that the world says nice things about hard-working and law-abiding Mennonites and writes articles in national periodicals about our disaster service, do we play down that offensive conscientious objector image? Are we covering up the gospel of peace?

Imperfectly suppressed from our past are those unpleasant memories of having been called "yellow," "slackers," "unpatriotic." We want to be liked. We want to be accepted. Enough of "being a peculiar people."

We look around us and find popular, attractive religious leaders who are not burdened by the yoke of peace teachings. Some of us would like to be like them.

And some of us are tired—tired of issues, causes, concerns. Some of us want to be left alone. We want to live private lives. Some of us are weary and heavy laden.

When we see our polite, quiet peace position "soiled" by peace demonstrators and draft card burners we want to deny that we have anything to do with them. To our remorse we hear the crowing of the cock. We wish Jesus had not said so much about peace and turning the other cheek. But it is not just peace that gives us problems. We are bothered by his hard talk about money, prisoners, debts, enemies, cross bearing, being a slave, and forgiving others. We like to spiritualize away the concrete claims of his cross.

Some of us are little different from the world around us. A Mennonite boy is suspected of breaking into a number of houses and stealing. An aroused fellow church member declares: "The next time he breaks and enters someone ought to take a shotgun and scare the living life out of him. That would teach him." No one disagrees.

Some of us carry a burden of shame. A young Christian becomes a conscientious objector with little or no help from any church—just his reading of the Gospels and his aversion to the Vietnam War. To his joy he discovers that Mennonites are a peace people. He applies for membership in this peace church but is told by a deacon, "Oh, we don't make much of that anymore."

A time to take stock. Is the foolishness of the gospel of peace something of which we must be ashamed or is it "wiser than men"?

Mennonites look best in crises. Wars bring out the best in Mennonites. But now there are no wars—at least no declared wars. There is no conscription. The heat is off. Mennonites have a way of losing their faith, their saltiness, their distinctiveness when all goes well.

This is a time for a spiritual checkup. A concern has welled up among us that we Mennonites and Brethren in Christ need to be more attentive to nurturing our people in the gospel of peace. Children need to be "trained up in the way they should go." Parents need help in being courageous followers of a nonresistant Christ. Grandparents need to tell their stories of trial and witness.

Rediscovering the biblical ground. If the biblical teachings of the gospel of peace are to burn brightly in our congre-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

gations, we need to rediscover the biblical ground on which our faith is founded.

We see the gospel of peace as no mere optional equipment—but part of the central nervous system of the body of Christ, the bloodstream of the faith. Paul saw it total and undivided when he spoke of "putting on the whole armor of God": truth, righteousness, peace, faith, salvation, the Spirit.

As we search the Scriptures the gospel of peace finds its center in the person of Christ. In him one sees peace as warp and woof of the whole fabric of the gospel:

—as good news, not an annoying burden to be added.

—as a way of living, not a set of principles or doctrines.

—as freedom, liberation, "only those who are nonresistant are really free."

—as the simplified life, uncluttered, natural, without anxiety, "like the lilies of the field . . . they toil not, neither do they spin."

—as the Spirit-filled life, relaxed, yielded, trusting, "peace as a river."

—as childlike and joyous, grateful, playful, full of song, with a sense of humor.

—as a servant, caring for, ministering to, washing feet, and binding up wounds.

—as a disciple, following after, learning from, being faithful.

—as an invitation, like bread to the hungry, an answer to a great longing, the announcement of good news.

—as sustained in community, the body of Christ, supporting, encouraging, equipping, admonishing, forgiving, sharing.

—as a gift to those who accept and follow Christ, to those who take the Scriptures seriously.

—as incarnate in persons, told in stories and parables of persons and peoples.

—as grounded in the core of reality; as evangelism is at the core, the cross is at the core, and Christ is at the core.

Peace cannot be separated out of the wholeness of Christ. Peace does not exist alone. Separate peace from the gospel and it becomes a thing demonic. Separate evangelism as a thing apart, and it becomes demonic.

And so in peace education we look for linkages in our studies: evangelism and peace, conflicts in the Bible and peacemaking, peace and the work of the Holy Spirit, peace and patriotism, peace and justice, bread and peace, peace and the hurts of the community, peace and Lazarus at the door, peace and the money we give to Caesar, peace and the gifts God has given to our people. As we read the Scriptures we see everywhere linkages: grace and peace; love, joy, and peace; righteousness and peace.

Peace is everybody's business. Peace is too important to leave just to the pacifists, even as evangelism is too important to leave just to the evangelists. Therefore, congregational peace education is concerned with helping larger numbers of our people to become peacemakers and teachers of the gospel of peace.

Peace education must embody the spirit of reconciliation. As one reaches out to those who are threatened by, embarrassed by, or apologetic of peace, one cannot shame them into the kingdom. Peace is a knock on the door. Peace is invitation: "Come let us search the Scriptures together." "Come take my yoke upon you, and learn of me." "He hath given to us the ministry of reconciliation."

Peace education has an urgency. A war could explode any moment in the Bible lands. A secretary of state threatens war to protect the flow of oil to the world's largest consumer of oil. A war, financed by the United States, goes into its third year after the Paris Peace Accords—Americans now paying Asians to die for them. Famine, hunger, inflation, depression hover over the globe. With things falling apart in some of our marriages, congregations, and communities, we know that we stand in need of the ministries of reconciliation.

Peace and evangelism cannot be separated. As we visit our people in Canada and the United States, we hear those who are ashamed of peace, but we also hear of those not ashamed of the gospel of peace. Congregations are growing because men and women are drawn to a church where there are actually Christians who believe and practice what Jesus says about peace. The stories come from Seattle and Yakima, Washington; from Harvey County and Topeka, Kansas; from Germantown and Bally, Pennsylvania; from Vancouver, Denver, Upland, and Cincinnati; from Saigon, Dacca, and Kyushu Island.

It just might be that our people with their peace heritage are called to the kingdom for just such a time as this. Peace education in our congregations can equip us to use these gifts which God has given us and which we so imperfectly use.

That motto of the *Herald of truth* might again be our theme: "How beautiful are the feet of them that preach the gospel of peace."

Plea for humanity

Ken Kruzel

Lord, give me strength to understand
the weaknesses of friend and foe;
let me learn to sow patience
and compassion when they err,
to help them love when hatred reigns,
to lead them from the darkness
of their growing fears
and show them light of hope.
Let me share each passing joy,
my deepest thoughts, my greatest deeds.
Lord, help me love my neighbor
as though he were you.

News

Vietnamese refugees running toward north as well as south

Vietnamese refugees are fleeing the battle areas not only southward but also into territory held by the Provisional Revolutionary Government, reported two Quaker volunteers who left Da Nang March 29.

Julia Forsythe and Paul Quinn-Judge of the American Friends Service Committee said that, having seen the refugee situation firsthand, they are seriously opposed to massive transfers of people from their homes.

"Their movement is based on panic and not on any real military threat," the two said.

Ms. Forsythe and Mr. Quinn-Judge said that, as the Thieu administration in Da Nang broke down March 27, the streets began to empty out. People locked themselves in their houses and ARVN (Army of the Republic of Vietnam) troops began looting shops and wandering around firing their guns indiscriminately. The police disappeared from the scene when the trouble began.

"The refugees who had previously gone to Da Nang from other provinces, perhaps as many as one million, had been left without rice for ten days, according to a report we heard in Da Nang."

The two were ferried out of Da Nang by truck Thursday night to a barge already crawling with almost a thousand refugees and U.S. Consulate General employees.

Mr. Quinn-Judge and Ms. Forsythe reported "a terrifying scene of people fighting their way to try to get on the barge before it left." They were moved to Cam Ranh along with 5,600 refugees; then the Americans were separated and sent by plane to Saigon.

"The refugees were left in Cam Ranh with four wells and housing for 200 families," they said. "The Ministry of Social Welfare is nowhere in sight."

"At this moment we [the Quaker team] do not see any way of planning a coherent refugee program. Towns and provinces are handed over faster than we can count."

Since that cable was sent, Cam Ranh has also been taken over by the PRG.

Mennonite Central Committee has allocated $10,000 for refugee aid in South Vietnam, to be administered through the Evangelical Relief Committee at Nha Trang and other local relief agencies.

A Vietnamese refugee carries her grandson as she wanders through the streets of Da Nang. She lost her family during the evacuation from Hue, 370 miles northeast of Saigon.

The World Council of Churches' Commission on Interchurch Aid, Refugees, and World Service has appealed for an "initial" one million dollars for refugees in South Vietnam. Asian Christian Service plans immediate emergency supplies of rice, dried fish, plastic sheeting, medicines, and clothing and has estimated initial needs at $300,000. Vietnam Christian Service has authorized the use of $200,000 for refugees in any part of Vietnam. The Fund for Reconstruction and Reconciliation estimated immediate aid requirements in areas under the PRG at $250,000. The Thai churches have been alerted for aid action to Khmer refugees from Cambodia.

Commissions ask personnel recruitment by congregations

Four hundred fifty people are needed for voluntary service, overseas mission, home missions, the ministry, Mennonite Central Committee work, and a variety of forms of local congregational service, say the General Conference commissions on Overseas Mission and Home Ministries.

The personnel offices of the two commissions are suggesting that during 1975, the 450th anniversary of the founding of the Anabaptist-Mennonite movement, a special emphasis be placed on discovering church members' gifts and encouraging them to use their gifts in church-related work.

The personnel offices have invited each congregation in the General Conference Mennonite Church to appoint one person as a recruiter to post conference and MCC service opportunities, discuss the stewardship of people with the congregation, and tap individuals on the shoulder for various forms of ministry.

A resource kit for such recruiters will include a bibliography, some small paperbacks, service opportunity listings, referral cards, and other tools which people might use to determine what they are interested in. Congregations may also order free of charge the Jubilee Game, developed by CHM.

The emphasis on stewardship of people has also been tied to the Jubilee Year, proclaimed as 1975 by the General Conference. In the Jubilee Year people were liberated from normal work demands, from wealth, and from poverty.

Personnel staff members Eleanor Kaufman and John Sommer said the recruiter would function within the congregation much like Mennonite Disaster Service representatives, who keep the congregation informed and working on special concerns. In some congregations, however, the pastor might serve as recruiter.

Ms. Kaufman said that, although VS applications are up from their low point about a year ago, more volunteers are needed. Mr. Sommer seconded the need for more applications for mission candidates. "We have more applications than ever," he said, "but many of the people are not ready to go into an overseas program."

Famine, nutrition teach-ins set for Food Day, April 17

Food Day, April 17, has been set as a day to educate each other about food prices, nutrition, and world famine.

The nonprofit Center for Science in the Public Interest, Washington, D.C., sponsor of Food Day, is suggesting that student, consumer, environmental, church, poverty, and other groups organize teach-ins and action programs in hundreds of communities.

As part of the Food Day emphasis, the Center for Science in the Public Interest is distributing a flier on the "terrible ten," junk foods that "epitomize everything that is wrong with the American food supply": Wonder Bread, bacon, sugar, Gerber baby food desserts, Frute Brute, Breakfast Squares, prime grade beef, table grapes, Pringles, and Coca Cola.

The organizers say that many of the foods are high in sugar or fat and contribute to major health problems. Most of the foods are made by giant corporations that have driven smaller companies out of business and now control the market. Many of the companies have been accused by the government of monopoly and price fixing.

The Fort Wayne, Indiana, voluntary service unit is among those groups planning Food Day activities.

I DO AND I UNDERSTAND

Teachers' workshop has record enrollment

Teachers at the junior level exchange views on worship at Project Teach, a learning experience for Sunday school teachers and superintendents April 1-5 in North Newton, Kansas. More than eighty teachers from across the U.S. and Canada registered for the workshop, sponsored jointly by the General Conference Mennonite Church, Mennonite Church, and Hesston and Bethel colleges.

Eastern Board, MCC help drought victims in Somalia

"About 175,000 people in Somalia are being fed in sixteen different camps," reported Kenneth Nissley of Eastern Mennonite Board of Missions and Charities, who visited this famine-ridden country recently.

Food supplies from various agencies are coming into the country and the situation should soon be under control, he said.

The famine situation developed over a number of years as decreased rainfall in northern Somalia reduced camel herds and resulted in overgrazing as herders moved southward.

Somali nomads depend mostly on milk from their camels for food and have no other source of food if they die. As a result of this drought, one-fourth of the Somali population faced starvation.

Mr. Nissley, who got statistics from local sources in Somalia, says the camps contain 40 percent women, 40 percent children, and 20 percent men, an indication that many of the men have remained with the herds in an effort to keep them alive.

Eastern Mennonite Board and Mennonite Central Committee each contributed $5,000 for blankets and vitamins when they learned of the famine in January. One million blankets and 1.4 million vitamins were shipped from Kenya.

Two Cincinnati centers get 1,400 pounds of canned beef

Although most of the meat canned by Mennonite Central Committee's portable canner will go overseas, a bit over half a ton has arrived in Cincinnati, Ohio, for use in an alcoholic drop-in center and a home for runaway adolescents.

The Alcoholic Drop-In Center is located in Over-the-Rhine, a poverty area of the city.

The center offers one nutritious meal a day to eighty or more people, about 20 percent of whom are under thirty years of age.

The center has received about 1,200 pounds of MCC canned beef.

An additional 200 pounds of beef has been given to The Lighthouse, a home for runaways until they return home or can make more permanent arrangements elsewhere.

Regional committees asked to educate on food crises

Twelve area committees to give emphasis to the food crisis are being formed in Canada and the United States under the auspices of Mennonite Central Committee and the Mennonite and Brethren in Christ conferences.

Each inter-Mennonite committee will design a program which fits the needs of its particular area. Options will include conferences or workshops.

Packets of resource materials will be compiled on topics such as global and domestic poverty, agricultural production, public policy, life-style, learnings from other cultures, conference workshop methodology, and moral issues implied in scarcity.

Edgar Stoesz, MCC (Akron) food production and rural development director, and John Wieler, associate executive secretary of MCC (Canada), will conduct workshops with area committee members in preparation for their roles as leaders in their areas. MCC hopes to complete the workshops with the committees by mid-June so that the committees can complete their planning during the summer and launch the public-action phase next fall.

Identify with oppressed, missionary says

Can a rich and powerful church communicate the gospel to poor and oppressed peoples? This is one of the most pressing issues facing North American Mennonites, John Driver told the Mennonite Missionary Study Fellowship recently in Elkhart, Indiana.

Gathering around the theme "Christian mission and social justice," about fifty participants in the annual meeting heard an address by Mr. Driver and three lectures by Samuel Escobar of Peru, general secretary of Inter-Varsity Christian Fellowship, Toronto, and chairman of the Latin American Theological Fraternity.

Mr. Driver, Mennonite missionary in Latin America since 1951, laid the groundwork for a strategy of social justice consistent with the Anabaptist vision of the church.

"Only a community of reconciliation can denounce with authority the strife of nationalism, racism, and classism," he said. "Only a community of openness and honesty can denounce with credibility the deceitful and vicious uses of propaganda from both left and right.

"Only the community in which recourse to coercion has been renounced in an authentic brotherhood can denounce with authority the violence with which men persist in their evil desire to dominate their fellows."

Mr. Driver said the form of social concern in the Christian community, then, is servanthood—"a form of being more than a strategy for doing. The church must thus serve where social injustices are greatest and where human need is most acute."

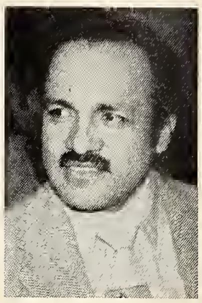
In this light, Mr. Driver asked whether a rich church can speak good news to the poor and oppressed. Being a missionary in Latin America today means identification with the oppressed rather than the oppressor, a readiness to put one's life on the line. That risk is more than abstract theory for Mr. Driver, who has witnessed such commitment among his colleagues.

Samuel Escobar, from the stance of a Latin evangelical churchman, explained how an awareness of historical distance enhances Christian understanding of both missions and social justice.

Christians do well to note that the uniqueness of the Christian message is not conditioned by the outside situation, he said.

In his second and third speeches, Mr. Escobar talked about poverty and revolution. Poverty in one part of the world stems from affluence in another part; it is a by-product of wealth, exploitation, and injustice, he said.

Shall the Christian stance amid injustice and poverty be to work from within a system to make it more humane, or to seek to change the system completely? Mr. Escobar asked.



Escobar

He identified himself as a reformist rather than a revolutionary. The Anabaptist position can bring an element long forgotten—to stand in a land and raise questions about the system no matter how good it may look.

"Radical change is not the only option," he said. "I believe it is possible to accept the ambiguities of any system and carry forth with God's work. I am a citizen of God's kingdom and his kingdom is not tied to the survival of an empire." *Willard Roth*

Labor union conscientious objector's appeal to be heard

Henry Funk, the Niverville, Manitoba, schoolteacher fired from his summer job because he refused to join a labor union, will have his day in court April 17.

His appeal in the Manitoba Court of Queen's Bench asks that the Manitoba Labor Board's dismissal of his case be quashed on the grounds that the board exceeded its jurisdiction by taking into account irrelevant or improper considerations.

Mr. Funk refused to join the union at a bakery in Winnipeg because it violated his conscience to pledge "to maintain the constitution of the international union . . . as they are now constituted or may later be changed" or to promise "not [to] join or render aid or comfort to any organization hostile to the Bakery . . . Union."

Last August the Manitoba Labor Board dismissed his application for conscientious objection to union membership on the grounds that he could not prove that his church has a specific teaching against union membership. Mr. Funk is a member of a Mennonite Brethren church.

Work camp, summer service needs announced

Work camps for high school youth and short-term voluntary service for college-age persons are available this summer through Mennonite Voluntary Service.

The General Conference voluntary service office has arranged for work camps in eleven locations for persons ages sixteen to eighteen. Work camp activities will range from tutoring and recreation, maintenance and repair, and working in a national forest to working with retarded children.

Locations include Clinton, Oklahoma; Markham, Illinois; Americus, Georgia; Arvada, Colorado; Elkhart, Indiana; Seattle, Washington; Meridian, Mississippi; Murdock, Kansas; Fort Wayne, Indiana; Beatrice, Nebraska; and Divide, Colorado.

Costs for high school work camps includes $3.00 registration fee (to be paid with application), lodging, meals, insurance, and some group activities. Campers pay their own transportation to the work camps. Most work camps will last about two weeks.

For those over eighteen, summer service opportunities are available leading work camps, working in recreation and community organization, counseling city children at wilderness camps, doing housing rehabilitation, and helping in urban gardening.

More information on summer service and work camps is available from Work Camps 1975, Box 347, Newton, Kansas 67114.

New address for funeral association

In the article "Avoiding the high cost of funerals," by Arthur Frank (March 4 issue), we gave a Chicago address for the Continental Association of Funeral and Memorial Societies. They moved recently. Their new address is 1828 L St., NW, Washington, D.C. 20036.

"Crop failures, dry months but it's been good"

In 1900 the father of Peter F. Franz, Turpin, Oklahoma, and two others traveled from Kansas to Beaver County, Oklahoma, to scout out the land.

"When my dad got back home," said Mr. Franz, "he told his father that it looked good in Beaver County, but it never rained out there.

"His father replied, 'No, but if people move up there to live, God will send the necessary rain.' And so it has been," said Mr. Franz. "Even though during many of the years we experienced crop failures and dry months, it has been good to live here."

This anecdote was part of the Jubilee-centennial services at Turpin Mennonite Church, Turpin, Oklahoma, and Calvary Mennonite Church, Liberal, Kansas, March 22-23.

Saturday afternoon at the Turpin Church members and guests looked at old photos, antique tools and household items, needlework, and clothing, some of which had come from Russia in the migration of the 1870s. Included in the activities were a German sausage supper, a concert by the Quiet Place Singers of Pretty Prairie, Kansas, and a program featuring Robert Kreider of Bethel College, North Newton, Kansas, as speaker and Peter M. Franz giving highlights of church history.

P. M. Franz related how more Kansans moved to the area from Kansas communities such as Buhler, Inman, and McPherson. They held worship services in German first in a home, then in a dugout school. In 1907 a permanent church was established.

Children attended German school for a month after public school ended. Between 1922 and 1926 the question was: German or English? Finally the Western District Home Mission was called in to help decide, and the decision was for English. "Everybody was happy again," said Mr. Franz.

East Swamp Church serves in variety of ways

A variety of ministries are being performed in the East Swamp Mennonite Church, Quakertown, Pennsylvania, according to Pastor Norman Schmidt.

Sunday morning and evening services are recorded on cassette tape for listening by shut-ins, hospital patients, students, and overseas missionaries. Wilmer George, disabled in an accident nine years ago, heads this ministry and sends out more than fifty tapes a week.

"Triple-C"—Christian care for children—is a nursery school which meets Tuesday through Thursday. The school, under the direction of Loretta Miller, has forty students and emphasizes both basic skills and Bible stories.

Youth activities are scheduled Wednesday and Saturday nights at the youth center.

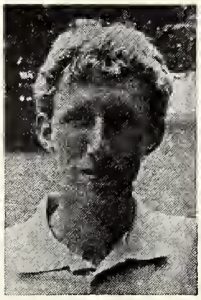
Youth and adults are involved in the New Life Institute, a Bible school conducted on Monday nights in three 7-week terms. Faculty include pastors and Bible teachers from the church as well as guest professors from area Bible schools and seminaries.

Next summer the East Swamp Church plans to continue its Sunday evening drive-in church, which is held on the church parking lot. With an outdoor platform and public address system, people come as they are and listen from their cars. The first drive-in service next summer will be June 8.

Record

Workers

Dennis R. Koehn, North Newton, Kans., and *Albert C. Lobe,* Waldheim, Sask., have each been awarded a Rockefeller Trial Year Fellowship for theological study for the coming academic year. Approximately thirty-seven awards have been made on the basis of a national competition. The fellowship provides funds for all institution charges as well as additional money for miscellaneous expenses. Mr. Koehn, a sociology major at Bethel College, is considering attending Harvard Divinity School. He is the son of Earl and Louise Koehn, North Newton. Mr. Lobe received both his BA and BEd degrees from the University of Saskatoon. The Rosthern School Unit board has granted Mr. Lobe a leave of absence from his present position as principal of the Waldheim School.


Koehn

Lobe

Darrell Wiens, a native of Inman, Kans., will be instructor in biology at Bethel College in 1975-76. Mr. Wiens, a 1972 Bethel graduate, will earn an MA degree from the University of Kansas in May in physiology and cell biology. He is currently a teaching assistant in cell biology at KU. *A. Wayne Wiens,* who has been on leave of absence from the biology department, will not be returning to the faculty. During this two-year period *Steve Schmidt* has been teaching in the department.

MCC (B.C.) Keep-in-Touch Retreat

The executive committee wishes to meet, at a one-day retreat, all past, present, and prospective MCC personnel resident in B.C.

Date: Saturday, April 19
Time: 9:30 a.m. to 4:00 p.m.
Place: Columbia Bible Institute, Clearbrook, B.C.

The retreat will combine planned presentations with informal discussion. Keep in touch with MCC's *past friends, *present program, *future plans.

A registration fee of $2.00 will cover the cost of the noon meal.

For further information, contact the MCC (B.C.) office at 859-4141 or Box 2038, Clearbrook, B.C. V2T 3T8.

Calendar

Canadian

Apr. 27—Second Fine Arts Festival, Kitchener, Ont.; Rockway Mennonite School, sponsor

May 2-3—Alberta Women's Missions Conference, Didsbury; Esther Paetkau and Margaret Ewert, speakers

May 3—Saskatchewan Women's Mission Conference, Hanley, Sask.

Western

Apr. 26-27—Men's retreat, Camp Mennoscah, Murdock, Kans.

Who are we in the face of world need?

A David before Goliath.
Not strong enough to brag, let alone sway the course of world history.
But then Jesus didn't call his followers to run the world.
Following Christ
is no blueprint for success
but a sign of faith in the power of His love.
Who knows,
God may take us by surprise.
Goliath too.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Man. R3T 3C8

PAX
MENNONI
CENTRAL COMMI
SERVIC

Words & deeds

Bethel and Hesston colleges in Kansas have announced a joint home economics program with one chairperson for the department, Marjorie Warta of Newton. "This arrangement will provide home economics students in both colleges with exposure to all three instructors," said Marion Deckert, Bethel dean of instruction. "The joint department will make it possible to develop strength in the major areas of home economics, including teacher certification."

The number of people involved in neighborhood Bible study groups grew from fifteen to more than 100 as a result of a Lay Witness Mission at the Calvary Mennonite Church, Aurora, Oregon, last November. The Lay Witness Mission involves lay men, women, and youth from other congregations conducting a weekend training course in lay witness through small groups.

A plaque was unveiled February 18 in the Manitoba Legislation Building, Winnipeg, in commemoration of the coming of the first Mennonite settlers to Manitoba in 1874.

A communion service in an "Anabaptist cave" was celebrated on Maundy Thursday in the Lorraine Ave. Church, Wichita, Kansas. Members of the youth group led participants by a circuitous route to the fellowship hall, decorated with trees and "rocks" and lit by lantern. The service was marked by unaccompanied singing without hymnals, readings from the Bible and Anabaptist leaders, congregational discussion, and a near discovery by a government guard. The service ended with a communion meal of bread, cheese, and grape juice.

The Lancaster Conference of the Mennonite Church recently passed its first statement on the role of women in the church. Citing references to both Old and New Testaments, the statement concluded: "We need to exercise unity of the Spirit where neither man nor woman claims privileged status, for we share equally in creation, in the effects of the Fall, and in redemption through Christ." However, the committee which drafted the statement said they had no intention of suggesting the ordination of women to the ministry. "We aimed at the *role* of women—the place they occupy—and not their duties," the committee said.

Letters

"Babel" and Bible institutes

DEAR EDITOR: Two things.

First, the editorial "Babel" (January 21 issue) was a brilliant piece of work. I am calling it to the attention of my classes in Bible here at the seminary. I feel the Spirit of God using your pen to "let the centuries speak to the hours." Your piece and that of Peter J. Ediger on the image chapter (3) of Daniel are in reality carefully thought-out verbal cartoons, the potency of which *Time* "Essay" spoke about in the February 3 issue, pp. 62-63.

I thank God for these gifts he has given you and Peter. I feel you have become so drenched in the Word as you look out on our world that you see clearly our age in the light of the timeless Scriptures.

The other thing. I am glad Fred Unruh invited dialog on the problem he presented in the same issue under "You said it!" This openness of spirit certainly conforms with all that I learned to know and appreciate about Fred as a gifted student at the seminary and as a friend since.

I wish to accept this invitation to dialog in the form of a personal testimony. LaVerne Donaldson, a graduate of Moody Bible Institute, was used of the Lord to invite my first personal testimony at a meeting at the Harvey County Farm when I was a sophomore in high school. A summer or so later J. J. Regier (now of Grace Bible Institute), a graduate of the Bible Institute of Los Angeles, invited me to give my first sermon at the Brainerd Sunday school near Whitewater, Kansas. Ted Claassen (whose life was deeply influenced by the late Walter L. Wilson associated with Kansas City Bible College) and his wife, Helen, both Bethel graduates, invited high school youth of Newton into their home for intensive Bible study. I feel the Lord used these people and experiences as well as the indispensable concerns and intercessions of Christian parents and the nurture of my home church (First, Newton) to prepare me for the time when the late A. Warkentin invited me, as a Bethel student, to give my first sermon in a Mennonite church at Lehigh, Kansas, and later to become student leader of the Mennonite Church of Walton, Kansas.

The Lord used the tithes of relatives whose sympathies were much more with the Bible colleges to help put me through Bethel, alongside of scholarships from Bethel. I never went to a Bible college or institute, but I am grateful for their impact through others upon my life. I can't help feeling that these experiences prepared me for fruitful study at Bethel College and for my various opportunities to serve the General Conference since.

Alumni and former students of Bible institutes whom I have had in classes at Associated Mennonite Biblical Seminaries have consistently done good work and have been an inspiration to me.

Thanks, again, Fred for your invitation to respond. *Jacob J. Enz, Department of Bible, Mennonite Biblical Seminary, Elkhart, Ind. 46514* Mar. 1

Who is to do the feeding?

DEAR EDITOR: I am writing this in response to your editorial "Playing God with the fourth world" (March 11 issue). Since when is it the responsibility of the government to feed the hungry nations?

I have always felt that it was the obligation of the church and Christians to provide for the poor.

Not only have we shifted this obligation to the government, but we are very critical of how they do it. *Leonard Preheim, Freeman, S.D. 57029* Mar. 12

Eating has social role, too

DEAR EDITOR: The article by Ruby Baresch, "What is waste? What is food?" (March 11 issue) is insightful and thought provoking, and I appreciate her input. I would like to add one thought.

While we are and want to be sensitive to the food needs of the world and while we do need to closely scrutinize our use of food, I do not think we need to feel guilty for preparing and serving attractive and appetizing meals.

I have not traveled very widely on foreign soil, but I have been impressed by the place food plays in the hospitality of people around the world. Even in places where the supply is not abundant nor of the best nutritional quality, something about eating adds measurably to the social relationships between people. When a family prepares a meal for invited (or uninvited) guests, it is more than just a display of gastronomy—it is a very human expression of friendship and welcome. Eating enhances social contacts, and I do not think it is all from TV or advertising. Throughout the pages of the Bible, eating plays an important role in the social fabric.

This is not to say we should not be vitally concerned about our present world food problems, but it is to say that social interaction and eating are a valid and valuable couplet of human expression. The preparation and serving of a well-prepared meal is not the source of world hunger. *Stephen Strunk, 3525 Travis St., No. 205, Dallas, Tex. 75204* Mar. 17

Fourteen years, no tenure?

Dear Editor: Your March 4 issue had an interesting report of work done at the Council of Commissions. It also contained a report on the seminary board's actions, including the report that Clarence Bauman was reappointed as professor of theology and ethics for a three-year term. It went on to say that "he does not have continuing employment status." As an educational administrator this line caught my eye and raised certain questions.

Am I to take from this that, even though Professor Bauman has been attached to the seminary since 1961-62 and has a distinguished record of publications and teaching, that he still is not eligible for continuing employment status at our seminary? It may be that the term has a different meaning than it appears, but it strikes me as highly unusual that anyone of his qualifications would after fourteen years of association with an educational institution not have tenure.

Arguments can be made against tenure as it has been applied in educational institutions in the past few years, but our Mennonite institutions have not established an impressive record themselves in guarding the rights of professors. In this case, the question is whether the seminary is pursuing a policy which is best for our church, best for our students who study theology, and best for Clarence Bauman as well. Is there not a possibility that when administrators change or moods change that someone like this could be discharged without cause? What protection is given to people who already work at great sacrifice at the seminary from the capriciousness that can surface in any institutions, particularly when, as we know, administrators are human and do not live forever?

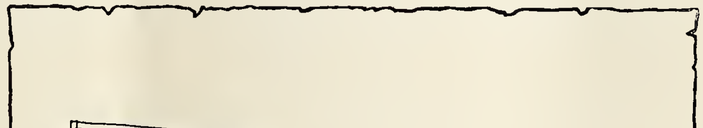
I believe that the seminary owes the constituency an explanation on why Clarence Bauman with his two earned doctorates has not been given continuing employment status. It may be that there are valid reasons for this which are accepted by Clarence Bauman as well, but to see a line like that in a church paper in the twentieth century brings back memories of the medieval period.

If it is true that, after fourteen years of association with the school, he still has not been given tenure and there are reasons for this related to his performance, then he should be dismissed. If the reasons lie with the inability of the school to accept his thoroughness or devotion, it is a shameful reflection on the students, the faculty, and administration. I am convinced we can do better than that. *William Klassen, Department of Religion, University of Manitoba, Winnipeg, Man. R3T 2N2* Mar. 12

Tired of put-downs

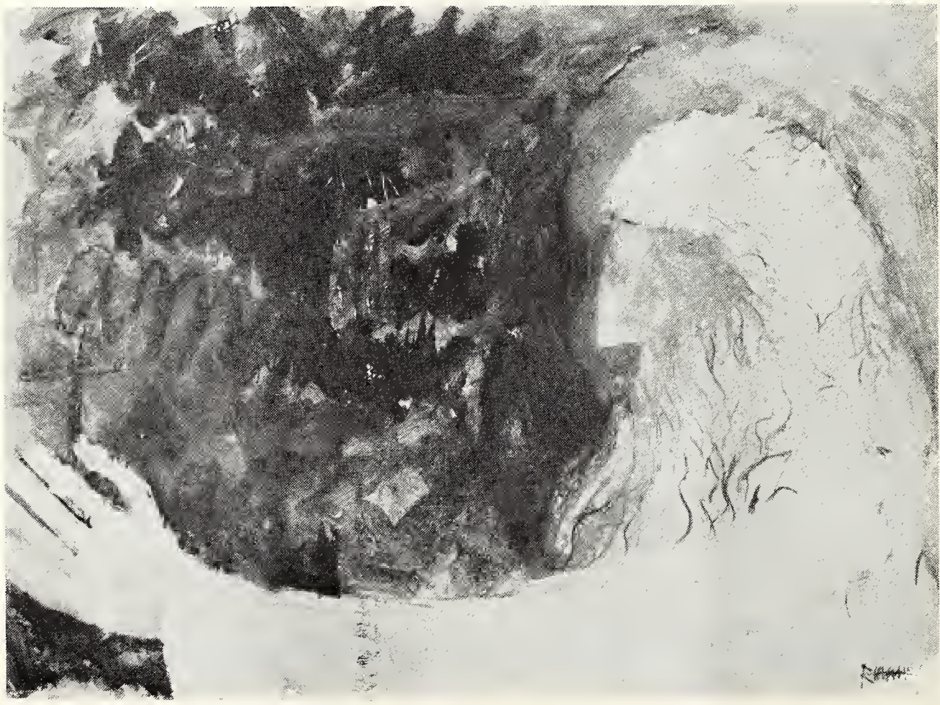
Dear Editor: I was extremely disappointed with the article *Diary of a mad housewife* (February 25 issue), and everyone that I talked with was, too. Many expressed that they would write in, but didn't feel they could write it appropriately and I'm not at all sure my wording will be correct either, but we're tired of homemaking being put down and many more things. I believe we need an article that will show the importance involved in the duties of being a wife and mother.

Quote the author, "I wanted to be more than a housekeeper, diaper changer, and sex partner." Then, my dear, be a homemaker, and when you change diapers allow God to sing and speak through you in molding a life for him and be submissive as God tells you to be to your husband, doing all to the glory of God, and you will all be happier. Remember the promise to God: "till death do us part." *Mrs. Roland Epp, Box 40, Lushton, Nebr. 68383* Mar. 12


SCHOOL PRINCIPAL
NOTICE
IN TIME OF NATIONAL DISASTER, THE BAN ON PRAYER IN THIS BUILDING IS TEMPORARILY SUSPENDED

Waldemar Janzen

If there were no Old Testament



Moses "I am that I am," by Abraham Rattner. Mr. Rattner, a contemporary American artist, has played a leading role in the renewal of religious themes in art.

Have you observed the pouring of a foundation? Forms are built; cement is poured. The soft cement hardens until the forms can be removed. The Old Testament is to the New Testament and the Christian faith as the forms and the cement are to the house. Some of the Old Testament's message served a purpose at one time, a purpose now accomplished, and is thus comparable to the forms, and some parts remain the foundation of our faith, comparable to the cement.

Among the "forms" I want to name three:

1. Monotheism, that is, faith in *one* God. We take it for granted that there is one God, if there is a God at all. The New Testament takes this for granted. Islam does. Popular western religion does. Even atheism does, as it denies the existence of God, generally, not the gods. But the Old Testament does not. It stresses the sovereignty of one Lord, but it does not take it for granted. It confesses the one God as an all-important alternative to polytheism.

There is *one* God. Life has one goal. History flows in one direction. Everything relates to one highest point of reference. Truth is harmonious, not contradictory. Justice must be of one kind.

We live by monotheism. Our natural sciences and our ordering of society presuppose a universe that has a common denominator. We would do so even without the Old Testament now, but we came by it through the Old Testament.

2. God is found in the lives of people. He is not primarily to be found in the blossoming of spring or the beautiful sunrise or the terrifying thunderstorm, although he created all of these and the rest of the universe as well. Nevertheless, his real character becomes visible among people. Where there is love, mercy, justice, kindness, or help, the works of God are manifest.

The New Testament carries this further: In *one* man's life God has come to express himself so perfectly that this man can be called the Son of God. The antigodly forces, the deepest evil in the world, are also to be found not primarily in the destruction of a tornado or the suffering from a disease, but in the injustice and suffering inflicted by person upon person.

In a setting of polytheistic nature religions, with their awe of the voice of the thunder and the fate written in the stars, the Old Testament upholds the revelation of God among people.

3. Human life matters. It matters precisely because God shows himself in the midst of it. It matters, not only in a practical, immediate sense, but ultimately. What you and I do, what our grandparents in Russia or people 1,000 years ago in Turkey or 3,000 years ago in Mesopotamia did—that is the important thing in the world. Out of a million little rights and wrongs, decisions and indecisions, God shapes lives and history and directs these towards a goal that is worth reaching, his goal. God takes your life and mine as his building bricks. And again, the forces opposing God, the forces of Satan, take shape in your lie yesterday and my cowardice in standing up for justice today and our nation's unwillingness to share its abundance with the needy. It really matters how you and I act at all times, for God's kingdom, his rule, his goal, is brought nearer or hindered through these.

These and other general yet basic truths have become such a part of the warp and woof of our thought and our faith that we hardly associate them with the Old Testament anymore, just as one does not think of the wooden cement forms when the cement has hardened and the house has been erected upon it.

Yet my image of forms and cement leaves me uneasy. Perhaps a new image is needed. Perhaps it is not hard cement that was poured, but a stiff yet viscous substance, capable of holding its shape for a long time, but changing with imperceptible slowness nevertheless. If the Old Testament were taken from us, would we retain our monotheism? Our sense of God's revelation among people? Our sense of the ultimate value of human life?

There are indications that we might not. We witnessed during the Hitler era, and its rejection of the Old Testament, the revival of a nature-mythology of blood and soil. We saw how survival of the strong and domination of the weak were celebrated, how love, mercy, and forgiveness were set aside. We saw how human life was assessed according to its social value. If we lost the Old Testament, we might soon have one kind of justice for some and another for others, one kind for white people and another for colored, one for the rich and one for the poor, one for the young and one for the old, one for the healthy and one for the sick. (And I do not mean social injustices, of which we have plenty. I mean that we would celebrate these as justices.)

We would doubt the value of some acts and some lives, of more acts and more lives, and all acts and all life. We would fear the fate written in the stars more than the evil created by people.

There are other sides of the Old Testament, however, which have not become part and parcel of our life and thinking, but have to be taught and learned directly from the Old Testament by every generation of Christians. Neither the New Testament nor Christian understanding generally has taken them over in such a way that the Old Testament could even temporarily be discarded without losing them. I shall point to two such features.

1. The Old Testament teaches us to understand life as a story in which God is the major character, while we are minor characters. All aspects of life, all technical data and areas of study, are integrated into a unified faith by the believer with the help of a story. It began with Adam and Eve, proceeded through Abraham, Moses, and the prophets to Jesus Christ, from whom it spread out again with the apostles as characters and then their successors and the early and later church and eventually somewhere my forebears and father and mother, right down to me.

I stand in it. I am a part of it. And yet it is not my story, but God's. This we learn from Abraham, Isaac, and Jacob, and the rest of the Old Testament, not from Jesus, Peter, James, John, and Paul, who themselves were already incorporated into the story. The New Testament takes this story for granted, but does not itself teach it other than in excerpt. Sunday school teachers, parents, and all those involved in Christian education should test whether they achieve their Old Testament objective by the question, first and foremost, whether they have taught their children to see themselves as characters in a story in which God is the main character. They will not get that from the New Testament alone.

2. The second thing to be learned from the Old Testament directly by each generation of Christians is the vocabulary for the interpretation of the meaning of Jesus. Who is he? The answers, even when they stand in the New Testament, come in terms of the Old: he is the Messiah, the Son of Man, the new David, the Good Shepherd, the Redeemer, Immanuel, the second Adam, the Suffering Servant. And what all these mean can be learned alone from the Old Testament.

Contents

Banking at the Celestial 234
The pain of growing older 236
How beautiful are the feet 237
Plea for humanity 238
News 239
Record 242
Letters 244
If there were no Old Testament .. 246
"I am tired of handgun funerals" .. 248

CONTRIBUTORS

Darrell Fast, 72 Orchard Park Boulevard, Toronto, Ont. M4L 3E2, is pastor of the Toronto United Mennonite Church.

Chase H. Stafford is pastor of the Sterling (Kans.) United Presbyterian Church. His article on depression in our March 19, 1974, issue drew many favorable comments.

Ken Kruzel's address is 730 Grey Crescent, Thunder Bay "F", Ont. P7E 2E6.

Waldemar Janzen is professor of Old Testament at Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4.

Steve Clemens is an administrative assistant in the MCC Peace Section office in Washington, D.C. His article is adapted from a report in Washington Memo.

CREDITS

Cover, Rick Smolan, 913 Pine St., Philadelphia, Pa. 19107; 236, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc. 54026; 239, RNS; 240, GCNS; 246, RNS, courtesy Kennedy Galleries, New York.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koantz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge Kans. 67107.

"I am tired of handgun funerals"

Steve Clemens

Three times in the last seven years I have had to travel to Atlanta for the burial of a (member of the) King family. . . . Two of those funerals were the result of the easy access to and senseless use of deadly firearms. The death of the mother of Dr. Martin Luther King, Jr. . . . is still painfully fresh in my mind. She and a cherished trustee of her church were gunned down, as she sat playing the organ at a Sunday morning worship service, by a demented young man who gained easy access to a deadly handgun. Walter Fauntroy, D.C. representative to Congress and a Baptist minister, to a Mennonite seminar group in Washington

CONSIDER THESE statistics about guns:

—there are at least 35 million handguns in the United States, enough for one out of every five persons;

—last year handguns were responsible for 25,000 deaths in the country (12,000 homicides, 10,000 suicides, and 3,000 accidents);

—54 percent of all U.S. murders are committed with handguns;

—73 percent of all handgun murders are carried out by people who have never broken the law before (most of the victims are either members of the family, relatives, or acquaintances);

—more Americans have been killed with privately owned guns than have died in all of America's wars since the Revolutionary War;

—in Tokyo, where private handgun ownership is prohibited, there were only three homicides by handguns in 1973, compared to 800 in New York City.

The most vocal opponents of gun control legislation are found in the National Rifle Association. They argue that the Second Amendment to the U.S. Constitution guarantees the right for United States citizens to own handguns, but the Supreme Court has consistently rejected that position. The provision refers to state militias, which are now embodied in the National Guard.

Some argue that handguns are needed to provide a means of self-defense and to protect personal property. Research done by Rep. John Bingham shows that handguns kept in a household are six times more likely to kill household members than intruders. Ninety-nine percent of home burglaries occur when no one is at home. It is likely, in fact, that one of the items stolen will be a gun. Over 500,000 guns are stolen each year in the United States. Almost every handgun ever used in a criminal act was at one time owned by a law-abiding citizen.

A popular argument against federal gun control laws rests on the idea that this issue must be decided by each individual state. At present only eight states have requirements for both registration and licensing of handguns. These states, however, have found it impossible to control the flow of guns from other states. Until laws become uniform, guns will continue to flow in increasing numbers.

Numerous legislative approaches are being proposed to Congress. They range from outlawing the Saturday Night Special, a cheap and inaccurate handgun, to making ownership of guns illegal for everyone except the police, the military, antique collectors, and licensed target shooting clubs. Further information can be obtained from the Peace Section office, 100 Maryland Ave., N.E., Washington, D.C. 20002.

As a minister, I have buried children who have been the innocent victims of firearm accidents because handguns were in the home. I have buried sorely missed wives, mothers, husbands, and fathers whose lives were snuffed out at the tragic end of family quarrels because handguns were in the home. I have buried law-abiding citizens who were the victims of handguns used in the commission of crimes, and a very fine law enforcement officer in my church who was senselessly gunned down while handling a routine traffic violation. I am tired of handgun funerals. Walter Fauntroy

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:16 APRIL 22, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Evangelism is...

On this and the following pages we present a sampler of Mennonite evangelism. These examples show the strength of nonconformity and the caring ministries in provoking "Why?" questions. Can we also become free to extend the crucial invitation: Why not *allow Christ to take control of your life and make you a part of his family?"* Palmer Becker

A clear invitation to respond

Floyd G. Bartel

"There is a virtual crisis of silence among us when it comes to . . . giving others a clear invitation to respond to the good news."

In my pilgrimage as a pastor I have been gaining a new appreciation for the importance of evangelism in the God-given task of the church.

For a number of years I reacted inwardly to a style of evangelism that I saw as all talk and no action. But I didn't really develop an alternate style. I was too hung up on my negative reaction. I had to admit I was hung up, and I was hanging on to my hang-up, partly out of a fear of really getting involved with persons. But the Lord has been patiently teaching me that I can share the good news.

I've discovered that the message of the gospel itself speaks powerfully to the spiritual hunger most people have. To my surprise, I've found that the Holy Spirit seems to use me best when my own need for the gospel shows through as authentically as my joy in knowing Christ. I am discovering that inviting a personal response to Jesus Christ is emotionally and spiritually demanding as well as exciting.

No two persons are alike. No two situations are alike. It requires sensitivity to the feelings of the other person, patience to allow them a genuinely free choice, and courage to ask for commitment to Jesus Christ. It's like entering the holy place of another person's life. That never becomes routine or commonplace!

I am thrilled to see the willingness of our people to care about the needs of others. The generous giving and the caring ministries in our districts, in General Conference, and through MCC are a tribute to the way God has stirred compassion in our hearts. This is preevangelism, which can arouse interest and openness to the gospel. There is also a strong sense of peoplehood among us with regular participation by whole families in nurture and worship.

The needed link to close the gap between caring and nurture is an evangelism that shares the good news of Jesus Christ more clearly and invites a response to him.

Many of us want to care. We do much as a church in caring ways. But there is a virtual crisis of silence among us when it comes to communicating the good news of Jesus Christ and giving others a clear invitation to respond. We've wanted to "love them into the kingdom." That's important as motivation, but only a few finally figure out for themselves what the good news is in that way.

Authentic, Spirit-led, life-changing evangelism is the most demanding work God has entrusted to the church. It requires the prayer and support and gifts of the whole church. It involves the whole congregation, and we need to give it the kind of priority the early church did. Perhaps God must use organizations unrelated to the church for evangelism, but I am convinced that, until a person who does respond to the gospel also finds his or her place in the fellowship of the family of God we call the church, his or her new life in Christ is likely to be as the seed that fell on the shallow soil or the weedy, thorny soil.

We have talked about evangelism and affirmed it with conference resolutions. Now we need to do evangelism. I am confident that we will learn as we are willing to do it. Being faithful to the Great Commission to be witnesses and to teach all people to be disciples will change a local congregation. Not only will God be changing lives, he will be changing our churches. In Revelation 21:5 we read, "Behold, I make all things new!" He is doing that already—and waits to do it in fuller measure in our churches.

Encounter with an agnostic

Ken was heading for the top as a young engineer in a prominent firm. With a winning personality, a poised and naturally beautiful wife named Sue, and two lovely children, he was getting there fast and enjoying it all the way—or so it seemed.

As Ken later confessed, his religious background, including baptism and confirmation, "didn't take." The inconsistencies of "God's people" and the uselessness of meaningless forms of worship caused him to withdraw from the church. Sue, a sincere Christian, wanting more faith for herself and her family, was searching for continued growth.

My husband and I first met Ken one summer evening in 1973 at Don and Nancy's place. Over coffee, around the kitchen table, we talked about many things. Ken's only comment after we left was, "They're paid to be nice."

I met Sue, who was a ballet teacher, when she came to the nursery school at our church as a resource person one morning. Because of our mutual interests in camping and travel, my husband and I decided to have these two families and their children over for homemade ice cream. We had a delightful evening laughing and sharing experiences. That evening was the beginning of a relationship which was to bloom into a beautiful friendship.

Ken traveled a lot for his company. Along with company documents in his attache' case, he carried his favorite "picture book"—a nationally known magazine for men. Because of some of the empty spaces in his personal life (as he told us some months later), he was irresistibly drawn to unrespectable places. There were periods of deep despair, but the veneer was always smooth and shiny to most people.

Periodically Nancy, who was a fairly new Christian herself, would suggest that with his "reading material," he take along a good book that had been helpful to her. Gradually he acquired an inquisitive heart as to what some of these authors were saying. Some of us began to notice more of an openness to dialog on his part.

While on a business trip, in the loneliness of a motel room, God revealed himself to Ken in a way that is too dramatic for most people to comprehend and too detailed to relate here. Later he shared his Christian pilgrimage with our congregation, saying that part of his reason for responding to the Christian faith was his new observation of genuine caring, love, and joy in the lives of Christians. Their faces appeared more open and joyful to him than those he saw in the harsh business world.

Ken was transferred to New York and we reluctantly said good-bye to the family. In their new community, Ken and Sue became a ministering team, counseling drug addicts at a local center and often opening their home to people with deep hurts. They became a part of a Bible study group and were active in their local church.

During a recent visit to their home, I was deeply moved as we all held hands at the dinner table and Ken offered a meaningful prayer of thanks. On the way into the city to meet my train, Ken talked about his conscience in moral and ethical choices in business, about how his values have and are changing, and about his concern for family members and their desperate plights. Ken and Sue have an active, living faith!

It is awesome to be a small part of someone's experience in finding wholeness through Christ, to know that through our loving, caring, prayerful concern, God can get through to a cynical, intellectual agnostic. It promotes one's own growth. It makes one realize that the Spirit works not within our framework of time but that God must ultimately give life to the seed. Truly where the Spirit of the Lord is, there is power. God *is* working his purpose out as year succeeds to year . . . by the mouth of many messengers goes forth the voice of God.

Joan Wiebe

"It is awesome to be a small part of someone's experience in finding wholeness through Christ."

Students ask, "Why?"

Myrna L. Schmucker

My two years at Western Michigan University both tested my faith and provided opportunities for witness. I discovered that students were searching desperately for true happiness in life. I also came to realize more clearly that this happiness was found in living the Christian life.

Students asked me why I lived the way I did. I told them as a Christian I lived a life-style I felt the Bible was asking for. They asked me how I knew God was someone more than another person and how I knew the Bible was more than just another piece of literature. Although my friends did not always understand me or agree with me, they accepted me and respected me for what I believed and the way I lived. They often commented that my religion must mean a lot to me because I put into practice what I believed.

Through these and other experiences, I have come to a new understanding of the Bible verse that my Sunday school teacher had underlined in a New Testament she gave me when I was an early teen, John 20:31, "These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name."

It is through this faith that I have come to feel the presence of the Lord in my life and to enjoy living here on earth and look forward to the promise of life after death in heaven. By living each day in faith and asking the Lord to use my life, I have had experiences where I feel the Lord has used me to touch the lives of others.

There were times when I felt lonely and discouraged, but the Lord was by my side and gave me courage to go on. Through a former professor, I found a Christian friend at WMU from Taipei, Taiwan. She was Dora Hwang. Dora is a member of the Mennonite Church in Taipei. I rejoice that on such a large campus we found each other and were able to build a friendship and share our joys and sorrows together. There were language barriers and culture adjustments, but we both knew and prayed to the same God who understands each of our needs. What a joy it was to help Dora improve her English in exchange for learning how to eat rice with chopsticks.

Now university is past and I am teaching in Detroit. I have been looking for a group that will strengthen my own faith and attract others to the Christian life. The new Detroit Mennonite Fellowship seems to be this kind of a group.

People are like boxcars

Paul A. Hunsberger

"Each person has qualities of love and service to give, but he must be hitched to a spiritual locomotive."

For thirty-three years I was a law enforcement officer. When I first became an officer, I was not a member of any church. I had been raised in a Mennonite Christian home, but my father died when I was a teenager and after that I did pretty well what I wanted to do, and church was not on the program.

But after eleven or twelve years in my work, I began to feel there was something lacking in my life. God used an illustration to help me respond. It involved boxcars on a freight train. These cars carry necessities and luxuries of life, but these cars are useless if they are not connected to a locomotive for power to get their cargo to places where they are needed. I realized people are much the same way. Each one has qualities of love and service to give to his fellowman, but he must be hitched to a power, a spiritual locomotive. This is the only way good in man can be delivered to fellowman. Otherwise, he will be a boxcar with perishables that will wither away. I wanted this spiritual locomotive, so I went to Pastor Elmer Friesen and laid my case before him. He showed me the way to my Lord.

During my service as police chief in Souderton, Pennsylvania, I was instrumental in helping keep a young couple from breaking up their marriage. I had many other opportunities to talk to people about the Lord while on duty. I worked with the Eastern District home mission committee in starting new churches, but I am sorry that there were not more added to the kingdom of God.

Being authentic wins response

Lamont Woelk

"Attempting to be a church of the community, we soft-pedaled being Mennonite. . . . This only proved frustrating and unsuccessful."

The people of Southern Hills Church in Topeka, Kansas, struggled hard with their identity in the early years of the congregation's existence. Attempting to be a church of the community, they soft-pedaled being Mennonite, and especially such distinctives as the peace witness. This only proved frustrating to their sense of identity and was unsuccessful in reaching the objective of being a church of the community.

A change began to take place when we determined to admit that the peace witness and being Mennonite are an integral part of our identity and must be part of our witness as a congregation. One direct outgrowth of this was the establishment of the Peace Center, offering draft and military counseling.

Even before the peace center was established, Richard called me for help in working through his thinking about being a conscientious objector. In the course of our visit, he also asked about our church and our faith. He and his wife were church members but hadn't attended any church since coming to Topeka. After my sharing with them what we believe and how we seek to follow Jesus in our living, they stated that ours was the kind of church that they would like to be a part of. However, Richard worked every Sunday and, since we have no evening service, it was not possible for them to attend. They assured me that as soon as his work schedule changed, they would begin attending.

Some two years passed and I had just about forgotten about them. One day Richard called to say that he no longer worked Sundays and they would like to begin attending. They have been attending ever since and are active in our fellowship and witnessing. Another family began attending just recently through their invitation.

John came to Southern Hills Church the more traditional way. He married a Mennonite. John was a Christian but was also a Vietnam veteran. He was an officer and had joined the Army Reserves when he completed his active duty. Through our peace witness, and specifically, he says, the sermons he heard at Southern Hills Church, he has become a conscientious objector. He applied for and was eventually granted a discharge as a CO. It would have been easier for him to resign his commission. The Army wanted him to do that. He wanted it on his record that he was discharged as a conscientious objector.

Richard and John have been good for us, helping the rest of us to grow in our faith and our witnessing. They push us on following Jesus seriously, not just in the peace witness, but also in such things as nonconformity and simple living.

We have discovered that witnessing for Christ includes witnessing to the specific nature of our identity in Christ and in the part of the Christian family to which we belong. For some people this may be the doorway to faith in Christ or at least to a fuller obedience to him.

News

Vietnamese adoption—A plea for balance

Tran Tuong Nhu

Interest in the plight of Vietnamese orphans grows rapidly in the United States, but is this another example of well-intentioned Americans rushing into another Vietnamese miasma? For the most part, Americans who want to adopt a Vietnamese orphan are genuinely concerned over the lack of care and love from which these innocents suffer. These are fine intentions but they may result in more harm than good to the orphans themselves and to Vietnamese society.

Adoption is common in Vietnam by the Vietnamese, but it is done largely outside the archaic colonial-created legal barriers to adoption that are now applied discriminatingly to foreigners. Children who lost their parents have traditionally been taken in by relatives, and if there are no nearby relatives, then the neighbors look after them. All of this has been done without resorting to going to court or establishing orphanages, which were established by the French.

In contrast to the ease with which Vietnamese adopt, frustrating bureaucratic difficulties have arisen, on both the Vietnamese and American sides, as a result of pressure for intercountry adoption. Paperwork is very slow in Vietnam. Civil servants are underpaid, tend to be venal, and find it not worthwhile to be efficient, particularly when pressured.

The main obstacle to intercountry adoption is that two-thirds of the children described as "orphans" have living relatives, and 50 percent have one living parent. These children have been placed in orphanages because their parents and relatives cannot afford to care for them. Obviously they cannot be adopted without the consent of the parents or kin.

Because of the great foreign interest in adoption, some of the less scrupulous orphanages exact payments for orphans. A baby market has been created, and it is a lucrative business for some. It is astounding for Vietnamese to learn of the exorbitant prices that foreigners will pay for a child, when they can adopt one themselves for nothing. The power of the dollar amid the poverty and insecurity of Vietnam has the same destructive effect on Vietnamese society with respect to the baby business as it has had in other areas throughout the war. The same problem was created in Korea—and continues today.

The obvious solution is to reunite the parent with the child, instead of bringing the child halfway around the world. This could be effected through day-care centers which would allow the parent or relative to work and keep the child. In 1972 there were 250 such centers in South Vietnam, but that is not nearly enough to handle the overwhelming number of "orphans." If more attention were focused on this area it would greatly alleviate the burden in orphanages, which could be completely dismantled with a program to place remaining children without relatives in foster homes. In addition, there are thousands of runaway and abandoned children roaming throughout Vietnam who could receive homes and attention in this way.

There are certainly some children, the handicapped, the black children who might well benefit from intercountry adoption, but the vast majority of Vietnamese orphans should, for their own sake and for the sake of Vietnam, remain in their country. If Americans wish to help, they should consider the alternatives of supporting day-care centers or foster homes. Beyond this, one should not forget that the worst obstacle to helping the children is the war itself, which daily adds to the endless stream of orphans and continues to destroy Vietnamese society.

Last, and most importantly, it is hard to convey to Americans how deeply Vietnamese are attached to their country. Granted that little children can adapt to a new culture, but as they grow up in a foreign country, as I have, they discover an undeniable affinity for their motherland, and it is a long journey back.

It is not time to rescue the Vietnamese from other Vietnamese, but to enable them to live together in peace.

Most Vietnamese workers leave for Thailand

As battlefronts tighten around Saigon, most MCC(Vietnam) workers who moved to the capital city from up-country Pleiku and Nha Trang have left temporarily for Bangkok, Thailand. At least two of the four families supported by the Eastern Mennonite Board of Missions and Charities have also left.

In Bangkok are Ann Ewert, Murray and Linda Hiebert, John and Frances Willms and children, Jean Hershey and child, and Pat Martin and children. In the United States via the flights of children for adoption are Michael and Doris Devadoss and child and two Eastern Board couples, Duane and Pat Bishop and Luke and Dorothy Beidler. MCC workers Wally and Claire Ewert and child are in Canada.

Remaining in Saigon were MCC workers James Klassen and Max Ediger and Luke Martin, MCC(Vietnam) director and Eastern Board worker.

Yoshihiro Ichikawa of Sapporo, Japan, (left) and Earl Martin of New Holland, Pennsylvania, remained in Quang Ngai when it went from Thieu government control to PRG control.

No word has been received from MCC

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

workers Earl Martin and Yoshihiro Ichikawa, who stayed voluntarily in Quang Ngai, now held by the Provisional Revolutionary Government. However, Luke Martin said April 3 that "people who recently left Quang Ngai report everything is quiet and business as usual."

The MCC team will be reassigned to other Asian countries or will terminate early if it becomes clear that they cannot continue their work in Vietnam.

Deciding if and when to leave a war area is particularly agonizing, workers indicated.

A statement in the most recent letter from Earl Martin in Quang Ngai, written March 17 before the takeover, captures some of the dilemma:

"People are worried. We hear many of the common folk expressing fears, not of the other side, but of the fighting, shelling, and bombing which will precede the other side's accession. A friend who has access to Air Vietnam passenger lists says that the rich people are getting out of Quang Ngai. Some of our acquaintances are among them.

"Other people express surprise to see that we are still in Quang Ngai.

"After awhile one wonders if one is being heroic, committed, stubborn, or stupid. Pat commented this afternoon that it's kind of like the second coming. It could be today or it could be a long time from now, but in the meantime you have to go on living."

Washington church brings up "forum" discussion again

Storm clouds are still rolling over the March 1974 issue of *forum,* an inter-Mennonite magazine for college students and young adults.

The Warden (Washington) Mennonite Church board has recently written to the General Conference's Commission on Education, one of the publishers of the magazine, informing COE that the congregation will withhold from the General Conference offerings all money for the Commission on Education "until such a time as the Commission on Education and the General Conference divest themselves jointly and separately from any interest in and support of the publication now known as *forum.*" The money for COE will be held in a special account until publication of *forum* would be suspended. Copies of the letter were sent to all churches in the Pacific District Conference by Warden pastor Frank Horst.

Frank Ward, executive secretary of the commission, has responded, asking for opportunity to visit the congregation and discuss *forum* "with your congregation in open dialog."

"Your announcement that COE can receive your congregation's withheld funds if we cease all relationships with *forum* seems to suggest that our decisions are made in terms of financial profit. I could better understand your simply refusing to support us financially as long as you cannot support us morally or theologically," Mr. Ward wrote.

The Warden church's letter said their action had been taken in part "because we believe that the responsibility of the church is to teach The Way of Christ with positive and urgent, rather than with 'free choice,' approach, as presented in the *forum.*"

The March 1974 issue of *forum* dealt with premarital sexual behavior. Alternative views were presented in the October 1974 issue.

The other sponsor of *forum,* the student services committee of the Mennonite (Church) Board of Missions, has recently reaffirmed its desire to continue publication of *forum* under the present editor, George Lehman of Newton, Kansas.

Yoders take assignment as "teachers of the Word"

Perry and Elizabeth Yoder of Bluffton, Ohio, have been appointed by the Commission on Home Ministries as itinerant "teachers of the Word" during 1975-77.

Designated as a Jubilee Year project by Mennonite Voluntary Service, the "People's Teachers of the Word" program will include Bible studies, Middle East studies, Jubilee Year studies, international development, and prophecy.

The Yoders plan to serve in this capacity in voluntary service units, congregations, camps, and possibly some teaching of minicourses at Mennonite colleges.

They will spend about two weeks at each location, beginning in May.

Perry is professor in the religion department at Bluffton College. He is a graduate of Goshen College and holds a PhD from the University of Pennsylvania. He has also studied in Israel.

Elizabeth, a homemaker, was assistant professor of English at Bluffton College in 1968-71. She is also a graduate of Goshen College and earned an MA degree from the University of Pennsylvania.

Broadcast merger plans progressing at slow pace

A General Conference Mennonite-Mennonite Brethren-Mennonite Church merger of North American broadcasting organizations is progressing, but more slowly than originally anticipated.

"Let's say, 'We're engaged,'" said the attachment to the latest draft of the merger proposal.

Under the proposal, the General Conference Mennonite and Mennonite Brethren churches woud be allotted members on the board of Mennonite Broadcasts, Inc., now an agency solely of the Mennonite Church.

Part of the problem in finalizing the merger has been that the broadcast arms of the three groups are not exactly equivalent.

The General Conference's Faith and Life Radio and Television, lodged under the Commission on Home Ministries, has responsibilities for congregational resources, which in the Mennonite Church is lodged with the Board of Congregational Ministries. MBI is under the Mennonite Board of Missions.

FLRT has no overseas responsibility, while MBI does.

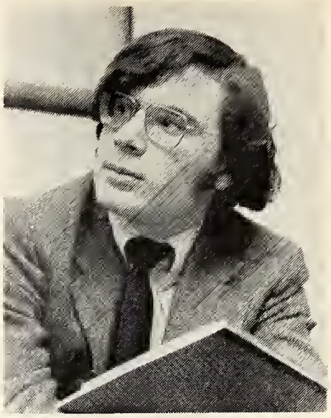
The Mennonite Brethren's Board of Mass Media does not carry home or overseas missions responsibilities, but has a relationship to congregational Christian education.

Thus one of the questions is how much media activity the participating denominations may engage in on their own outside of MBI's structure. The General Conference is requesting that congregational media education be included in the new MBI objectives.

Other concerns relate to fund-raising channels and who sets long-range goals —the new MBI board or the respective denominational agencies?

All three denominations have already given approval to continue working on the proposal. The Mennonite Brethren will not make a final decision until their General Conference in August. The other two groups have given board approval. The GC Commission on Home Ministries approved the proposal in February at its annual meeting.

If final details of the proposal can be worked out among the three groups at a consultation on June 4, the new MB and GC members would be added to the MBI board at its fall meeting, with program and budget to be consolidated at the beginning of the following fiscal year (February 1, 1976).



Most high school leaders believe there is a God

A U.S. survey of high school student leaders reveals that 88 percent of them believe "there is a God or a supreme being" and 82 percent "feel religion is relevant in today's society." The survey, conducted by Who's Who Among American High School Students, also shows that 74 percent of the top students consider themselves members of an organized religion, and 86 percent attend religious services at least occasionally. Less than half attend regularly. Questionnaires were sent by the Northbrook, Illinois-centered organization to 70,000 of the 236,000 student achievers whose names appear in its 1974 edition. Some 23,000 responses were received. Of the total, 50 percent were Protestant, 32 percent Catholic, 3 percent Jewish, and less than 1 percent "other." Caucasians comprised 89 percent, blacks 6 percent, and "others" 2 percent. The survey covered a wide range of topics, including marriage and divorce, sex, abortion, drugs, alcohol, the economy, and politics.

Brazilians begin disaster service at Tubarao

Mennonites in Brazil have begun disaster reconstruction work after the model of Mennonite Disaster Service in cooperation with the Catholic Church and Mennonite Central Committee.

Their initiation into disaster work followed a flood about a year ago at Tubarao, near the coastal city of Santa Catarinas, according to Peter Pauls of Witmarsum, Brazil.

Mennonites in Witmarsum and Curitiba gathered some money for the homeless, to which MCC added $1,000. A preliminary study team met with the local Catholic bishop, who suggested rebuilding the homes of thirty widows and other single persons who could not rebuild by themselves. The bishop arranged for the material, and the Mennonites provided volunteer labor.

So far, five frame houses have been built, and fifteen more are planned. Volunteers travel more than 300 miles to spend Monday through Saturday on the construction project. Thirteen men have worked up till now.

The experience in disaster service has been a learning experience for the Brazilian Mennonites, said Mr. Pauls. He said they have learned that they are strong when they stand together and tackle an assignment jointly.

The experience has bound Mennonite congregations not only with each other, but with a Catholic bishop. "Inquisition, burnings at the stake, drownings of our Anabaptist forefathers—that lies far behind," said Mr. Pauls. "The motto of the Ninth Mennonite World Conference in Curitiba in 1972 was 'Jesus Christ reconciles!' Let us live that reality in our lives, being reconciled also with the 'brothers from another fold.' "

Mr. Pauls suggested the establishment of an organized disaster service like MDS in North America, which could help Brazilian Mennonites be better prepared to relieve human suffering in disasters and be an opportunity for putting words into action. *From* Der Bote

Indian mission workers attend language course

Seventeen mission workers in northern Manitoba and northern Ontario recently completed a two-week Indian language study course in Altona, Manitoba.

Workers serve under Mennonite Pioneer Mission (Conference of Mennonites in Canada) and Northern Light Gospel Mission, both of which sponsored the course in the Saulteaux language. Credit was available through Canadian Mennonite Bible College.

Three native informants—Peter Scott and Felix Fisher of Bloodvein, Manitoba, and Norman Peardy of Red Lake, Ontario — aided language instructors Henry Neufeld of Winnipeg and Henry Hostetler of Northern Light Gospel Mission. Also attending as a language consultant was linguist Charles Fiero of Cass Lake, Minnesota.

MCC workers in Kenya find group counseling pattern

The North American concept of one-to-one counseling does not fit naturally into Kenyan culture, MCC social workers Juanita Leonard and Betty Detweiler have discovered.

"Personal problems are not seen as something to be kept confidential, a cardinal rule of casework, but as the business of the community," Ms. Detweiler explained.

In Kenya, a marital problem, for example, is taken up by the village elders, the couple involved, and their parents, she noted. If guilt is established, disciplinary action is taken by the group.

"In some groups, the first persons to be contacted in case of marital disputes are the in-laws, the last persons western-oriented counselors would usually consult," Ms. Detweiler said.

Ms. Leonard is part of the family life education program of the National Christian Council of Kenya. Ms. Detweiler works with NCCK's urban squatter improvement program.

Philippines: The next Indochina?

Murray and Linda Hiebert, authors of this article, are MCC volunteers assigned to Vietnam until fighting worsened in March. They recently spent six weeks in medical treatment in the Philippines, where they became aware of the parallels between the political-military conditions in the two countries.

Rigged elections, agrarian discontent, thousands of political prisoners, massive corruption, oppressed minorities, American military advisors, control of the mass media, democratic jargon in the midst of repression: these characterize not only Nguyen Van Thieu's South Vietnam but also Ferdinand Marcos' Republic of the Philippines.

The Philippines have sometimes been called America's "first Vietnam." After the war with Spain in 1898, the United States suppressed a nationalistic army struggling for Philippine independence. America's methods and motives appear not unlike those used against the Vietnamese after their victory over the French in 1954.

Throughout the first half of the twentieth century, the Philippines developed into the United States' most important colony both economically and militarily. With the expansion of American industry, the Philippine archipelago became the U.S.'s major source of cheap raw materials. When the Philippines gained independence after World War II, they inherited a government American-style, complete with president, congress, elections, judiciary, and corruption. However for the next twenty-five years the Philippine economy and politics remained in tight control of the aristocracy.

On September 22, 1972, President Ferdinand Marcos abandoned constitutional democracy and declared martial law with the hope of building a "New Society." It now appears there were at least three motives for the declaration of martial law: (1) Marcos saw a political crisis and was convinced that governmental effectiveness could only be regained by silencing political opponents and replacing them with loyal technocrats, (2) Marcos faced an economic crisis which he felt could only be solved by enticing more foreign investments, and (3) Marcos wanted to stay in power beyond the two-year limitation of the constitution.

Martial law swept aside all opponents of Marcos' political reforms, all legal restrictions on foreign investments, and all obstacles to Marcos' maintaining his office. The first acts of martial law were the arrest of thousands of opposition politicians and radical students and the closing of newspapers and radio and television stations not controlled directly by the president. Martial law furthermore allowed Marcos to dissolve Congress and dismiss the constitutional convention. No longer hindered by congressional resistance, Marcos was free to please foreign investors. With little consideration of future consequences, all legal restrictions against foreign oil exploitation and foreign control of land and natural resources were swept aside.

Certainly a revolution—a "New Society" of some sort is needed in the Philippines. One needs only to note the contrast between some of Manila's luxurious suburban and business sections and the poverty of a country barrio. Usurious landlords and land grabbing caused agrarian discontent in the countryside; corruption and crime were rampant in the cities. Food prices were skyrocketing, and inflation ran at more than 20 percent per year during the past five years. The question, however, became: How could the poor peasant son, who through his tenure as senator and president became the "richest man in Asia," effect a revolution?

February's national plebiscite returned a vote of 90 percent in favor of Marcos and martial law. Certainly there is much more than 10 percent opposition to Marcos' dictatorship, but the vote was less than democratic. Not to vote was a crime punishable with imprisonment, returning officers asked to see voters' ballots before they were put in the ballot box, and votes had to be marked in pencil so they could be easily changed by the counters. The joke in Manila was that Marcos' government was so efficient that the ballots had been counted the day before the referendum.

Primitivo Mijares, former press secretary and supporter of Marcos, recently sought asylum in the United States because he felt he had been deceived and could no longer keep telling lies about the New Society.

Opposition to martial law is divided and virtually ineffective in the face of harsh repression. Political opponents such as the popular Senator Beniguo Aquino continue in jail. Conservative estimates figure that somewhere between 4,000 and 10,000 political opponents and radical students remain in prison since the declaration of martial law. Tens of thousands more have headed for the hills, gone underground, or have just plain shut up. Many of those in jail have been confined for over two years without being brought to trial or having any charges filed against them.

In December Jaime Sinh, Catholic archbishop of Manila and a leading critic of Marcos' political repression, released the account of the brother of former congressman and leading Marcos opponent, Heherson Alvarez. His brother was picked up by the military police and later "found mangled beyond recognition and bearing marks of diabolical torture. His jaw was broken, his nose had been cut off, his tongue ripped out. All but two of his teeth had been pulled out and one of his eyes had been gouged out," the *Far Eastern economic review* reported.

Universities which spawned radical youth movements in recent years are tightly controlled. Activists have been expelled and teachers carefully screened. The press continues to be suppressed, but the result has been a proliferation of underground papers trying to expose developments not reported in the government controlled media. Strikes by organized labor unions have been outlawed. Many intellectuals and professionals, although frustrated with the loss of their civil liberties, continue to hope that the benefits of martial law will be greater than their hardships.

The Catholic Church, to which 85 percent of the Philippine population adheres, is divided. As in Latin America, radical local priests support opposition or guerrilla movements, while much of the hierarchy continues to bless the New Society. Archbishop Sinh, however, recently declared a protest prayer vigil against Marcos after the military raided a monastery.

The strongest opposition and threat to Marcos comes from the Muslims in the South and the New People's Army (NPA) in the North. Formed in 1969, the Mao-oriented New People's Army is a successor to the demoralized Huk remnants of World War II. Despite its still relatively small numbers, the NPA is the focus of the most rigorous nationalistic opposition in the Philippines. Many radicals joined the NPA after all democratic opposition was outlawed with the declaration of martial law. As yet the primary tactic of the NPA is on the level of political education; only secondarily is it military. One friend told of NPA cadre frequently coming into his barrio seeking to gain political support and inviting discontented peasants to join them in the mountains. If for no other reason, however, a government counterinsurgency campaign has forced the NPA into a military response. An American missionary in Baguio told of how almost daily he sees flag-draped coffins passing his house in government military trucks.

The New People's Army, like the Huks earlier, finds its greatest support in the overcrowded ricelands of central Luzon, the largest Philippine island to the north. Here the NPA capitalizes on the problem of badly needed land reform and the resulting agrarian discontent. Yet land reform is one of the most ballyhooed platforms of the New Society. The goal of the government is to transfer land to 700,000 sharecroppers who now pay rents of 25 percent to 50 percent of their crops to wealthy landowners. However, after nearly three years, only 4,400 families have achieved actual land transfers, or less than 1 percent of the total. The problem appears to be the government's refusal to help the sharecroppers with financial credit.

Even if the land reform program of the New Society were implemented, it would not affect the plantations or large farms who employ hired labor rather than sharecroppers.

The most serious military threat to the Marcos regime at present is the secessionist revolt by the Muslims in the large southern island of Mindanao and its adjoining chain of islands. The problem is much more economic, cultural, and political than it is religious. Mindanao's rich soil, timber, and mineral resources have been exploited by settlers, logging companies, and agricultural and mining interests without regard for the Muslim peoples who have lived there for centuries. Especially in the last twenty-five years, settlers and foreign companies have acquired land from Muslims by using western legal concepts of ownership. Land ownership titles clash with the Muslims' traditional system but can be enforced by the courts and the army. Feeling that the government is the ally of economic interests which have encroached on them, the Muslims see secession as their only hope.

Guerrilla members of the Bangsa Moro Army stand together during a patrol on Mindanao in the Philippines. The Muslim rebellion on the nation's southern island is led by an elite corps of articulate, well-educated young men, some of them trained in Libya, but most of the fighters are ill-educated sons of farmers and fishermen.

The Philippine Government might be happy to get rid of the Muslims, but it cannot afford to lose the wealthiest region of the Philippine archipelago. With the government fighting to protect its economic interests and the Muslims fighting for their survival, the struggle has been savage. Recent government reports claim that over one million refugees have already fled their homes as a result of the fighting between the government and Muslim forces. Being forced to abandon their fertile fields has resulted in a desperate food shortage among the refugees.

Since the declaration of martial law the United States has tried to maintain a low profile, but it cannot help but be involved. With its economic interests and military bases (including Clark Air Force Base), it would be impossible for the U.S. not to have interests to defend in the Philippines.

For years the United States has been supplying military aid, training the Filipino armed forces, and operating a police training program with the goal of strengthening government control over dissidents. A Joint American-Philippine Military Command has been established. The underground press has reported the arrival of several thousand American military advisors and the involvement of these advisors in pushing the New People's Army back into the mountains in 1972. A number of weapons perfected by the American army in Vietnam are now reportedly being used by the Philippine army: napalm, cluster bombs, defoliation, Cobra and Huey helicopters. Other sources have accused the U.S. of using its military bases to make secret bombing raids and Cobra helicopter attacks on the rebels.

With both the Muslims and the New People's Army receiving outside aid, it is likely that the fighting will escalate. At that point the United States will have to decide how it wants to respond to future wars of national liberation. American ties with the Philippines are longer and stronger than any of those which led to the quagmire in Vietnam. At a time when it is becoming more popular in America to oppose U.S. involvement in Indochina, Americans should be paying closer attention to events in the Philippines.

Second Asia Mennonite Conference moved to 1980

The Second Asia Mennonite Conference has been postponed from 1976 to 1980, according to the decision of the Asia Mennonite Conference committee meeting in March in Taiwan.

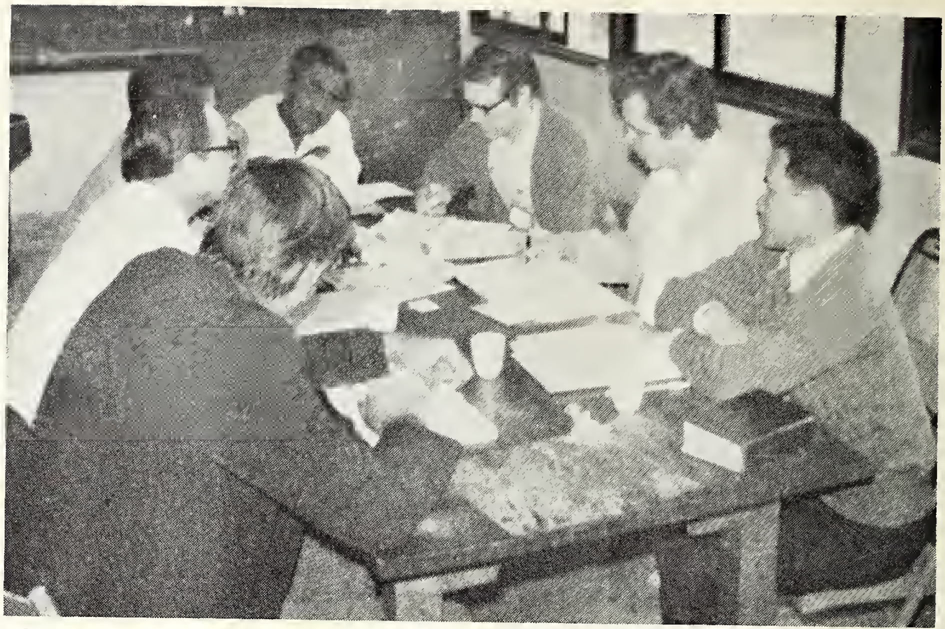
The 1980 date would coincide with the fortieth anniversary of the Mennonite church in Indonesia. Indonesia is still the planned site of the conference.

In lieu of the 1976 conference, members of the AMC constituent groups are being asked to send representatives on a Bangladesh study tour to learn about missionary opportunities in the country and inform their churches.

Plans for the 1976 international work camp were also postponed. Carl Beck of Tokyo has been asked to investigate the possibility of holding a work camp in the Philippines in 1978. The AMC committee hoped that work camp participants would visit other Mennonite churches in Asia en route to the Philippines and report back to their home churches.

Members of the AMC committee—also meeting as the Asia Mennonite Services committee—discussed further plans for mission work in Bangladesh. One couple has already begun work there, and workers may possibly come from five countries.

Members of both committees attending the sessions were S. Djojodihardjo of Indonesia, Takashi Yamada of Japan Everett Metzler of Hong Kong, Charles Christano of Indonesia, and Paul Lin of Taiwan. P. J. Malagar of India and Tran Xuan Quang of Vietnam were unable to attend. The Council of Mission Board Secretaries (North America) was represented by Vernon Wiebe, executive secretary for Mennonite Brethren Mission/Services. Robert Miller, MCC Asia director, represented MCC.



The Asia Mennonite Services committee meets in Taichung, Taiwan, to discuss mission work in Bangladesh.

Taiwan church celebrates its twentieth anniversary

The Fellowship of Mennonite Churches in Taiwan (FOMCIT) celebrated its twentieth anniversary March 12, following the conference's annual sessions in Taichung.

The five Mennonite congregations in Taipei held a special praise service commemorating the anniversary four days later at the Ta-Tung Church, the first congregation established in Taipei.

The Taichung service included greetings from a number of foreign guests: S. Djojodihardjo and Charles Christano from Indonesia, Takashi Yamada from Japan, Everett Metzler from Hong Kong, and Robert Miller and Vernon Wiebe from North America. Mr. Wiebe of Mennonite Brethren Missions/Services in Hillsboro, Kansas, spoke on "A growing church."

At the annual conference sessions, delegates hammered out a revised constitution. The conference also approved the formation of a coordinating committee, composed of members of FOMCIT and the mission. The committee will coordinate requests regarding missionary personnel and financial matters before submitting them to the Commission on Overseas Mission.

The Mennonite Church in Taiwan developed out of the work of Mennonite Central Committee, which began in 1948 at the request of the Presbyterian mission. After the first few years of relief and medical work on the island, especially in the mountain areas, the need was expressed for a hospital in the city of Hwalien on the East Coast. The MCC office said it was not interested in establishing a medical institution and asked the supporting groups to consider beginning work in Taiwan.

The late W. C. Voth and Verney Unruh, then missionaries in Japan, were requested by the General Conference Mennonite Mission Board to visit Taiwan and report their findings.

They visited Taiwan in 1954 and in the same year the Mission Board sent the first evangelistic workers to Taiwan. By 1959, when the first FOMCIT annual meeting was held, six churches had been established, with a membership of 139. Today there are thirteen churches with a membership of 798.

The Fellowship of Mennonite Churches in Taiwan is responsible for the total work of the church: church planting, training of Christian workers, projects for helping the needy, and participating in the work of Asia Mennonite Services (which has begun work in Bangladesh).

The Mennonite Christian Hospital is operated by a board of trustees, of which three members are elected by FOMCIT. Policy changes affecting the hospital must be approved by the mission.

Berne youth organize to help older persons

Youth of First Mennonite Church, Berne, Indiana, are participating in a program to help senior citizens of the community with chores such as lawn mowing, snow shoveling, window washing, minor repairs, and housecleaning.

Four to six young people are assigned to an individual or a family for an indefinite period, and each team is supervised by an adult advisor. A coordinator provides transportation for the participants, replaces discontinuing participants, and evaluates the assignments for areas of improvement and additional service.

Senior citizens benefiting from the program include both those in the church and those who are not members.

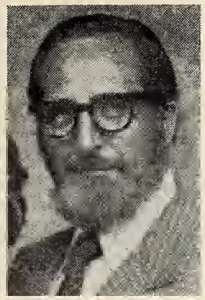
Record

Workers

Roger Groening, formerly with the Youth Opportunities Unlimited center in Winnipeg, sponsored by Mennonite Pioneer Mission, has begun a one-year northern recreational assignment under MPM. He will serve as a young people's liaison between native communities of northern and southern Manitoba. He will encourage local leadership in northern communities to organize drama, winter festivals, and recreational programs.

Wally Kroeker and *Orlando Harms* have been named the new editors of *Rejoice,* the inter-Mennonite family devotional magazine. Mr. Kroeker, a native of Winnipeg and now assistant editor of *Moody monthly,* will move to Hillsboro, Kans., where he and Mr. Harms, editor of *Christian leader* and head of the Mennonite Brethren Publishing House, will coedit *Rejoice.* Until their assignment begins Oct. 1, *Abe and Betty Klassen* of Fresno, Calif., are serving as interim editors.

Harms


A. Klassen

B. Klassen

Kroeker

Ministers

Jacob Unrau, pastor of the Bethel Church, Hammon, Okla., is also serving as pastor of the Koinonia Church, Clinton, Okla. He alternates Sundays between the two Indian churches and divides his weekday time between the two communities. *Lawrence Hart* has resigned as interim pastor of the Koinonia Church. The pastoral change is part of a new team ministry policy which will pair the Hammon and Clinton churches and the Zion Church, Canton, Okla., and Mennonite Indian Church, Seiling, Okla.

Audiovisuals

Tragedy or triumph? a new film on the world food situation, has been added to the Audio Visual Library of Faith and Life Press, Newton, Kans. The twenty-eight-minute color film surveys the causes of the present situation—droughts, soaring petroleum prices which slashed production of chemical fertilizers—and identifies some of the measures which could increase food production in the future. It is produced by the Radio and Visual Services, Office of Public Information of the United Nations. It is available for $25 rental from Audio Visual Library, General Conference Mennonite Church, Box 347, Newton, Kans. 67114.

Calendar

May 1-3—Eastern District Conference annual sessions, Indian Valley Church, Harleysville, Pa.

May 4-7—Historic peace church seminar, Washington, D.C.; topic, "The impact of militarism on our foreign policy"

June 5-8—Conference on the believer's church, Pepperdine University, Malibu, Calif.; theme, "Restitution, dissent, and renewal"

Canadian

May 31—MCC relief sale, New Hamburg, Ont.

June 7—MCC relief sale, Saskatoon, Sask.

June 21—MCC relief sale, Swift Current, Sask.

June 21—MCC relief sale, Chilliwack, B.C.

Eastern

Apr. 26—MCC relief sale, Morgantown, Pa.

Apr. 27—Dedication of Mennonite Heritage Center, Souderton Mennonite Meetinghouse, Souderton, Pa.; John E. Lapp, speaker

June 15-20—St. Davids Christian Writers' Conference, Eastern College, St. Davids, Pa.

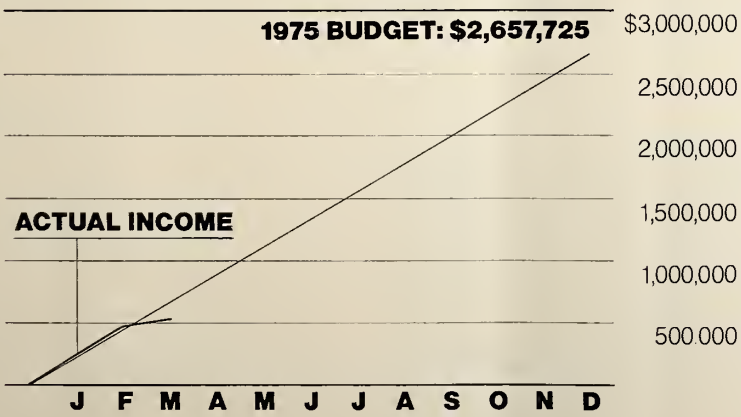
Western

May 4—Western District youth song festival, Memorial Hall, Bethel College, North Newton, Kans.

Conference budget

Budget for 1975 includes:

Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725



March financial support for the three program commissions and the seminary as a whole amounted to about half of what it was in March 1974. Almost 20 percent of budget is in, compared with about 24 percent, for the first quarter last year. *Wm. L. Friesen, conference treasurer*

Review

Do and tell: Engagement evangelism

Do and tell: Engagement evangelism in the 70s, *by Gabriel Fackre (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1973, pb. $1.95) is reviewed by Joyce Shutt from Orrtanna, Pennsylvania 17353.*

Instead of seeing a life of faith as integrated and balanced in four basic ways—telling (*kerygma*), doing (*diakonia*), being (*koinoinia*), and celebrating (*leitourgia*)—Gabriel Fackre believes people have tended to focus on one or two areas and to think of them as complete.

For instance, fundamentalistic groups concentrate on preaching, while many liberals emphasize social action. Mr. Fackre insists on a balanced approach to Christian life and evangelism.

It is not enough to simply tell the story without backing up the words with caring deeds. Neither is it enough to do the deeds without speaking directly to the spiritual and emotional needs of people. Word and deed go hand in hand. One without the other is less than complete and misses the mark. Anything less than such a total response is heretical. "In ancient usage, a 'heresy' is a partial truth inflated to appear as the full gospel."

This book's title has a gimmicky ring, but that begs the point. Mr. Fackre is trying to find a slogan or words to express an important concept: to tell God's story we must put that story into both words and actions. The one-sidedness of much of our mission activity has prompted many sensitive people to leave the church. People want an integrated, balanced gospel. Some feedback that is coming into CHM on the Jubilee materials substantiates this. Some "turned off" individuals are seeing in this message new hope because Jubilee speaks to the total person by grappling with social, economic, political, and spiritual issues and does not separate the spiritual from the secular.

Engagement evangelism is *telling* that is inextricably bound up with *doing.* It is holding someone's hand until they ask why and being able to tell them, to use the words of Phyllis Carter, who spoke at St. Catharines. For Mr. Fackre it is not enough to hand out tracts, knock on doors, and attend rallies and tent meetings, though all of these are valid activities. The difference between what he calls "cheap evangelism" and "engagement evangelism" is obedience, being involved in the total experience and person instead of just attaching ourselves to situations and forms. Cheap evangelism exploits the presence of activists. Engagement evangelism becomes one with others and seeks to undergird actions with faith.

Mr. Fackre calls for Christians to go out into the highways and byways, to become politically active, to be immersed in social ministries, *but* to do all of this while telling the story of God's love.

Do and Tell: Evangelism for the 70s does not offer a complete answer. Its vision of team pastorates, team lay ministries, and enclave groups within congregations and districts at times comes dangerously close to severing the doing from the telling by separating ministries according to function. In spite of this, it is a book worth reading. It presents a reminder that evangelism means reaching out to the whole person.

Letters

Faithful in our church

Dear Larry: Regarding the recent debate in the Letters column over where to send our young people for a Bible education, I think that we have been focusing on the wrong issue. We have been arguing over who is more biblical, more evangelistic, more caring, etc. This will get us nowhere, since this cannot be proven one way or another. . . .

I think we ought rather to focus on what it means to be a people of God. The body of Christ in the New Testament is a metaphor to describe God's people—people who are found in a particular time and place. They have names, they interact, they stimulate each other to faith and action. They even disagree at times. God's plan is for people to come to faith and to join such bodies of believers. And the Bible is clear that it is important for one to know his own sacred, that is, ecclesiastical, history. Israel is repeatedly told to teach its children its own story. Paul encourages Timothy to remember the faith of his own mother and grandmother. As a Mennonite it is important for me to know the story of God's dealings with the Israelites, with the New Testament church, and with our own people. . . .

My observation of the nondenominational schools is that they have a difficult time with the corporate aspects of the Christian faith. They tend to have an antidenominational bias. Many students coming out of the nondenominational schools find themselves rejecting their own history and their own people. They feel ashamed of anything bearing a denominational label. They want to join groups claiming to be loyal to Christ alone.

The difficulty with this approach is that no group survives for long without setting up all of the structures and conferences and publications, etc., of a regular denomination. Thus the person who thought he was rejecting denominationalism has simply transferred his loyalty from one denomination to another.

I cannot say how much antidenominational bias exists in the particular schools Mr. Unruh mentioned in his article, but I have seen it operating in other such schools and have seen the divisive results this bias generates.

Paul never suggested to Priscilla and Aquilla that they leave the church in Corinth because it was unspiritual or unorthodox. He urged them to be faithful disciples in Corinth. As a person who found faith within the Mennonite church, I think that God's call to me is to be faithful in that church. Faithfulness does not mean to condone or to encourage everything that happens to be, but neither does it mean that I must reject my people. *Paul I. Dyck, 217 Garmatter, Bluffton, Ohio 45817* Mar. 25

What have we to do with Adam?

Seeing "the Fall" through the trees

Helmut Harder

We Christians have various interpretations of the fall of Adam and Eve. Most of us find ourselves somewhere between the one extreme which says that Adam's iniquity affects us totally so that we can do no good, and the other extreme which claims that Adam's sin was his concern and not ours. But there is room for a great deal of variety within those outer limits, and the past two thousand years of biblical interpretation on this theme has taught us that a unified position will be quite difficult to achieve.

This does not imply that we should drop the matter. We need to continue to ponder the account in Genesis 2 and 3 in the hope that we can come to greater clarity on an understanding of the Fall. The insights we gain contribute to the Christian answer to that important question: What is man? With this aim in mind, I submit the following interpretation of the Fall. These reflections center on the meaning of the trees in the garden.

And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food (Gen. 2:9a).

In the beginning God provides an abundance of natural resources for man and woman. These resources, the many "trees" of the garden, serve humankind in two basic ways: They satisfy the hunger of the eye for beauty and the hunger of the body for food. Insofar as the trees are "pleasant to the sight" they are symbolic of all occasions and settings in life when, through breathtaking scenery, gripping music, or other captivating forms of art, humankind is led to worship the Creator. Insofar as the trees are "good for food," they symbolize those resources of the earth which supply the needs of the physical body.

What is implied in this reference to the many trees?

The first implication is that it is the Lord God who supplies those good trees for people. Thus people are invited to be humbly thankful to the Creator for these gifts.

The second implication is that the trees are given to be used with responsibility. When God provides, there should be enough of beauty and food for all. (Our abuse of the earth's resources and our inability or refusal to share food is a sign of the Fall!)

Thirdly, these "trees" are still all

With his teachings, his life, and his death and resurrection, Jesus Christ gives us a clearer vision of what it means to respect God as the giver of law and life, symbolized by the two trees in the midst of the garden. Through Christ God surprises us by giving us access once again to the tree of wisdom and the tree of life.

about us. The scene and the situation are not perfect. That is, nature also partakes in the Fall. But there are still dramatic signs of God's provisions for beauty and for the necessities of life around us.

The tree of life also in the midst of the garden, and the tree of the knowledge of good and evil (Gen. 2:9b)

In the midst of the garden are two special trees: the tree of life and the tree of the knowledge of good and evil. Why are they in the garden?

Basically, these two trees are there to remind man and woman that while they are free to enjoy God's garden, they must not use their freedom to overstep their place within creation. They must always bear in mind that God is the Lord of the garden. But let's take the two trees one at a time.

And the Lord God commanded the man, saying, "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for on the day that you eat of it you shall die" (Gen. 2:16-17).

What does it mean to eat of the fruit of the tree of the knowledge of good and evil? It represents the human act—then as now—of attempting to "play God." God is, by rights, the final judge as to what is good and what is evil. He is the lawgiver. The Old Testament people understood this very well. They were not allowed to take the law into their own hands. They were not to become a law unto themselves. God holds the key to the law.

Thus the act of eating of the tree of the knowledge of good and evil refers to the human attempt to nudge God out of the way and govern life according to one's own rules of order—each person doing what seems right in his own eyes.

From a short-range perspective the serpent is quite right in saying to Eve:

"You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil (Gen. 3:4-5).

However, to be entirely truthful, the serpent should have said: "You will become like God *for a moment.*" The experience of having one's eyes opened and "playing God" is only momentary. Every aspiring boy who stands on the top of the mound shouting, "I'm the king of the castle," knows this. After a brief moment of conquest, there comes the sense of nakedness (Gen. 3:7), and thereafter, all too suddenly and surely, comes the fall to the ground.

Thus for a brief time a person is able to "play God."

Then the Lord God said: "Behold, the man has become like one of us, knowing good and evil" (Gen. 3:22a).

But man is not made to sustain himself in this role. He is bound to weaken under the strain, and then to fall. People are created in order to worship God, not themselves.

When the serpent says to Eve that she shall "be like God," it is not telling an outright lie. It is rather a sly short-range promise. Soon thereafter God's word, "You shall die!" goes into effect.

But what of the other special tree, the tree of life? Does this tree also represent a temptation to man and woman? I believe so, although this has not been the common view among us. It is often said that Adam and Eve ate of the wrong tree. They ate of the tree of knowledge, and therefore of sin and death. They should have eaten of the tree of life, and therefore of life. But I think this interpretation must be challenged.

The tree of life poses a temptation for man in a similar way as does the tree of knowledge. If the tree of knowledge symbolizes the right of God to be Lord of the law, then the tree of life symbolizes God's right to be the Lord over his creation, the giver, sustainer, and fulfiller of life itself. This is God's role and not humanity's. But a person is tempted to play God here, too. He is tempted to say, "I'm a *self-made* man," or "This created world is *mine*," or "I can decide *for myself* whether life shall be spared or taken."

While in Genesis 2:17 the fruit of the tree of life is not expressly mentioned, we should probably assume that man and woman were prohibited from eating of this tree as well. Note these words:

Then the Lord God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever (Gen. 3:22).

The implication is that, having tasted of the tree of knowledge, man and woman might just take a second more foolish step and grasp for the fruit of the tree of life, presuming that they can not only lord it over law but over life itself. To save them from this collision course, as an act of mercy, God protects man and woman from themselves.

He drove out the man; and at the east end of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life (Gen. 3:24).

But that is not the end of the story. With Jesus Christ the gateway to the garden is opened once more. Why does God dare to open the door? Because he is assured that the ministry of Christ gives us a clearer grasp than Adam and Eve had of how one shall live among the trees of the garden, and especially in respect to the two trees. With his teachings, his life, and his death and resurrection, Jesus Christ gives us a clearer vision of what it means to respect God as the giver of law and life, symbolized by the two trees in the midst of the garden. Thus, through Christ, God surprises us by giving us access once again to the tree of wisdom and the tree of life. But this can only be done appropriately if and when our wisdom and our life are placed under the lordship of Christ. Through Jesus Christ (praise God!), Adam and Eve and we are forgiven for the sin of thinking we can be God.

This
We
Believe by
James H. Waltner

This study guide for preparing for church membership is now available.

The premise of the book is that it does matter what we believe, that "belief determines action."

Units of study:
- God and His World
- Man in Sin
- Jesus Christ and Salvation
- The Church and Its Task
- The Life of Discipleship
- The Christian Hope

Pupil Book $2.50
Leader's Guide $1.75

Order from:

Faith and Life Bookstore
Box 347, Newton, KS 67114
159 West Main, Berne, IN 46711
Fellowship Bookcenter
302 Kennedy
Winnipeg, Man. R3B 2M6

Meditation

Jesus, love, and a compelling purpose

"WHAT IS IT in the gospel to which people respond?" That was my recent question to two groups, one adult, the other youth. "What in the gospel attracts you? What prompted your response?" Their replies sifted down to three areas.

Jesus. Jesus, the man from Nazareth, appeals. The gospels portray Jesus as truly human. He didn't let himself get pushed into the world's mold. He was his own man. Prophetic, bold, he challenged the presuppositions of his day. He was strong, yet gentle, caring enough about people to call them by name. He reminded people that "life does not consist in the abundance of possessions" (Lk. 12:15). His complete commitment to the teachings of the kingdom was symbolized by the crucifixion. Misunderstood, falsely accused, he did not strike back, yet prayed that his persecutors be forgiven. His living and dying validated his words. The memory of such a person cannot be erased.

Love. Love is seen in Jesus' love, so complete, we call it the "fleshing out" (incarnation) of God's love. If God can love so, then my life is surrounded by that love too! Response to the love of God is to see myself as a child of God. Such a self-concept helps me see other people, too, as loved of God, and children of God. Instead of antagonists, we are on the same side!

But love is experienced in life largely in relation to others. Of the early Christians, observers said: "See how they love one another." People respond to community, to fellowship that is friendly, open, and genuine. When a congregation surrounds a family in trouble, love is experienced. When we discover that we are not alone, but that others hurt or rejoice with us, we experience love. Then we know that we do not want to walk alone.

A compelling purpose. The gospel comes to us also with a call to priorities and invites a response to service. Jesus is the model. "Even the Son of Man came not to be served, but to serve" (Mt. 20:28). Response to Jesus is not only acceptance of life as the gift of God, but my life takes on a deeper meaning when the servant stance of caring, sharing, giving shapes my living.

A favorite quote from the writings of Menno Simons echoes Jesus' parable in Matthew 25 and describes this response:

> ". . . true evangelical faith cannot lie dormant.
> It clothes the naked
> it feeds the hungry
> it comforts the sorrowful
> it shelters the destitute
> it serves those that harm it
> it binds up that which is wounded
> it has become all things to all men. . . ."

It is this attempt to unite faith and action that appeals. "What is it that has drawn you to our church fellowship?" I asked. "I see people trying to practice what the church talks about" was his response. We are humbled—that it does not happen more often. But we are also glad—that it does happen!

James Waltner

Patience

My inspirations stumble
when I try to talk of them;
far better that I love and live
in patient faithfulness
to the accumulating understanding of
the joy God's glory can give.

As I grow into maturity
becoming adept at love-living,
perhaps some shining day
the Word will be heard
through my words—or my deeds—
revealing God's eternal way.

Pollyanna Sedziol

Contents

Evangelism is 250
News 253
Record 259
Do and tell: Engagement evangelism 260
Letters 260
What have we to do with Adam? 261
Jesus, love, and a compelling purpose 263
Patience 263
The neglected harvest 264

COVER

Evangelism is holding someone's hand until thot person asks, "Why?"—knowing what to say when that person asks, "Why?"—inviting a response to God's love by asking, "Why not?"

CONTRIBUTORS

Most of the articles in this issue have been suggested and solicited by the Commission on Home Ministries staff. The writers who graciously sent in articles at their invitation are Floyd G. Bartel, pastor of Bethel Church, Lancaster, Pa.; Joan Wiebe, Newton, Kans.; Myrna L. Schmucker, Mount Clemens, Mich.; Paul A. Hunsberger, Souderton, Pa.; Lamont Woelk, pastor of Southern Hills Church, Topeka, Kans.; Joyce Shutt, Orrtanna, Pa.; James Waltner, pastor of First Church, Normal, Ill.; and Erwin H. Rempel, pastor of Indian Valley Church, Harleysville, Pa.

Other contributors to this issue are Helmut Harder, professor of theology and Christian education at Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4; and Pollyanna Sedziol, 2498 Lourdes Lane, Cincinnati, Ohio 45238.

Tran Tuong Nhu is a young Vietnamese woman living in the U.S. She can be contacted through American Friends Service Committee, 2160 Lake St., San Francisco, Calif. 94121, attention: Jane Barton.

CREDITS

Cover, John Hiebert; 253, MCC; 255, 256, 261, RNS; 258, Peter Kehler.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman.

The neglected harvest

Erwin Rempel

JESUS COMPARED the goal of evangelism to a harvest. He announced to his disciples, "The harvest is plentiful, but the workers are few. Therefore, beseech the Lord of the harvest to send out workers into his harvest" (Mt. 9:37-38).

Our congregational ministries, by and large, have focused on seed sowing, summer fallowing, landscaping, pruning, cultivating, and fence building, but they have neglected to gather in the harvest. All too often proclamation has eclipsed persuasion. Seed sowing has been substituted for the harvest. Jesus Christ is then Lord of the seed sowing but not Lord of the harvest.

Why as pastors, congregations, and conference are we strong on proclamation but weak on asking for a response? Perhaps it is because we have developed our gifts in service ministries. Perhaps it is because a seed-sowing ministry is a bit easier, less exacting. Some of our seed sowing, however, is as useless as planting wheat on cement.

Another reason for a neglected harvest is fear of personal rejection. My own hesitancy in calling for a commitment arises out of my desire to be accepted by everyone. We are seldom rejected for the sharing of our faith, but when we call for commitment, we are more likely to be turned down. Certainly we do not want to barge into a home or into a life with the obnoxious aggressiveness of some misguided Christians. But instead of developing a more winsome approach, we have been paralyzed by fear.

In our congregation we sow plenty of seed. We have proclaimed the good news in all the traditional ways and then some.

But what about the harvest?

As I visit the members of our congregation, I have made it a point to ask when and where each member came to a personal relationship with Jesus Christ. The answers vary. Many, especially those with strong Christian family backgrounds, are not sure when or where, but are sure they have received the gift of eternal life and are committed to Christ. This suggests that harvest sometimes takes place through the continual ministry of parents in the home and the regular ministries of the local church. Others have responded to Christ through mass evangelistic efforts, notably those of Billy Graham and George Brunk, as well as other local evangelists. Some responded in our local conference camp, Men-O-Lan, and others during released-time Bible classes. The local church altar call did not rate very high, probably reflecting its infrequent usage. Others responded to Christ through the visitation and ministry of the pastor.

Last fall our congregation analyzed its seed-sowing and harvest ministries through the Congregational Mission In Depth goal-setting process sponsored by the Commission on Home Ministries. We then determined that Jesus Christ was leading us to set two goals.

Goal 1: To care for 100 neighbors, families, and visitors in a loving way by November 1, 1975.

Goal 2: To share our faith lovingly with 125 people and give them an intelligent choice to respond to Jesus Christ by November 1, 1975.

The first goal has been translated into various caring ministries including "Invite your neighbor for dinner" Sunday, the showing of Christian films on Saturday nights, serving refreshments after special services to provide opportunity for building relationships, and helping with the Meals on Wheels program.

The second goal has been translated into a visitation program following a modified Coral Ridge approach. As a result some of our people have used the tennis court, Coke machine delivery stops, living rooms, dinner tables, machine shops, and "evangelistic coffees" of the Campus Crusade variety as locations for a call to faith in Jesus Christ.

A woman whose elderly neighbor was ill demonstrated Christian compassion by taking some baked goods and spending the time to care at a deeper spiritual level. A Bible study developed, and later the neighbor's husband became a believer in Jesus Christ.

One person who consistently claimed to be an atheist began attending our church. One Sunday a young man who had received his name through our prayer-partner system mentioned he was praying for him. A few days later this atheist called me and said he was so moved by the prayer concern of this fellow that he wanted to commit his life to Jesus Christ.

As a congregation we are admittedly far from where the Lord of the harvest wants us to be, but we are praying that he will continually prepare and send us out as workers in his harvest.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:17 APRIL 29, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

WHEN THEY GROW UP

Bernie Wiebe

Recently newspapers told the gruesome story of a man killing his three children.

When asked why he did it, he said that he simply could not stand the thought of them growing up in today's world.

"When I was a child, my speech, feelings, and thinking were all those of a child; now that I am a man, I have no more use for childish ways" (1 Cor. 13:11).

Our world is in ferment. Every headline and every news broadcast says so. When we think about our children playing in the sandbox or sitting in a high school classroom, we wonder about their tomorrow. The technological changes going on about us mean that our children will be faced with whole new ways of living, working, learning, and relaxing.

Continued on page 266

Like parent, like child. Donald Michael is the author of a recent book called *The next generation.* He says that children who come from families concerned with the world we live in will be much better prepared for the future than those whose parents are unaware or uninterested.

Mr. Michael also says that the next generation will depend more on the experts. We depend on them today to fix our cars, TV sets, and livers. In the future, experts will control almost everything. This means that as our children grow up the trend will be to a more and more specialized education.

Mr. Michael sees three trends coming in family relationships:

1. Parents will more and more return to school for upgrading of self or for job training. This will actually bring the family closer to each other because of shared experiences.
2. Poverty will become an issue that families even in advanced societies will have to face. Conflict and guilt feelings are the inevitable consequences.
3. Finally, the situation will not be too different from today. A few families will be prepared to meet the challenge of the next generation, but most families will not be.

Mr. Michael is widely recognized as an astute student of the currents and crosscurrents that will form the world of the future.

What this author is saying isn't new. Society may change, conditions may vary, circumstances can be altered. But humanity remains basically the same. We are born, grow up, sort of "muddle through" life, and eventually we die.

Many parents look at the changing world and get worried. What will become of our children? Is there any hope for the next generation?

Mr. Michael says that your children, when they grow up, will be a lot like you.

If you have been able to become a responsible adult, then you can expect the same from your children. If you have not been able to become a responsible adult in a changing society, then you can hardly expect it from your children.

The next generation will largely be what we adults make it to be.

Old Faithful, young faithful. In 1870 General Henry Washburn observed a geyser at Yellowstone National Park. He noticed that one geyser would erupt every 64½ minutes on the dot. He called it Old Faithful. There are other geysers in Yellowstone and some of them spout higher than the punctual one. But you can never tell when the others will erupt. Old Faithful is by far the favorite geyser in the park.

Old Faithful can be a great lesson for today's families. In the midst of a changing theology, sex ethic, and growing awareness of injustice and violence in our world, we are challenged to be faithful.

When people responded to Jesus' call to be disciples, he told them: "Whoever is faithful in small matters will be faithful in large ones; whoever is dishonest in small matters will be dishonest in large ones" (Lk. 16:10).

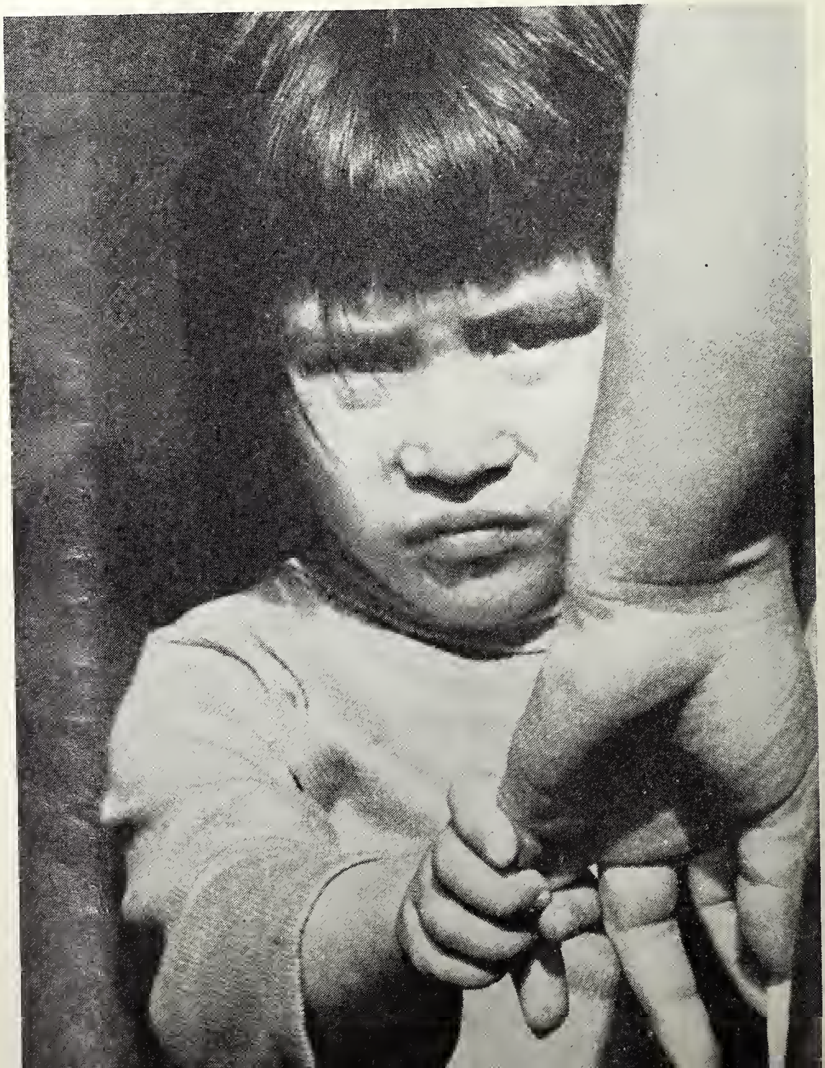
Long before Jesus was born, the Greek philosopher Plato said: "A little thing is a little thing, but faithfulness in a little thing becomes a great thing."

Adults look at children and at the future and become worried. I look at adults and at the future, and I become worried. If the old will be faithful, then we will also find the young faithful. The children of today are protesting and rebelling because of the unfaithfulness of the old.

Untying apron strings. Paul, the great missionary apostle, tells us about his growing up in these words: "When I was a child, my speech, feelings, and thinking were all those of a child; now that I am a man, I have no more use for childish ways" (1 Cor. 13:11).

Loudon Wainwright writes in *Life* (October 6, 1967) about taking his seventeen-year-old son to a school in Switzerland. For part of the trip he had to hire a car. It was a huge, cumbersome Amer-

When your children grow up, they will be what you, with God's help, have taught them to become and what you have allowed them to become.



ican limousine. When they got to the school, the son requested that the car be parked out of sight and at a distance. His friends should not see him arrive in such a childish fashion.

That's the way it is. Sooner or later every family must face the fact that its children are growing up. Basically, the struggle is inevitable. Every child must have the opportunity to become a self. The apron strings to parents must be untied.

Sam Levenson, the comedian, talks about his family background. He begins: "I was a privileged child." His father worked seven out of twelve months per year. Some weeks he earned less than nine dollars. Three to a bed was private; four to a bed was semiprivate. But Sam says about his parents, "They gave us love." He was prepared to grow up.

Thomas Short, a Methodist minister, says, "All husbands and wives borrow their children. Our children are not our own; our children belong to God. He has loaned them to us for a season. . . . They are not ours to keep, but to rear. . . . This means that they have a right to marry whom they want to marry . . . also . . . in their choice of religious belief. . . . In handling these borrowed persons, we need to remember, beyond all else: 'Love does not insist upon its own way.' "

When children grow up, families get involved with the most obvious and most natural but also the most frustrating kinds of conflict that a family can have. Parents love their children, but it is difficult to love them enough to let go of them as they grow up. Children love their parents, but it is difficult for a child to communicate love for parents as he grows up.

When your children grow up, what will they be? They will be what you, with God's help, have taught them to become and what you have allowed them to become.

Let your children be children. Give them your love unreservedly. Teach them and demonstrate for them what God has done in your life. Then you can untie the apron strings without being pessimistic. The child who has been blessed with a happy childhood will now turn to be a responsible adult.

God, we pray for faithfulness on our part. Help us to be an inspiration to children who are growing up.
Forgive us where we have been a hindrance. Amen.

Prayer for fifty-six widows

Muriel Stackley

O God, in the deaths of their husbands
you have given this prairie town of five hundred
a resource that defies measurement.

I marvel at the potential represented
by these fifty-six women, each alone
but a unison of uniqueness committed to you!

Here is the combined qualitative sum of more
than two mites per person. Here is a limitless
reserve of compassion and gentle strength.

O God, bind them to your person and
to each other. Remind them that out of grief
grows empathy, that into loneliness can come love.

No time for old men's loneliness

Celia Hilty

I saw him there in his doorway,
staring straight ahead . . .
I passed him by,
looked back
—and hurried on.

He hadn't looked at me at all,
nor waved his hand . . .
He couldn't see, I knew,
and I
—I hurried on.

I hadn't time, that busy day,
for old men's loneliness . . .
So much to do,
important work
—I hurried on.

He wasn't there today,
face turned to April sun . . .
I turned from death
in sorrow
—no need to hurry on.

Consider the children... how they are abused

Roberta Mohr

Paul's right eye was swollen shut with multiple ugly bruises on his face and body and a large "goose egg" on the side of his head.

"My daddy hit me," the four-year-old said.

"Paul fell down the stairs," his father claimed.

When asked to testify against Paul's father for child abuse, I couldn't. One reason was that I had been on vacation at the time of the supposed beating and my substitute teacher reported it; I did not personally witness Paul's injuries except through photographs.

My strongest reason, however, was that I couldn't believe Paul's father would have done such a thing!

There were other children in the day-care center who had been abused in various ways and were now living with foster parents. I pictured their natural parents as cruel people to have inflicted cigarette burns on their children or let a three-year-old alone in a cold apartment in midwinter for three days with nothing to eat but crackers or confine a child to a crib *constantly* for *four years!*

Paul's father, on the other hand, was a kind man. He had been caring for four children, including a baby, ever since his wife died nine months earlier. Paul had never before shown signs of being beaten. He was a happy, healthy child, except for constant references to missing his mother "up in heaven." If his father said Paul fell down the stairs, I wanted to believe him.

But the question remains. Did Paul's father beat him? Will he beat him again? Just who are the parents that abuse or neglect their children? Are they "normal" people who have overreacted under stress? Or are they a clearly distinguishable group? Is there a certain IQ, temperament, or socioeconomic level for child abusers? If I had met Jimmy's natural mother at church, for example, would I have suspected she blistered his bottom by sitting him in a basin of scalding water when he wet his pants?

In my search for answers, I discovered that neither age nor wealth nor intellectual abilities nor marital stability nor living standards nor religious affiliation nor lack of it have any direct bearing on whether or not parents abuse or neglect their children.

Not all parents who are unemployed alcoholics in poor housing abuse their children, nor does being an abstaining Christian with a high IQ and plenty of money keep you from attacking an infant.

The one factor, *without exception,* that holds true for *all* abusive parents is that they themselves were abused and neglected as children. They raise their children in the same style in which they were raised despite resolves on their part *not* to be like their own parents.

"Abuse is carried from one generation to the next. Today's abused child will be tomorrow's abusing parent," says Irmagard Heymann, a Chicago social worker.

A study done at the University of Colorado by Drs. Steele and Pollock revealed that the common denominator of abusive parents is a breakdown in "mothering." This sensitive awareness of a response to the child's needs and consideration of the child's stage of development is a most important accompaniment to the mechanical care of a child.

It is most often during the "mothering" acts of feeding, diaper changing, and comforting a crying child that abuse occurs. Parents demand premature high performance. When the child fails to respond the way the parents think he should (eats his food, stops crying, performs on the toilet rather than his pants) then anger, resentment, and fury are aroused in the parent.

Abuse is the most common cause of death in children under five years of age, outnumbering deaths caused by disease or accidents. Statistics, however, are far from accurate or complete since they are based on *reported* cases. Lower-income parents are more likely to be reported since they must go to emergency rooms of hospitals where the staff is more likely to suspect abuse. The more affluent child is taken to a private physician who is less likely to suspect abuse and more willing to believe the parents' fabricated stories.

We tend to turn our faces away from much of the child abuse that occurs around us. For one thing we want to avoid court appearances, and we are often less than certain that our suspicions of abuse are correct.

For another thing, the whole style of child rearing in our culture makes it difficult to draw the line between severe punishment and physical assault or

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

A little girl stares out through a pair of blackened eyes as she recovers in a hospital. She was the suspected victim of child abuse.

abuse, even though the polar extremes are quite clear: a mild spanking on the buttocks of a two-year-old child is quite different from sitting the same child on an electric range because he wet his pants.

But does the philosophy of "spare the rod and spoil the child" justify the slapping, punching, hitting, pinching, shaking, and yanking acted out by parents on small children? If *all* physical force were wrong, it would be much easier to convict a parent of abuse.

Discipline is instruction, and punishment is one way of enforcing discipline. But punishment divorced from discipline becomes a monstrosity, and this is what characterizes abusing parents.

Leontine Young in her book *Wednesday's children* tells of a four-year-old child who was beaten until he lay broken and sobbing on the cold floor of a dark cellar. When the caseworker asked what the little boy had done that he needed to be punished so severely, a look of blank surprise came over the father's face. He said he couldn't remember anymore what the boy had done.

Abusive parents may begin by punishing an "offense" such as crying or wetting and soon become obsessed with the act of punishment itself. No doubt every parent has slapped his child when he was irritable and realized he did it to relieve his own tensions and not to correct his child's reactions. Such outbursts are usually impulsive and rarely inflict severe punishment. Ordinarily parents are attempting to teach a child to do or refrain from doing some act; they try to "fit the punishment to the crime."

But when we see a list of injuries that include abrasions, amputations, burns, fractured skulls, scalds, ruptured vital organs, joints dislocated, smashed teeth, eyes rendered sightless, etc., we wonder what crime any child could possibly have committed to deserve such a punishment.

A major form of abuse, only now being fully explored, is psychological damage, which experts agree can be as painful and brutalizing as a beating with a belt buckle. This subtle technique is employed by more sophisticated or "religious" parents.

The federal government is finally recognizing child abuse as a serious social problem in this country. C. Henry Kempe, who coined the phrase "battered-child syndrome" in the 1960s, was appointed director of the much-needed National Center for the Prevention and Treatment of Child Abuse and Neglect just last year. Congress has budgeted $15 million for the purpose of combating child abuse in 1975. The *National directory of child abuse services and information* lists resources in every state offering help to prevent child abuse.

Can legislation really help? Can the National Center *change people*? Or is this the church's task?

"Most often an abusing parent hates or fears what he is doing but is powerless to stop without help," according to Gertrude Bacon, a former family court judge in New York, now director of Parents Anonymous in New York City. She disagrees with those who feel abusive parents should be treated as criminals.

Is this an area where we as Mennonites can help? We have consistently been a caring people. We have cared for the mentally ill, the criminal, the flood victim, the hungry—can we also care for these children?

Are there those among us who have been scarred for life by the psychological abuse they suffered daily in their good Christian homes?

Children are still seen as "property" in our country, and parental rights are rated high on the scale of values. Do we have the courage to interfere between a parent and a child in order to save a child's life? Should more of us be opening our homes to foster children to give them the loving home life they so desperately need (keeping in mind, however, that not all foster children have been abused)? Is taking all the suffering children away from their parents really the answer to the problem? Or should we seek ways to change the parents?

Is it possible for persons to develop a "mothering" ability even though they never experienced this in their own lives? Are there some people who were beaten as children but who do *not* now beat their own children? How were they able to break this vicious abusive cycle, and how can others be helped to do the same?

There seems to be no end to the questions that could be raised. David G. Gil of Brandeis University states that "disagreement . . . continues to exist with regard to nearly every aspect of this phenomenon—its scope, its nature, and measures for dealing with it."

We may not have the answers, but we cannot close our eyes to the problem that exists. There must be something in each of our communities that we can do to help. If you have already found a way to help, let the church know. Let's reach out "in the name of Christ" to these abused and neglected children and to their parents!

News

MCC sends food to Vietnamese in PRG areas

In keeping with its commitment to relieve need in the name of Christ regardless of the recipients' race, religion, or political sympathies, Mennonite Central Committee is releasing emergency funds to aid Vietnamese civilians suffering from the military disruption of the past few weeks. Assistance will be sent to people in the central, coastal and highland areas controlled by the Provisional Revolutionary Government of Vietnam (PRG) as well as to persons in Saigon-controlled areas.

April 9 the MCC executive committee unanimously decided to ship $100,000 worth of condensed milk and canned pork to people in the central areas of Vietnam who have been cut off from the southern delta, the major rice-producing area of the country. Church World Service, which earlier had indicated interest in helping in PRG areas through MCC, will contribute an additional $100,000 to the shipment.

The PRG is a coalition of South Vietnamese opposition groups who have been struggling against the Saigon government in Vietnam's civil war.

MCC hopes that volunteers Earl Martin and Yoshihiro Ichikawa, who remained voluntarily in the coastal city of Quang Ngai now under PRG administration and who are reported to be well, might be involved in planning for use of the food.

MCC chairman Ernest Bennett emphasized the committee's action stems from a Christian compassion that looks beyond national boundaries.

Luke Martin, Eastern Mennonite Board of Missions worker and MCC Vietnam director who is remaining in Saigon with two other MCC personnel, reports that some projects to assist refugees in Saigon-controlled areas are also under way. Five thousand dollars has been given to the Vietnamese Evangelical Church Relief Committee, $3,000 to the Christian Youth for Social Service, a service organization of Vietnamese Christians, and $600 for rice for thirt to forty refugee families who came t Saigon from the highlands.

The staff in Saigon is exploring additional needs there but do not have direct contact with the bulk of the refugees, who are being kept in more inaccessible and insecure areas outside o Saigon.

The PRG requested food aid from th Mennonites April 1, soon after MC offered them aid to civilians and personnel assistance through Earl Martin an Yoshihiro Ichikawa. Staff made the offer in response to a PRG appeal for help in the March 24 *New York times.*

MCC is the first North American religious agency to receive a specific request. The PRG had requested $240,000 in food.

The committee also notified the PRG of interest in longer-term relationship and assistance, provided MCC had opportunity to visit and to involve personnel in program planning. The PRG has already indicated that Earl Martin and Mr. Ichikawa are well and working hard.

Before the change of government in Quang Ngai, Earl Martin was researching the problems farmers have in clearing their fields of undetonated mines. Other volunteers worked in medical, agricultural, and social services.

The emergency shipment of pork, which Vietnam customarily imports, and the condensed milk, which is commonly diluted and fed to children, will be sent from Hong Kong to Haiphong.

Executive committee members decided that shipment should be made even though there is no certainty that Mr. Martin and Mr. Ichikawa will participate in its distribution.

"I think we should take the action on the basis of our experience with the PRG representatives in the past five years," said Mennonite Church member Atlee Beechy from Goshen, Indiana. "We have offered some medical aid for civilian use in PRG areas before, expressing the hope that we could develop some personal relationships."

Mr. Beechy was able to visit the PRG mission in Hanoi in January 1974, and MCC Peace Section member Douglas Hostetter made a visit to PRG areas last fall.

American pressure to increase the Vietnam babylift may not be in the best interest of the children, say four Mennonite Vietnam workers who were among sixty escorts accompanying 400 children on a Holt Adoption Agency flight from Saigon to Seattle and New York April 5-6. "What I rebel against is the unilateral operation of it all," says Eastern Board volunteer Luke Beidler (center). "The initiative seems to be coming from the Americans rather than the Vietnamese." Above, Donald Sensenig (left), Eastern Board volunteer in Vietnam who is in the United States on furlough listens as Mr. Beidler and Mike Devadoss, MCC volunteer, discuss the babylift operation.

Peace Section discusses Vietnam, China

Consensus emerged at the April 4-5 Mennonite Central Committee Peace Section meeting in Chicago to urge Mennonites and Brethren in Christ to continue ministry to Vietnamese people regardless of which government is in power.

A statement the group passed to send to church members reflected a conviction that military aid is not the solution to conflict in Indochina. The message also registered concern that the transport of children from Vietnam might do violence to the strong social ties of the extended family in Vietnam.

During a major block of time spent on Vietnam, members raised questions about aiding people in areas of central and coastal Vietnam now held by the Provisional Revolutionary Government (PRG). The MCC executive committee later decided to send food to needy people in these areas. Members agreed that Mennonites should continue to meet human need wherever it exists, even with some risk of misuse of aid or misunderstanding of motives. One member noted that the amount of aid MCC is considering sending to PRG areas is less than some congregations in the U.S. have paid in taxes for the war in one year.

New structure, new names. The April meeting was the first joint business session of the Peace and Social Concerns Committee of MCC (Canada) and the MCC Peace Section (U.S.) The members discussed how to name clearly the new bodies and define their relationships. The group decided to identify the new joint committee, which will meet annually to make program decisions of concern to both Canadians and Americans, as the MCC Peace Section. Beginning in August, Urbane Peachey will be the staff person for the section. Ted Koontz, now acting executive secretary for the joint Peace Section, will become executive secretary for the Peace Section (U.S.). Mcc (Canada) is searching for staff for its committee.

The Peace Section agreed to set up a joint administrative committee comprised of the six officers of the two bodies. The roles of chairperson and secretary will alternate between Canadian and U.S. officers each year. John Lapp will serve as chairperson and Henry Friesen as secretary in 1975-76.

China reparations. In response to the General Conference Commission on Overseas Mission request for counsel, the Peace Section discussed with Howard Habegger and Verney Unruh possible options for the commission concerning reparations for property seized during the Chinese Revolution. The General Conference Mennonite Church, which had mission property in the country, is one of 921 claimants who filed for reparations in 1969. The commission has since stated its intention not to reclaim any foreign property or financial reparations, but the U.S. Government body which handled the claims is no longer functioning.

The section gave no specific recommendation to the Commission on Overseas Mission but outlined two possible actions: (1) to pursue the possibility of withdrawing the claim and asking the other thirty church agencies to do likewise in order to raise the question whether Christians should use government to defend their rights and (2) to accept the money, since withdrawing it would simply allow it to revert to other claimants or to the U.S. Government. Most other claimants are individuals rather than businesses. If the money were accepted a delegation might be sent to the Chinese Government in Ottawa to indicate that the money was accepted reluctantly and that the conference feels the funds received from it should serve the welfare of the Chinese people. The delegation might ask if the representatives have suggestions about investing the money to that end.

The section also observed that the wider church can learn from the General Conference experience that (1) property used by the church should be held by the local church rather than by a foreign organization whenever possible and as early as possible and that (2) pursuing claims by legal procedures ought to be done with great caution if at all and in the interests of justice for others and witness to the recognition of other's rights.

Canadians join Task Force on Women. The Peace Section Task Force on Women in Church and Society, active for the past two years, became a transnational body at the April meeting. The three Canadians appointed by the Peace and Social Concerns Committee of MCC (Canada) are Erna Klassen from Edmonton, Alberta, and Sue Steiner and Margaret Reimer, both from Kitchener-Waterloo, Ontario. U.S. appointees include Luann Habegger, Elkhart, Indiana; Dorothy Yoder Nyce, Goshen, Indiana; and Katie Funk Wiebe, Hillsboro, Kansas.

War tax concern raised. Peace Section members shared the concern of General Conference staff person Harold Regier that Christian responsibility involves examining our role in supporting militarism through taxes. The members said they were ready to cosponsor a conference to examine the war tax question. But such a conference, Canadian members cautioned, should be planned carefully keeping in mind that specific ways Christians respond to the problem of military spending depends on the governmental situation they are in.

New voices. Katie Funk Wiebe, Mennonite Brethren church member from Hillsboro, Kansas, and Sam Resendez, Mennonite Brethren from Fresno, California, were elected new members-at-large. Ruth Stoltzfus, Boston, Massachusets, was reelected. The section chose John Stoner, Brethren in Christ pastor from Harrisburg, Pennsylvania, as the new vice-chairperson.

Outgoing executive secretary honored. Peace Section members celebrated the seven years Walton Hackman contributed as staff person for the Peace Section.

Peace materials translated for Vietnam readers

Eastern Mennonite Board of Missions and MCC Peace Section are cooperating to produce materials in Vietnamese on reconciliation and peacemaking.

Don Sensenig, Eastern Board missionary in Vietnam now on furlough, is translating, adapting, and creating materials in the Vietnamese language to be distributed to Mennonites, other Vietnamese Christians, and students.

"The Protestant church in Vietnam does not seem to be very aware of the peacemaking element of the gospel," Mr. Sensenig explained. The Buddhists have produced more thinking on peace than the Christians."

Mr. Sensenig's biggest project has been writing a Bible correspondence course of seven lessons centering on the idea of liberation in the Gospel of Luke.

Some of his translating has gone the opposite direction. He translated the diary of a Vietnamese prisoner into English and wants to work at an English translation of a work by a Vietnamese Catholic layman on reconciliation.

Taiwan churches finalize aboriginal assistance project

Final plans for an aboriginal education assistance program have been laid by the social concerns committee of the Fellowship of Mennonite Churches in Taiwan.

The three-year program, which will begin in July, will help twenty students from the aboriginal mountain village of San Jan, near Hwalien, to attend junior high school. Few aboriginal students now complete senior high or even junior high school.

The program, headed by Sherman Liu, will provide part of the costs of school fees, uniforms, and transportation; student counseling; summer upgrading classes before the first year; help in job placement; Christian education; and a vacation work plan at Mennonite Christian Hospital or in Mennonite church members' homes.

Cost of the program over three years will be $1,740 contributed by the Taiwan Mennonite churches and $7,280 contributed by the Commission on Overseas Mission.

Gathering Community worships in family room

Above, the eighteen families which belong to the Gathering Community in Lansing, Michigan, worship in a family room of one of the members. The congregation, a member of the Michigan Synod of the Lutheran Church in America, began in 1971, when its pastor, James Haase, a member of the synod's executive board, was asked to start a congregation in the southern part of Lansing. "I was told to tailor-make the congregation to the needs of the community," he said. His aim was to establish a parish in which the members, rather than the pastor, would be leaders and in which the emphases would be on experimentation and on caring for people.

Reconciliation project begins in British Columbia

"Reconciliation" is the name of a Mennonite Central Committee project combining music, peacemaking, and celebration.

The project, initially being developed in British Columbia, plans to provide musical and educational resources centering on Christians' "mission as Christ's presence in today's world. The way of Christ's love is the way of forgiveness, patience, peacemaking, and service."

Tom Graff and Alfred Siemens of Vancouver are half-time staff persons for the project, beginning March 1 and continuing at least until the end of April. The two are working on a music book which they hope will be ready next fall.

Plans are to make the two resource persons available to congregations and other groups in Alberta, Saskatchewan, Oregon, and California, in the coming months and perhaps farther east next winter.

By September, the Reconciliation project will offer retreats, music books, and teaching materials prepared for adults and teenagers. By early 1976 material for all ages is to be available.

Reconciliation has been working in British Columbia in cooperation with the congregational Peace Education Program, a joint effort of Mennonite Central Committee and its constituent conferences, funded by the Schowalter Foundation.

After April 30 Tom Graff and Alfred Siemens may be contacted at 3460 Prince Albert St., Vancouver, British Columbia V5V 4H6.

Commission on Education plans single adults workshop

A workshop on "The church and single adults" is planned by the Commission on Education of the General Conference Mennonite Church August 14-17 in Clearbrook, British Columbia.

Herta Funk, adult Christian education director, said participants at the workshop would include the never married, divorced, separated, widowed, and other interested people. Both lodging and workshop sessions will be held on the campus of Columbia Bible Institute.

Included in the workshop will be theological input, sharing, and some recreational outings.

Suggestions for the workshop or requests for more information may be sent to Herta Funk, Box 347, Newton, Kansas 67114.

High school Bible camp scheduled in Colorado

A pilot Bible camp for high school youth has been planned for July 27-August 2 at Rocky Mountain Mennonite Camp in Colorado.

The camp, sponsored annually by district conferences of the Mennonite Church and General Conference Mennonite Church, will receive additional assistance this year from the General Conference's Commission on Education. The General Conference triennial convention last August asked COE to conduct Bible camps for youth.

Special resource person for the camp will be Vernard Eller, author of *The most revealing book in the Bible, The simple life,* and *The Mad morality.*

Lois Bergen, youth education director for COE, said the mornings would be spent in a general look at the Bible, with evenings focusing on Revelation.

Campers must have finished their sophomore year of high school. Registration forms are available from the Western District Conference office, North Newton, Kansas 67117.

MEDA domestic aid program expands

Although much of the Mennonite Economic Development Associates' involvement has been in third world countries, they have either begun or are considering a number of domestic North American programs, reported Lloyd Fisher, MEDA executive director.

"We had been getting pressure from the former Minority Ministries Council and other Mennonites to get involved in domestic projects, so when Mennonite Central Committee and Northern Light Gospel Mission presented specific projects, we decided to get involved," Mr. Fisher explained. "But we haven't yet formulated any domestic policy."

MEDA's first domestic effort began when a group of Greencastle, Pennsylvania, MEDA members sponsored three projects in the Red Lake, Ontario, area together with Northern Light Gospel Mission. The first provided a couple with funds to purchase a rooming house where they could provide a Christian home for Indian teenagers coming to Red Lake from their villages to attend high school. This loan has already been repaid.

Another project involves Eli James' trading post where fish and furs are traded for food and other goods. Mr. James plans to build a larger store this summer.

MEDA has also expressed interest in a woodshop, now part of Hill 'n Hollow Crafts begun by MCC, which has closed its doors temporarily for a feasibility study on whether or not it can successfully be spun off Hill 'n Hollow as a profit corporation. MEDA consultants are to be involved in the study, and should the spinoff prove feasible, MEDA would join other local persons in buying stock to get the business going, then would later gradually sell its stock as more persons became interested in the shop.

MEDA is also anticipating providing money to help get Sky Chief Enterprises near Clinton, Oklahoma, under way so that funds can be requested from other organizations. Sky Chief Enterprises, conceived by Lawrence Hart, former pastor of the Koinonia Mennonite Church, would be a production and sales facility for native American crafts and also incorporate a display of native American arts and artifacts and a Cheyenne culture museum. Craft workers would be trained there as well.

Paul Leatherman, secretary of MEDA's domestic committee, commented, "Domestically MEDA could provide a consulting service helping struggling businessmen with their efforts to get financing. MEDA could be security for people who otherwise would not be able to get bank loans, and out of their own expertise from experience in business, could advise such people on getting their businesses started."

"Many people in the church are questioning why all of MEDA's money goes overseas," Mr. Leatherman said. "Many people think MEDA's money could be put to good use here." So while MEDA's focus continues to be overseas, both men anticipate more interest and involvement both financially and in an advisory capacity here in North America.

MBI plans new radio spots for employed women

New radio spot programs for employed women are planned by Mennonite Broadcasts, Inc., Harrisonburg, Virginia.

The programs, produced by Diane Zimmerman Umble, will include comments by well-known women who have combined homemaking and a career.

Margaret Mead, curator emeritus of the American Museum of Natural History in New York City and teacher of anthropology at Columbia University, has contributed voice segments for the series. Anita Bryant, author and singer, has also agreed to record material for the series.

Ms. Mead, a wife and mother as well as an anthropologist, addresses such subjects as the dignity and worth of being a woman, parenthood as a vocation, and the pressures of the working wife and mother.

The MBI board has also approved a mini-documentary radio series for women who work outside the home, while maintaining a household. Such women make up nearly 50 percent of the total female population in North America, MBI said.

Ms. Umble presented several sample programs for evaluation at the March meeting of the MBI board.

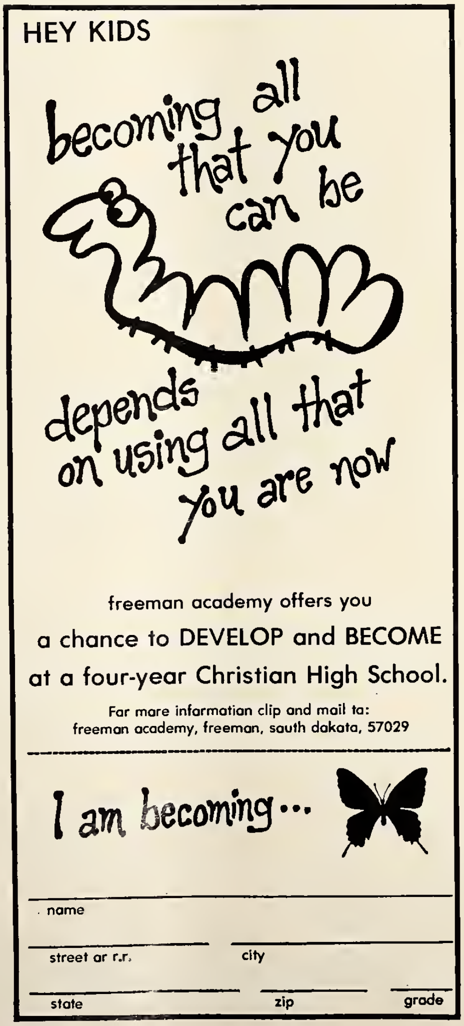
Believers' Church Conference set in California in June

"Restitution, dissent, and renewal" will be the theme of the third Believers' Church Conference June 5-8 on the Malibu, California, campus of Pepperdine University. The meeting will focus on the motif of restitutionism, or restorationism, as that theme has related to dissent and renewal in the history of Christianity from the immediate pre-Reformation period to the present.

Lecturers include Jarold K. Zeman, Abraham Friesen, Eric Gritsch, James C. Spaulding, and James Leo Garrett.

Other speakers will focus primarily on American religion and include Edwin S. Gaustad, Sidney E. Mead, David E. Harrell, Samuel S. Hill, Raymond Muncy, Hubert G. Locke, and Franklin H. Littell.

Persons wanting further information or campus accommodations for the conference should write to Richard T. Hughes, conference coordinator, Believers' Church Conference, Division of Religion, Pepperdine University, Malibu, California 90265.



HEY KIDS
becoming all that you can be
depends on using all that you are now
I am becoming...

freeman academy offers you

a chance to DEVELOP and BECOME

at a four-year Christian High School.

For more information clip and mail to:
freeman academy, freeman, south dakota, 57029

name

street or r.r. city

state zip grade

signs of jubilee

Reuben and Laura Krehbiel of the Eden Mennonite Church, Moundridge, Kansas, got a two-year sabbatical in order to serve with Mennonite Central Committee in Jamaica, thanks to their son and daughter, Ken and Greta.

While Reuben and Laura teach remedial reading, family life education, and home economics in Green Hill, Jamaica, their children have taken over the family farm.

Greta and her husband Mike Koehn, a carpenter, live on the farm between Moundridge and McPherson while Greta goes to school at Hesston College. Son Ken, a freshman at Bethel College, North Newton, helps out on weekends and vacations.

On the quarter section of land, they raise wheat, some milo, and a few cattle and share the proceeds.

"Dad was getting tired of his regular job (as area representative for Mennonite Mutual Aid) and wanted a break. They had wanted to do something like this for a long time," said Ken.

When Ken graduated from high school in 1974, the time seemed right, and Reuben and Laura entered MCC service in August.

Bethany Mennonite Church, Quakertown, Pennsylvania, is having a Jubilee emphasis this year through a series of Lenten sermons on Anabaptist doctrines, youth and adult Sunday school classes during the last three quarters of the year, an "Anabaptist hymn sing" on April 27, and "Anabaptist house fellowships" May 18.

The Hebrews really had the advantage. On the fiftieth year, they knew what was expected of them, for they knew the Old Testament law. For us, the teachings of Jubilee were unknown," said Ernie J. Hildebrand, pastor of the Osler (Saskatchewan) Church.

"For most of us this was new material. We had never recognized the teachings of Jesus in terms of his proclamation of the Jubilee Year at the beginning of his ministry."

The Osler Church set aside the first four Sundays in March for an emphasis on Jubilee, following the four lessons written by David Habegger and David Schroeder for the Commission on Home Ministries.

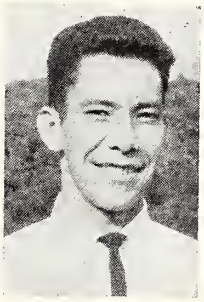
Morning worship services provided input for discussion. New songs on the Jubilee theme were learned. The congregation discovered it could sing the old gospel song "We have heard the joyful sound" with new understanding. A Jubilee banner, made by the girls' intermediate Sunday school class, hung in the sanctuary.

After the morning service, usually on Sunday evening, the congregation met in nine different home groups. People came as families, and in most groups the activities were intergenerational. Parents and children played new styles of charades, played musical chairs with the reading of Jubilee Scripture passages, and put on puppet shows. Others expressed themselves with posters and paintings or discussed what the teachings of Jubilee could mean for them.

Mr. Hildebrand reported almost total participation of the sixty families in the congregation in spite of some initial skepticism.

"Jubilee is drawing us closer together as a church," one member said.

The liberation theme was quickly picked up. One person commented, "I used to get so uptight when expecting a houseful of company. Surprisingly, that hasn't happened. Jubilee has freed me from that."



Correa

Correa heads Colombian social service organization

Luis Correa of Bogota, Colombia, has been named executive director of the Mennonite Colombian Foundation for Development (MENCOLDES), a new inter-Mennonite relief and service organization.

The organization, the first cooperative effort of the Mennonite and Mennonite Brethren churches in Colombia, will be involved in education, community development, health, social services, and productivity. One of its activities will be loaning money to small businesses.

Mr. Correa wrote that he hoped MENCOLDES would be "a genuine extension of the church and our Christian commitment." The goal is to "help our fellow countrymen in their daily fight for a better and more dignified life."

Both Mennonite Central Committee and Mennonite Economic Development Associates are providing funds for the organization. MCC has not previously been involved in Colombia.

Executive director Luis Correa has been administrator for Save the Children Fund in Bogota for the last five years and was previously pastor of the Mennonite churches in Cachipay and Bogota. He attended the Mennonite school in Cachipay and the Mennonite seminary in Montevideo, Uruguay.

Officers of the organization include Hector Rodriguez, president of the Mennonite Brethren church in Colombia; Modesto Montenegro; and Oliva de Bastidas.

The board has three Mennonite Brethren members, three Mennonite (General Conference-related) members, and one MEDA representative.

Evangelism, social concerns are issues at NAE meeting

The National Association of Evangelicals put evangelism at the forefront of its preaching and resolutions at its annual sessions April 8-10 in Los Angeles.

The convention adopted an evangelism statement, "Let the earth hear his voice," affirming that, while Christian presence is indispensable, spreading the good news means proclamation.

Other resolutions called for prayer for all sufferers in Southeast Asia and for sending money and personnel to alleviate the suffering, urged prayer for persecuted Christians wherever they may be, and asked evangelicals to help feed the hungry and increase food production serving in a dual ministry of food for the body and food for the soul.

Resolutions also dealt with tax deductions for charitable gifts, a broadcasting code of decency, moral standards relating to sex and violence in movies, liquor advertising, and morality in politics.

Heinz Janzen, general secretary of the General Conference, attended the meeting as an observer. The General Conference is not a member of NAE. NAE members range from the Pentecostal Holiness Churches to the Mennonite Brethren Church.

Record

Workers

Cornelius and Hilda Krahn, North Newton, Kansas, are currently traveling through Paraguay, Uruguay, and Brazil, visiting Mennonite communities and schools, and lecturing and sharing information about Mennonites around the world.

Doug Snyder, MCC (Ontario) director for the past eight years, has announced his resignation from that position some time this summer. Mr. Snyder will be spending the coming year in the MCC Akron headquarters as assistant executive director to Paul Longacre who is acting director while William Snyder is on leave.

Published

The Gospel of Mark in Saulteaux syllabics, side by side with Today's English Version, is now available for 60 cents through Mennonite Pioneer Mission, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4. Assisting Charles Fiero of Cass Lake, Minnesota, since the early 1950s in the translation have been Keith Baily, Mokahum Bible Institute; David Burkholder and Elizabeth McBride of Red Lake, Ont.; Norman Quill, Edward Turtle, Fred Pascal, Isaiah Pascal, Isaiah Quill, Sam Quill, and Simon Moose of Pikangikum, Ont.; and John James Everett of Berens River. Nearing publication are John and Acts.

Ministers

Richard Bright, pastor of the Apostolic Church, Trenton, Ohio, was ordained Mar. 9. He is a native of Bingen, Pa., and a graduate of Messiah College and Mennonite Biblical Seminary. Formerly an assistant to the pastor of the Pleasant Oaks Church at Middlebury, Ind., he has served at Trenton since July 1973.

S. Roy Kaufman was ordained as pastor of the Pulaski (Iowa) Church Apr. 6. He came to Pulaski in 1972 following an MCC assignment in Crete. He is a graduate of Mennonite Biblical Seminary.

Harold Thieszen, pastor of the First Church, Mountain Lake, Minn., will become pastor of the West Zion Church, Moundridge, Kans., July 15. He is president of the Northern District Conference. He was previously pastor of the Buhler (Kans.) Church.

CORRECTION: We reported erroneously (Ministers, April 8 issue) that Edwin Epp had resigned as pastor of the Hague (Sask.) Mennonite Church. He has in fact just accepted another three-year term as pastor of that congregation. We apologize to Mr. Epp and the congregation for this mistake.

Calendar

Northern

May 16-18—Seventy-fifth anniversary homecoming, Freeman (S.D.) Junior College

Discover 450

What is it?

General Conference leadership is suggesting that each congregation appoint a personnel recruiter to seek out and encourage persons in your fellowship to begin mission and service in your community and around the world.

Why 450?

Beginning this Jubilee Year, the 450th anniversary of the Anabaptist movement, we hope to call out 450 persons to serve in home ministries, overseas mission, pastoral ministry, voluntary service, MCC, and local service and church ministries.

What can I do?

Encourage your pastor and church council in their efforts to appoint a "people tapper" so that members of your congregation will be informed about personnel needs and encouraged to respond.

What will the person selected for this position do?

- Receive a resource kit and regular Service Opportunity mailings.
- Keep the congregation informed about openings in all conference programs.
- Encourage persons in your church and call them out for further training or service.
- Inform local church nominating committees and conference personnel offices of individuals interested in service.

COMMISSION ON HOME MINISTRIES
COMMISSION ON OVERSEAS MISSION
BOX 347, NEWTON, KANSAS 67114; PHONE (316) 283-5100

jubilee

Review

How we can have better marriages / etc.

We can have better marriages if we really want them, *by David and Vera Mace (Abingdon, Nashville, 1974, $5.95)*; Of course I love you, but, *by Ann and Charles Miller (G. R. Welch, Toronto, 1974, $2.95)*; Liberated parents, liberated children, *by Adele Faber and Elaine Mazlish (Grosset and Dunlap, New York, 1974, $7.95) are reviewed by John H. Neufeld, pastor of the First Mennonite Church in Winnipeg.*

THESE THREE BOOKS are part of a growing library of materials dealing with the crucial relationships of life, between husbands and wives and between parents and children. They all assume that existing relationships can be enriched. As individuals, couples, as well as churches, we can profit from their use.

In their readable volume *We can have better marriages,* David and Vera Mace draw on their wealth of experience as marriage counselors to offer their matured insights on the marriage relationship.

They state their conviction about marriage in the preface, "Marriage can be the most satisfying experience or range of experiences that human life has to offer."

The first part of the book is devoted to an analysis of the attacks on marriage as a viable institution. "Companionship marriage," rather than serial monogamy, group sex, polygamy, or no marriage at all, is suggested as a viable alternative to rigid, traditional marriage.

The critics of marriage argue that marriages today fail because the bond is too close, stifling the growth of the partners. The Maces argue that the opposite is true: fulfillment is to be found in a closer, in-depth relationship.

Part 2 deals with marriage "from the inside." "Marriage today is a very much more difficult task than it was in the past." This is confirmed in the experience of our churches. We have undergone a marked increase in marital trouble, breakdown, and divorce in the past five years. Couples need to invest "effort plus insight" in their relationship. In this section the topics of intimacy, conflict, and communication are dealt with. Some helpful diagrams are included.

The third part deals with "Resources for marriage enrichment," in which emphasis is laid on growth in relationships with others, through counseling, group interaction, and marriage enrichment retreats.

This book has stimulated me in my own understanding of the dynamics of marriage. It will also serve as a useful resource in planning marriage enrichment experiences for couples in our congregation. If we are to be relevant to the real needs of people, then we must deal creatively and courageously in the areas of marriage preparation and enrichment. This volume, as well as many others listed in the bibliography, will serve as a valuable resource for this task.

Of course I love you, but. . . , by the Millers is not a book to be read, but a book to be done. It is a book of carefully prepared exercises designed to enrich marriage relationships.

The exercises fit into three categories: self-identity, tools for relationship, and relationship strengthening. A major part of this book consists of a set of thirty-six "cards" (to be cut out) which make up a "guided pairing encounter," to be used by husbands and wives who already have good communication. The purpose of this exercise is "to develop acceptance, care, trust, affection, and affirmation in an honest, open, free, and loving relationship." To me this seemed to be the best exercise in the book.

Exercises of the type found in this book require the readiness of couples for greater openness and intimacy. I have encountered some resistance to this type of communications game in marriage enrichment groups. Couples may also use the book by themselves to develop greater intimacy and communication.

The authors have field-tested their exercises in a variety of groups focusing either on personal or marriage enrichment.

Liberated parents, liberated children is an attempt to share a valuable learning experience under the leadership of Haim Ginott, author of *Between parent and child.* It is an easy-to-read volume, written in first-person, conversational style with many illustrations of real-life incidents from the lives of participants. I felt I had to read too much anecdotal material in order to arrive at the message of the book.

The material is divided into two main sections, "Children are people" and "Parents are people." In the view of the authors, the goal of parenting "is the realization of our children's full humanity." An important aspect in this process is "accepting children's feelings." I needed to hear that. I grew up in an environment where feelings, particularly negative ones, were not always accepted.

A key concept in reference to feelings was "All feelings are permitted; actions are limited." "If a child is feeling a certain way, that's the way it really is for him at that moment."

If the goal of child rearing is to help them to be more humane, then parents need to help the child become autonomous by "letting go." It is easy to say this in theory, but it's difficult to implement. "It's natural to want to hold on, protect, control, advise, direct. It's natural to want to be needed, important, vital to our children."

A further helpful insight is that we should use "descriptive praise" rather than "global praise." Instead of saying "good boy" or "good girl," we should describe in more specific ways what one appreciates about the child's behavior.

The ways in which we relate to our children helps shape the developing self-image of the child. The labels we use with our children express our expectations of them: *Miss lazybones, Fumble fingers, Big mouth.*

The points mentioned above are among the main ones emphasized in the first part. All abstractions are helpfully illustrated.

The second section of the book, "Parents are people," stresses that parents need to be aware of their own feelings, in addition to the feelings of the child. Parents should also ask themselves analytical questions, particularly in tense situations: "Who has the problem?" If the child has the problem, the child speaks. If the parent has the problem, the parent speaks. He speaks abcut himself and his feelings. He doesn't blame or accuse. The key word is *I*.

The authors warn parents not to be led into guilt feelings by their children. "Children can make us feel terribly guilty in a short time." On this issue the authors call for decisiveness: "It's important that we all understand that as parents we owe our children no explanations for our actions," and, "As parents we have to make certain decisions that represent our best adult judgment at the time."

In addition to guilt, anger is also dealt with. "We're all loving, stable, skillful parents until we get angry." But how can we cope with our angry feelings? Again, to have the feeling of anger is neither good nor bad. It depends on what we do with it. They plead for "anger without insult" as the only "civilized alternative to methods that dehumanize." Anger is to be released in short bursts, before it builds up into an explosion.

Most of us who are parents do need help in our parenting role, if only we would admit it. One way in which this book could be used is for a group of parents, both fathers and mothers, to read the book and meet for several sessions of discussion on it. I feel that it would initiate considerable dialog, perhaps even conflict, and certainly a greater openness on parents' part to share deeply about that which they cope with every day. In the context of a caring fellowship of parents this book could be a growth facilitator.

Letters

Listen to Marabel

Dear Editor: Upon reading the review of *The total woman* (February 25 issue) I was led to write the following letter to you and your readers:

If you entertained the thought of reading *The total woman,* by Marabel Morgan, or perhaps were ready to enroll in the "Total woman" course, and were stopped because of the review, don't be.

In my opinion as a "liberated" woman, the book and course are both terrific. I do not understand certain people's translation of this particular work as damaging to happy marriages, dehumanizing to women, or ludicrous in its religious references. I resent articles written on fragments of sentences and so-called facts.

Any person reading the book and its biblical references in its entirety, without snatching bits and pieces, could see the true message given. With Christ in your life, communication, love, and trust, you can have a good marriage. Even if you consider your marriage good now, it can be better.

As Winnie Christensen wrote: "Man and woman were created in the image of God with a joint responsibility over all the earth. Man alone was incomplete so God created woman, suited to man not only physically but as a total human being. She was not made to duplicate the male: she was his equal. She was made a unique person with a unique function. They were to work together as a unit fulfilling God's design for their lives."

I believe that, and I think Marabel Morgan would, too. She wasn't out to destroy our rights as women or make problems where there were none, but to help. She wants to help make good *better* and bad *good*.

We may not have each and every problem covered in her book, but we might have one, and if by reading her, one marriage, one person, or one child is saved or helped it's worth it.

I myself accepted Christ into my life as a result of *The total woman* book and course. As a result my life has been greatly blessed. My child and husband now see a truly liberated woman. *Mrs. William M. Gaines, 624 South Main, Bluffton, Ohio 45817* Mar. 20

He spoke for himself

Dear Larry: In regards to the letter written by Robert Peters (April 1 issue). We, as students of CMBC, would like to clarify an assumption implicit in that letter.

Our main concern lies in the implication in his signature. He spoke as chairperson of the CMBC peace society, when in reality the peace club did not discuss the issue debated and has in fact been inactive since fall. His opinion was simply a personal one and is not formulated by any group of students at CMBC. *Brian Enns, Len Siemens, and Dan Wiebe, students, Canadian Mennonite Bible College, 600 Shaftesbury Boulevard, Winnipeg, Man. R3P 0M4* Apr. 7

Got name wrong

Dear Editor: We here in the Dalton-Kidron area of Ohio read *The Mennonite* regularly, and it would appear that you have done a good job of trying to keep us "fired up" and even sufficiently disturbed to perhaps get some changes accomplished.

In a recent issue you printed a picture of my son, Olin, as entering a term of voluntary service (March 11 issue). You had the facts correct except for one thing, my name is L.M., not A.M. *L. M. (Lawrence) Zuercher, Route 1, Box 99, Dalton, Ohio 44618* Mar. 24

Editor's Note: *We're sorry that the mistake occurred, and we herewith acknowledge the correction.*

Short-nosed? Take courage!

Dear Editor: After reading the meditation, "If I had my life to live over" (April 1 issue), not only do I have a worn-down nose, but I now have one that is also out of joint.

The article sounds ideal, if the author could only figure out a way that picking flowers, riding merry-go-rounds, and wading through babbling brooks would help pay for the pastor's salary, maintain the church, keep missionaries on the field, feed the starving of the world, take care of the huge welfare problem, etc., etc., etc.!

It is because there are people keeping their noses to the grindstone that pay the way for the ones that don't. Wouldn't we all like to live like that? Only in the next world will we be able to do that.

Remember the parable of the three slaves who were given talents? One buried his and then went wading in a babbling brook, picked some flowers, and just enjoyed doing nothing. Well, he had his "reward."

The author might as well have put the whole thing in a condensed form and said that if he had his life to live over again, he would like to become a so-called hippie or flower child.

So until the day that I can go wading in God's babbling brook, pick flowers from his garden, and just be a "hippie" in heaven, I'll go on grinding my nose away on the grindstone.

To all the short-nosed people in the world, keep grinding away, you will be rewarded. *Mrs. Roman Liechty, 705 South Harrison, Berne, Ind. 46711*
Apr. 2

Soul winning ignored

Dear Editor: One wonders just why Congresswoman Bella Abzug is featured in *The Mennonite* (March 25 issue). *The review of the news* (March 19 issue) reports that "Some of the activities Mrs. Abzug has been involved in over the years include membership in such Communist fronts as the National Lawyers Guild, the Civil Rights Congress, and the National Council of the Arts, Sciences, and Professions; participation in Women Strike for Peace and other antiwar organizations; meeting with Viet Cong representatives in Paris in 1972; contributing money to the Communist publication, *Jewish currents;* and joining with Angela Davis and other Communists to honor Communist singer Paul Robeson."

It appears that the ones who gain approval, prestige, and status in our Mennonite fellowship are those who identify favorably with the Vietnam issue, pacifism, amnesty, the hunger crisis, and some other social concerns, while others have apparently been avoided. Smoking, for instance, has remained a covert question, against which the church has hardly raised a voice, in spite of all the help now available from the media, the medical profession, and other secular sources.

Soul winning, not really a social issue, but the principal objective of the church, remains quote obscure. To be sure, the words *evangelism* and *witnessing* are frequently used, but with an ambiguous or vague meaning. The concept of personal witnessing as a means of soul winning remains quite remote in the church as a whole. The Bible says, "He that winneth souls is wise." *C. B. Friesen, 400 North Main, Hesston, Kans. 67062*
Mar. 26

Highlight in Germany

Dear Editor: I just returned from one of the *highlight experiences* of my year in Germany. As a bit of background, I'm a student at Bethel College and a participant this year in one of their junior year exchange programs, Brethren Colleges Abroad. I am studying two semesters at Phillips University, Marburg, Germany.

Studying in a foreign environment is a fantastic experience; one learns so much about himself, as well as about a foreign people and their culture. I'm grateful that one of the Mennonite institutions of higher learning provided me with the opportunity to have this experience. But I've also found the year thus far to be filled with many adjustments: moments of homesickness, and questions of identity because up to this point in my life I had always been living in a Mennonite community with the support of Mennonite friends and family.

Thus, after a semester of *Studium* at a state university, living and experiencing what it's like to be an *Auslaender* ("foreigner"), I found in the *Regensburg Mennoniten Gemeinde* a sanctuary and *Heim* that was beyond description. A Menno-friend of mine here in Marburg from Goshen College, Audrey Swartzendruber, and I managed, through people like John Howard Yoder, who is now in Strassbourg, to make Mennonite contacts here in Germany. Through these contacts we arranged to spend four of our six weeks of *Semester Ferien* ("semester break") in Mennonite homes with families.

So I spent the last four weeks with the Helmut Horsch family, Ettling in Bayern. It was so fantastic to have a family again; somewhat larger than what I was used to, this time having three brothers and two sisters, instead of one of each. I was totally and wonderfully taken in as another daughter in the family. It was such a joy and a comfort to fellowship with Mennos again—there's something about having the same beliefs, alike goals, ideals, and life-styles; something about our common Anabaptist heritage, that broke through all language barriers. Not only in the family, but with other members of the *Regensburg Gemeinde* I felt a brotherhood and acceptance immediately because of Mennoties, the equivalent of which had taken me three months to build with students at the university in Marburg.

That a family would take a complete stranger into their home for four weeks and accept her as a part of the family, can only be done as an act of faith, and as a part of an entire Christian lifestyle . . . reaching out to others with love and acceptance—and I was fortunate enough to be touched.

I wonder how many families in my home congregation, or your congregation, would be willing to offer this rewarding experience to an MCC trainee or a foreign exchange student from Germany or any other country. How many would be willing to risk having their ordinary family routine changed in order to give a *Heim* to some foreigner, perhaps struggling with his identity in a foreign land, or just fighting homesickness?

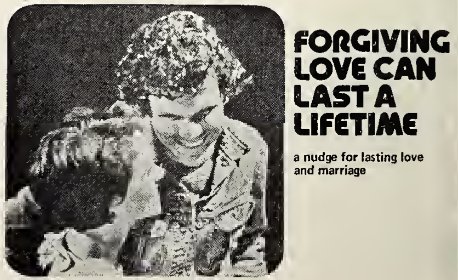
I affirm Diana Ross as she sings, with her pleading voice:

Take a little time out of your busy day
to give some kindness to someone who's lost the way.
Just try.
Would I be talking to a stone if I asked you
to carry a problem that's not your own?
Yes, we can change things, if we start giving. . .
Why don't you? Why don't you,
Reach out and touch
somebody's hand. . . .
Make this world a better place
if you can. *Lou Lichti, 355 Marburg/Lahn, G-Scholl Str. 11/32, West Germany.*
Mar. 27

A small compliment

Dear Editor: I believe a small compliment is in place. I have enjoyed the articles in this church paper very much. Somehow it gets more interesting right along. Thank you for your hard efforts to make it so. I am having more time to read since I am retired. For this reason *The Mennonite* is quite an item for me. *Mrs. H. P. Graber, Riverside Village, Apt. H3, South Hutchinson, Kans. 67501*
Mar. 20

About Letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.


FORGIVING LOVE CAN LAST A LIFETIME
a nudge for lasting love and marriage

Meditation

Thank you, God, for allowing me to be a mother

With these young lives
You've entrusted to me,
No financier could afford
The riches attached
   To the depths of my heart.

Love unexplainable
      So simple, so pure, so beautiful.

Obedience unavoidable—yet so desirable
      To God
      To truth
   For them . . . and me.

Needs unending
      Little things
      And those with greater importance attached
   Most of all . . . understanding.

Concerns yet unawakened
   Lord, help me
   Quietly demonstrate
      How to
            Cope
            Share—burdens as well as joys!
            Care
      How to *be*
            Open-minded, honest, tactful, forgiving.
   Lord, help me
      Admit when I'm wrong
      Speak gently when I feel anger welling up
      Express my anger constructively
      Show love in meaningful ways.

Lord, please share with me
Some of your infinite wisdom
   That I might live
   In such a way
   That these, thy children
   May look to you
   As I do.

Thank you, God,
For allowing me to be
   A mother.

Roberta Harms

April song

Heavy with grief and despair
I glanced out of my window
And saw a cutleaf birch,
Green with the promise of new life,
And God whispered,
"Trust me!
            Trust me!
                        Trust me!"

Evangeline Hiebert

Contents

When they grow up 265
Prayer for fifty-six widows 267
No time for old men's loneliness 267
Consider the children . . .
   how they are abused 268
News 270
Record 275
How we can have better marriages 276
Letters 277
Thank you, God, for allowing
   me to be a mother 279
April song 279
Orphans, guilt, and other thoughts 280
Vietnam 280

CONTRIBUTORS

The focus this week is on children, widows, old people, and other strangers. The writers are Bernie Wiebe, president, Freeman Junior College, Freeman, S.D. 57029; Muriel Stackley, 200 East Second, Newton, Kans. 67114; Celia Hilty, Route 2, Bluffton, Ohio 45817; and Roberta Mohr, Route 2, Bluffton, Ohio 45817.

The Meditations are by Roberta Harms, Whitewater, Kans. 67154, and Evangeline Hiebert, Box 255, North Newton, Kans. 67114.

Peter J. Ediger is pastor of the Arvada Church, 5927 Miller St., Arvada, Colo. 80004.

CREDITS

Cover, Rick Smolan, 913 Pine St., Philadelphia, Pa. 19107; 266, Tom Stack, 2508 Timber Lane, Lindenhurst, Ill. 60046; 269, RNS; 270, Daryl Byler, MCC; 272, RNS.

Bernie Wiebe's article was originally presented on the Mennonite Hour and is used by permission.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Maundridge, Kans. 67107.

Orphans, guilt, and other thoughts

In preparation for this year's Festival of the Christian Home, which will be celebrated on Sunday, May 11, we are presenting several features and poems in this issue about children, spouses, and other members of our clans. Thoughts about familial relationships and responsibilities provided an easy bridge to a more sober reflection on the evacuation of children from Indochina, which is continuing at a gallop pace as this is being written.

The airlift of orphans and other children out of Saigon raises a number of questions and concerns.

Do we know what we are doing? In my heart I know that most of the persons in Canada and the United States who are adopting these children are doing so out of the best of motives. They want to snatch the youngsters out of the jaws of the terrifying monster which is about to swallow South Vietnam.

But I ask again: Do we know what we are doing to these children?

We are taking them out of their culture, against the better judgment of the Saigon government. We are taking them away from members of their extended families who will likely search long and hard for them once the fighting ceases. Persons who know the Vietnamese people indicate that the new regime respects the traditional family ties and it will do all in its power to take good care of the children.

Although there are many South Vietnamese people, especially political, military, and business leaders, who have genuine reasons to be apprehensive about the coming of the North Vietnamese and PRG forces, the children have no reason to fear one side more than the other.

The children who are being brought out to North America are being placed in situations of potential discrimination. Interracial adoptions can make a good contribution to society, but only if the adoptive parents have been made aware of the extra care and understanding which a child requires in such a situation. Under the current circumstances the adoptions are glamorous, front-page happenings, but how many of these new adoptive parents have had the opportunity to receive counsel and to reflect seriously about the long-range implications of having a child from another culture?

Where was our concern for the children of Vietnam and Cambodia when they were being killed and maimed by the thousands through napalm bombings, search-and-destroy operations, and other atrocious acts of war? Is the present crusade to airlift children out of Vietnam an effort to somehow make amends for My Lai and all that?

As for myself, I cannot get over the feeling that this "pied piper" operation is just one more ill-conceived North American endeavor in an almost endless series of tragic misadventures in Indochina.

If Canadians and Americans (as well as Australians and Britons) want to provide asylum for Vietnamese people, let them throw open their doors and make available their planes to rescue those whose lives are truly endangered by the new regime: the businessmen, military leaders, the politicians, etc. The criterion should be on the basis of need. The people who would come to our countries under these arrangements might not be the most attractive immigrants, but perhaps that is what we deserve. Children are not the people whose needs are most urgent at this time, although our hearts ache at the additional trauma they may need to endure before the nightmare finally ends. The best way we can help them is to encourage MCC to respond positively and quickly to the PRG request for $240,000 worth of food shipments. LK

Vietnam

Peter J. Ediger

Years
of tears
forming floods
of questions
whywhywhywhywhy. . . ? ? ?

Fears
close ears
hearing hints
of answers
wewewewewewewe. . . .

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:18 MAY 6, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Norman

Larry Kehler

"I'M A TEENAGER!" Norman Peters told me proudly when I went to visit him and his parents on a warm, windless morning this spring.

Norman, who had his thirteenth birthday on January 22 continues to celebrate his new status as a teenager with a happy zest. He lives with his parents, Paul and Elizabeth Peters; two older brothers, Raymond and Eric, who are sixteen and fifteen years old; and a dog named Pooch. The Peters family lives in the village of Gnadenthal in southern Manitoba, where Paul, Norman's father, is a farmer.

I went to visit Norman because he's mentally handicapped and because his

Continued next page

May 11-17 is the National Week for the Mentally Retarded in Canada. We are using this occasion to focus on retardation. The lead articles and the editorial all deal with this subject. For more information about Mennonite MR programs, write Mennonite Mental Health Services, 4905 North West, Suite 118, Fresno, California 93705.

Norman's friend for all seasons, Pooch.

family, his church, and his community have helped to shatter many of the negative images and taboos which once surrounded mental retardation, or MR, as it is often abbreviated.

It came as a numbing shock to the Peterses in 1962 when their physician, Harold Penner, told them the day after Norman's birth that their little infant son was likely a mongoloid.

Elizabeth Peters was stunned by the news, but she felt it was good that they were told the truth as quickly as possible. Tests were performed later, of course, to check the accuracy of the initial diagnosis, but Paul and Elizabeth began almost immediately to seek ways of adjusting to having a retarded person in the family.

A number of staff members in the hospital made special efforts to be helpful, and the Peterses' church, the Blumenorter congregation at Reinland, provided a strong boost to the family's morale. They showed me their guest book for the months following Elizabeth's return home from the hospital after Norman's birth. Dozens of families from the church and the community had come to show their love and understanding during that time.

The people came to express genuine support, they recalled. They didn't come out of a morbid sense of curiosity.

The Peterses decided early that they would not try to hide Norman's condition from anyone. They spoke freely of it, and they took him along to church whenever they went.

"Life had to continue as before," said Elizabeth. Three months after Norman's birth she was again teaching her regular Sunday school class.

Neither Elizabeth nor Paul had done any reading about mental retardation prior to Norman's birth. Now Elizabeth began to read voraciously—anything she could get ahold of. She remembers particularly the first book she read: Dale Evans Rogers' *Angel unaware.* Now their bookshelf contains many titles on the subject.

Norman was toilet trained early, and this made it possible for him to start attending the Association for Retarded Children school in Winkler at the age of five. He has been going to that school for ten months a year ever since. Now, every schoolday, he rides the school bus back and forth to Winkler along with his brothers and other high school students from Gnadenthal.

He gets along well with everyone on the bus. His parents can recall no time when he has ever been mistreated by the other children in the community or on the school bus.

Twenty children are in Norman's school. They have two teachers, and volunteers come in regularly to help. Norman has learned some basic arithmetic and reading skills, and he is also being taught how to prepare food and to perform various other helpful tasks.

He listed for me the things he could make for dinner: hot dogs, Spanish nips, Jello, some casseroles, and several other things.

The Peterses try always to be at home when he returns from school. One day, however, no one was there to meet him when he came. By the time they arrived home, Norman had made himself toast for his meal, and he had cleaned up all the dishes.

The Peterses try as much as they are able to give Norman the same treatment as his brothers. This means that he is subject to discipline from time to time, too. Although he is exceedingly friendly and outgoing, he also has an independent nature, and this means that his father and mother occasionally have to be firm with him. He becomes most distraught when his mother punishes him. On occasions such as this, he has long conversations with his dog, Pooch, who listens quietly and attentively to his master's unhappy story. In return for such faithfulness, Pooch gets the opportunity to sleep in Norman's bed now and then.

Norman decided that the money from his acre of sugar beets would be used for the purchase of a billiard table.

Last summer Norman became a member of the local sugar beet club. His father seeded one acre of beets for him. Norman decided entirely on his own that he would like the income from his beets to go toward the purchase of a billiard table. The family now has a pool table in its family room in the basement, and Norman spends many happy hours there. He shoots off all the balls himself if he has nobody to play with.

As is the case with most of us, losing is not the easiest thing for Norman to accept. A loss on the billiard table to one of his brothers or on the checker board to his grandfather is bearable only if there are also some wins to offset the defeats. A string of victories is quite acceptable, but a series of losses is a bit hard for him to swallow.

Norman is trilingual. He talks mostly English, but he understands both High and Low German. He communicates easily with his grandparents. They speak German to him and he responds in English.

Along with many other mongoloids, Norman has less resistance to respiratory diseases than other persons do. He has been seriously ill almost every year. In 1974 it appeared for a while that he would not recover from a serious bout of pneumonia. Finally, however, the dis-

Elizabeth and Paul Peters watch while Norman demonstrates some of the writing and arithmetic skills he has learned at the ARC school in Winkler.

ease did give way. The parents realize that one of these years he might not recover.

Mrs. Peters takes a conversational approach to her devotional periods with Norman. In one of these conversations after Norman had returned from the hospital he noted that he had been very sick and that he had almost died. His mother nodded that this was so. "Then there would have been a funeral," he said. She said yes. After a pause, he added with a twinkle in his eye, "But I didn't."

At church he attends the nine-year-olds' Sunday school class, and he takes turns sitting with various of his many friends, both old and young, at the worship services and during the rehearsals for the choir, which his mother directs.

The church has done much to help the Peters family cope with their situation. One of the most helpful experiences for them has been the annual camp for families with mentally retarded members at Laurelville Camp in western Pennsylvania. They have attended this camp twice, in 1972 and 1973, and they plan to go again this year during the first week in July. They would have attended last year, too, had it not been for the late seeding season in Manitoba.

The weeklong camp at Laurelville, which is sponsored by Mennonite Mental Health Services, provides three levels of programming: for parents, for the retarded persons, and for the families' children who are not retarded.

About thirty families attended these camps during the two years that the Peterses were there. They made many new friends, and they received numerous helpful ideas and much encouragement. The Peterses were the only Canadians there in both 1972 and 1973. They wish that such a Christian experience for families with retarded children could also be arranged in Canada, but they both agreed that the program would need to be professionally competent and Christ-centered to be worthwhile.

The Peterses have had a number of opportunities to help other families who have retarded children. Mrs. Peters has visited with several mothers shortly after they learned that their children had Down's syndrome, the medical term for mental retardation. She has also had occasion to give reports on the Laurelville experience to half a dozen church and MR groups.

The Peterses feel that the way a retarded child is accepted in the community depends very much on the way in which the family accepts him. "If the family is ashamed of the child, other people will be too," observed Paul.

Norman has not had problems with being accepted. His grandparents, uncles, aunts, cousins, and neighbors all relate well to him. Occasionally he goes to stay with relatives for a few days or a week to give his parents an opportunity to take a vacation or a business trip. Norman likes these occasions in new settings, but he's always happy to return home, where he can ride his bicycle or garden tractor and play with his brothers and Pooch.

Many of the businessmen in Altona, Plum Coulee, and Winkler, the three communities where Paul Peters does much of his business, have learned to know Norman quite well. They have discovered, for example, that he loves soft drinks. Many times when he comes in to their stores, they offer him a Coke, a Pepsi, or a 7-Up. He prefers not to take Orange Crush because that, he says, is a drink for girls.

Elizabeth and Paul Peters pondered long and hard about how to tell their older sons about Norman's retardation. They got mixed counsel from the people to whom they went for advice. They finally decided that they would give their boys the straight story about Norman's condition. "Talking to the boys about Norman's being *special* came quite naturally," recalled Mrs. Peters. "After I told them, one of them threw his arms around Norman and hugged him and said, 'I love you, Norman!' "

But the contributions don't all go one way. Norman shares his gifts, too. His outgoing ways bring many joyous moments to others, and his readiness to trust the people in church, at the hospital, in the school, and in the community provide a good example to those whose lives he touches.

"We feel Norman actually is a blessing," said Mrs. Peters. The family realizes that their situation is good compared to some other families whose retarded children need much more care. They feel that the Christian faith is an important component for helping families to cope with MR.

The Peterses invited me to join them for the noon meal after we had conversed for several hours. Norman ate with us, but he was obviously in a hurry to finish. It soon became evident why. One of his favorite television programs, "Huckleberry Hound," was on. He continued to listen attentively to this cartoon program as I took a picture of him lying on the living room rug.

Later we went downstairs to take some shots of him at the pool table. He suggested various poses that he thought would be appropriate. Finally I had as many as I needed, and it was time for me to leave.

Norman said he was sorry to see me go . . . and that made me feel good. I recognized his words as a genuine compliment because Norman doesn't put people on.

A theological approach to retardation

Robert Selle

THE PASTOR, as he enters the world of retarded persons and their parents, as he struggles with their theological questions and tries to direct the Word to their particular life situation, will discover theological change within himself. Not that any objective facet of biblical theology is changed, but rather that subjective impact and insights are heightened. A fuller understanding of certain doctrines may be gained.

The doctrine of justification is what it's all about (as it surely is in *all* ministry). A pastor working with a profoundly retarded man who is sixty years old yet functions socially as a young child, who has no power of verbal communication and seemingly little comprehension, need not despair. He knows that a relationship between God and man is *not* based on knowledge or how adequately a man can reach out for God. We are not saved by works, "lest any man should boast." We are pronounced righteous purely through the undeserved favor of God.

How can any human being judge what is happening in the soul of another? A young man with severe cerebral palsy wrote a brief autobiography. He cannot talk. He cannot use sign language because he has little control over the muscles of his limbs. But not long ago he learned to use the typewriter, painstakingly, with a stick held between his teeth. He tells of his childhood and teenage years, his thoughts and feelings that nobody knew but he. "I don't blame them for doing what they did," he writes, "for treating me as retarded. They didn't know any better. They didn't think that I could understand all their words and actions just because I couldn't communicate with them."

A pastor who has worked for years with the retarded had this to say: "It's so easy to get hung up on statistical returns, to rationalize spending the most time on those who can memorize and recite the creed, the Lord's Prayer, who can learn simple Bible stories . . . and then in the case of *severe* retardates to say, 'All they need is baptism and our intercessory prayers.' Where in that attitude is the trust of a mother who sings 'Jesus loves me' to her week-old baby, in full confidence that the child is growing in God even though he is nonverbal and lacks accountability? Just *watch* a new mother sometime. She doesn't wait until her son can formulate a syllogism before she talks, sings, and loves God into his tiny life. God works in mysterious ways that are surely beyond our comprehension."

Can you hear the joy in the words of a woman who worked as religious tutor to a severely retarded boy: "When Ronnie was first shown a picture of Jesus there was no response. However, a few months later there was response in the form of a smile. When asked if he knew that Jesus loved him, he smiled as if to say yes."

Pastors who have chosen a ministry among the mentally retarded often discover that they are being ministered to! The simple clarity of a retardate's childlike faith points to the words of Jesus: "For of such is the kingdom of God." To feel Oscar's arm on my shoulder and hear him say, "Sure he's my friend! God wants everybody to have a friend." To hear Mike answer the question at his baptism, "Mike, in whom do you believe?" and to listen for what seemed like five minutes as he struggled to make his palsied tongue shout out just two words, "In Jesus!"

One of the first questions the clergy may struggle with is whether retardation is a product of good or evil. "When my first retarded child was born," said a parent who is also a pastor, "I accepted the fact that this was the will of God for me, to involve me in the field of MR, but when the *second* Down's syndrome child came, then I began to wonder, and I decided that retardation has to be a result of the evil in our world." Yet many other parents hold strongly to the belief that their child is sent especially by God, an "angel unaware." My personal conclusion is that the truth lies somewhere between the two, that the *condition* of retardation *is* a result of the sinful nature of a fallen creation, an *evil* the same as any sickness or disease. The *person,* who happens to be afflicted, *is* in himself a *good* and beautiful creation of God. It's a *simul justus et peccator* kind of paradox.

It is not startling, then, to discover that we as (very human) pastors may be initially turned off, frightened, or repulsed in an initial contact with a person who deviates from the normal in some way, because we are viewing the evil condition and have not yet acquainted ourselves with the person who is good and acceptable to God. It is not startling to read in a prominent American magazine the comment of a professor of theology: "In dealing with Down's cases, it is obvious that the end everybody wants is death." Such reactions are as old as time, whenever one human being has been faced with another who is different. Such reactions are evidence of the gulf between man and man, and ultimately between man and God. It is our joyful belief that Christ came to eliminate that gulf. It is our exhilarating life experience to risk crossing that gulf, stimulated by the example of our Lord, who, in fact, has made all our action possible.

It is the unique position of the Christian church that each individual is significant, and each has a rightful place and function in the body of Christ. It is the unique challenge of a pastor to make that position a reality in the home where a retarded child lives.

If anyone would ask *why* someone is born retarded, I would ask why is *anyone* born the way they are, with skills and limitations? Why does this one have the gift of becoming a scientist and this one a carpenter? Why do you have arthritis or a heart condition? We are what we are so that God can *take our simple clay and make his glory bloom forth!* We are what we are so that God can make his works manifest in our lives!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Opportunities

for parents

PARENTS may be so wrapped up in the hear and now of their child's condition that they fail to perceive the broad picture, the blessings that can sprout, grow, and bear fruit.

It is true that many years may pass before a parent can speak with a positive and mature perspective. One parent-author (D. Boyd, *The three stages in growth of a parent of a mentally retarded child*) sees three stages in the growth of a parent of a retarded child.

1. (Self-pity) "Why did this happen to *me*?"
2. "What can I do for my child and my family?"
3. Merging "the problem of our child into the problem of *all* mentally retarded children."

And perhaps as this growth takes place, one of life's most important truths may eventually peek through the confusion of our materialistic and success-oriented cultures; that it is the *person* who is significant, not what he can learn to *do*. It's indicative that the usual question which follows introduction to a stranger is, "Oh yes, and what do you *do?*" Unfortunately, that is a much easier question than, "Who are you *really*, inside, behind the mask? What are the beliefs, principles, and goals that motivate your life?"

Ponder the proposal of a mother: "There's got to be some value that comes from a nine-year-old boy wiping drool from his older brother's chin."

Often the parent can best serve his own child by improving the lot of all retarded children. Parent groups and organizations have, in recent years, stimulated monumental changes in all fields related to mental retardation. New laws have been passed that spell out and protect the rights of retarded persons. State and provincial regulations for institutions and related health care facilities have been tightened. Research into causes and preventive measures have been encouraged and financed. Those are just a few areas where parents have been active.

It has often been a parent who has sparked initial interest within a congregation, who has sometimes single-handedly organized religious programs for exceptional individuals.

for congregations

CONGREGATIONS are becoming increasingly aware of a challenging call from the Macedonia of mental retardation.

The service which a congregation will offer the mentally retarded and their parents depends primarily on its pastor. It is not flattery to suggest that the pastor is the moving force within the group. In subtle ways he directs activity: by encouraging or ignoring, by husbanding his time into this channel or that.

In the name of Christ, be alert to opportunities for expanded ministry. Thoughtfully consider these options:

1. Go to parents and ask in what ways the church can serve their needs.
2. Gather a group of parents for a free-floating discussion, or sponsor a "parent panel" with yourself or a local interested professional as moderator.
3. Provide the use of the church multipurpose room to a parent association.
4. Establish learning opportunities for retarded children and adults of your congregation and/or community, that they may, through the Spirit's power, maximize their faith and knowledge: special Sunday school classes, Bible class, day school or released-time special classes, worship services for exceptional children and their parents, etc. (Caution: do not segregate them from the congregation.)
5. Arrange for retired members or youth to relieve some of the parental burden . . . as baby-sitters, part-time aides to the mother, occasional companion or playmate to the child, provider of a "foster home" while parents take off for a weekend, etc.
6. Assign a trained elder or church council member to regular visitation of homes where a retardate resides, that he may keep a concerned eye on the spiritual, social, emotional, and economic welfare of the family and bring needs to the pastor's attention.
7. Purchase books and other media about mental retardation for the church library and make their availability known, so members can educate themselves in the field.
8. Encourage a tour to some facility for the retarded, that your people might meet and know retardates as *people*, rather than as a category.
9. Invite a representative of a church institution to present a sermon, lecture, or other media approach to members, that understanding and interest may be stimulated.
10. Include brochures about the mentally retarded in the tract rack. Use them as bulletin inserts.
11. Encourage the congregation to provide regular financial help to a church-sponsored facility for the retarded.
12. Work with sponsors of the retarded child to help them be an advocate for the child.
13. Set aside use of church recreational facilities for retarded to play on a noncompetitive basis.

News

Central District struggles with food issues

Living simply—particularly eating simply—was the theme of the Central District Conference of the General Conference Mennonite Church at its annual sessions April 17-20 in Ottumwa, Iowa.

Speakers, committee discussions, and mealtimes all focused on this theme, although no consensus emerged among farmers and city dwellers on what should be done about the world food crisis and North American consumption patterns.

Keynote speaker Edgar Stoesz, rural development and food production director for Mennonite Central Committee, told the conference, "The crisis is real, and it is here, for a time, to stay."

No one denied the crisis, but the question was, What should Christians do about it?

The U.S. can't feed the whole world, said Mr. Stoesz. "That's neither possible nor desirable. But we can maximize our reserves in order to respond to emergencies."

He also called it unrealistic to expect that the whole world can eat by North American and Western European standards. But yields can be increased and more land can be put into production in many areas of the third and fourth worlds, he said.

Doris Longacre, compiler of a new cookbook by MCC, suggested that North Americans eat less food, less animal protein, and fewer highly processed foods. Most Americans eat twice their recommended daily allowance of protein, she said.

But does that really help anyone? the question kept coming up. Does eating one less hamburger in Chicago mean any more food for someone in Bangladesh? Eating less helps people physically, it's cheaper and frees money for giving away, and it has the potential for helping others, Ms. Longacre said.

"If simple living can be seen as a joyful act of faith, it can help," she said. "These people [whose testimonials about simple eating she read] are not unhappy or persecuted about a simpler eating style. They are enjoying it very much."

She also said the Mennonite tradition of thrift is alive. "There are still many cooks who have not bowed the knee to Hamburger Helper or Dream Whip."

Simple meals were part of Central District Conference programming at Ottumwa, Iowa, this year. Above, participants at the women's meeting eat their meal of bean soup, crackers, and coffee.

Discussion about food and life-styles continued in most of the committee sessions. Many farmers felt uncomfortable about what they felt were suggestions that they cut back on meat and poultry production. Other farmers felt they were being asked to make all the sacrifices, while city dwellers got cheaper prices.

Meals at the conference were also simple, in spite of the fact that they were served by the Holiday Inn next door to the city coliseum. Portions were relatively small and without a lot of meat.

The conference also spent one morning discussing goals for Bluffton College and goals for the church as it related to the college. A panel of students, board members, and staff spoke, followed by small-group discussions and a questionnaire.

A nine-member fellowship in St. Louis, Missouri, was accepted as a new member of the Central District Conference. It has been meeting regularly for a year and applied this year to join the conference. Leadership is shared among the fellowship members. Other church-planting efforts are being explored in the district in Cincinnati, Milwaukee, Madison, Lafayette, Indianapolis, Kalamazoo, Michigan City, Gulfport, Toledo, and Findlay.

Resolutions were adopted suggesting congregational study of Jubilee and food issues, opposing gambling, and supporting MCC relief to Cambodia and Vietnam.

At the conference, Stan Bohn of Bluffton, Ohio, took over from Jacob T. Friesen as conference minister.

Newly elected officers were Howard Raid, First Mennonite Church, Bluffton, Ohio, president; Lynn Liechty, First Mennonite Church, Berne, Indiana, vice-president; and Homer Garber, Bethel Mennonite Church, Fortuna, Missouri, trustee.

Donald Steelberg, First Mennonite Church, Wadsworth, Ohio, was elected to fill an unexpired term on the General Conference's Commission on Home Ministries, replacing Lois Kreider, who has moved out of the district.

World Peace Tax Fund progress modest in Congress

Most U.S. Mennonites, like all citizens, have again paid their annual income taxes, the April 15 rite of spring. For a growing number within our churches, however, the recognition that about half of our income tax payment goes for fighter bombers, nuclear missiles, tanks and troops arouses conflicts of conscience.

Our stewardship sensibilities are assaulted when we know that it costs $16,000 to support one soldier for each year in military service—about three times the annual cost of sending a student to college.

The World Peace Tax Fund (WPTF) bill, reintroduced in the U.S. House of Representatives on March 13 for the third consecutive year as HR 4897, has attracted considerable interest among Mennonites as a provision which, if made law, would designate that portion of our taxes now going to the military for international peace programs.

Where does this legislation stand? Does it really have a chance of passage? The progress during the first two years has been modest, as might be expected for a measure that would amend tax law (Internal Revenue Code) in an unusual way. To date the bill has been introduced only in the House of Representatives.

Until recently, not one representative from the forty-four congressional districts where Mennonites are most strongly represented had been persuaded to join as a cosponsor of the World Peace Tax Fund legislation. Now Congressman Garner Shriver (R-Kansas), usually a strong supporter of military appropriations, has become the nineteenth member of the House of Representatives and the first congressman from a "Mennonite" district to become a cosponsor of the WPTF bill. His response came after receiving *God and Caesar*, the newsletter on war tax and conscience issues recently launched by the Commission on Home Ministries of the General Conference. Copies of the first issue of *God and Caesar* were sent to all members of Congress.

The Mennonite Central Committee Peace Section members at an April 4-5 meeting in Chicago encouraged U.S. Peace Section staff to request opportunity to testify on the WPTF at tax reform hearings to be held by the House ways and means committee in May or June. Whether the new chairman, Al Ullman (D-Oregon), will be more open to hearing such testimony than his predecessor, Congressman Wilbur Mills (D-Arkansas), is not yet known. Now would be an appropriate time for concerned persons to request that hearing on the WPTF act be held as a part of the tax reform hearings.

Visits with prospective supporters of the WPTF—congressional leaders with strong records as doves—have made clear that gaining adequate congressional support for this measure will not be easy. One member of Congress, serving a district with several Mennonite congregations and an outspoken opponent of the huge military budget, recently expressed deep concern over the WPTF legislation as a bill that could divert its supporters from directly addressing the central issue of the growth of the military.

Do we as people representing a Christian peace tradition confine our requests to Congress to an alternative tax payment privilege that recognizes our conviction of conscience with respect to nonsupport of war? Or do we also address the evil of massive preparation for and trust in the weapons of war as reflected in increased military budgets and the multiplication of armaments? Can we find ways of seeking to support the WPTF act which make it clear that our concern is with the larger issue of militarism as well as our personal consciences? *Delton Franz, MCC Peace Section (U.S.)*

MC, MB groups will hold conferences this year

Both the Mennonite Church and the Mennonite Brethren Church will hold continentwide conventions in August.

The Mennonite Church's Assembly 75 will meet August 5-10 in Eureka, Illinois, under the theme "Citizens of Christ's kingdom." The General Conference of Mennonite Brethren Churches will convene August 9-12 at the Portage Ave. Mennonite Brethren Church, Winnipeg, Manitoba, with the theme "Bonded together in Christ."

The Mennonite Brethren meeting will be followed by a worldwide Mennonite Brethren consultation on evangelization in Winkler, Manitoba, at which thirty to forty leaders from eleven or twelve overseas MB conventions are expected to be present.

Several areas of cooperative North American work will occupy most of the MB convention sessions: overseas missions, Board of Reference and Counsel, and the Board of Christian Literature. The MB meetings will also include large public rallies at Winnipeg's new convention center. Delegates are expected from 250 congregations in the U.S. and Canada.

The MC Assembly 75 will discuss five main issues: principles of biblical interpretation, women in the church, amnesty, the Holy Spirit, and abortion. Speakers will include Paul M. Lederach, Virgil Vogt, Jose M. Ortiz, and Marlin Miller. Three hundred delegates are expected.

Manitoba Conference votes to take over Elim school

Elim Bible Institute will live. After a one-year suspension of activities, it is being taken over by the Conference of Mennonites in Manitoba. The decision to assume responsibilities for the school was made at an extra session of the provincial conference in Winnipeg April 12.

The Bible school, whose history dates back to 1929 and whose former names were Elim Bible School and Elim Christian Education Center, plans to resume its classes this autumn with a faculty of four. For the time being the classes will be held at the school's Altona campus, but since new facilities will need to be built or purchased in the near future, the board will consider relocation if that would seem to enhance the school's ministry.

The Manitoba Conference voted by a margin of 228 to 65 to adopt the school, which was formerly operated by a society which included churches from several conferences. The delegates instructed the board to make immediate contacts with other Mennonite churches and conferences in southern Manitoba to invite their continued participation in the school.

The five-member provisional board of directors for the school was asked to continue on the new board and two additional members were elected by the conference. The seven persons now serving are Frank Isaac, Henry Isaac, George Friesen, John Siemens, Jake Neufeld, J. F. Pauls, and J. K. Klassen.

For the current year the Bible institute will seek to raise its budget through a direct solicitation among the congregations, but starting in 1976 the Manitoba Conference will assume responsibility for raising the budget.

The one-day session of the Conference of Mennonites in Manitoba was held at the Bethel Mennonite Church in Winnipeg. It was a continuation of the annual conference on February 21 and 22 (reported in the April 8 issue), which ran out of time.

Future dim on refugee road

Until recently Hoang was farming a few small rice paddies in the fertile hills surrounding Pleiku in the central highlands of Vietnam. He wasn't rich but his wife and seven children had a small house and enough to eat. About a month ago retreating soldiers from the Army of the Republic of Vietnam (ARVN), the Saigon government troops, ordered them to leave their home, promising that the Saigon government would care for them. Soldiers burned their house behind them.

Hoang's family soon joined tens of thousands of other refugees on their trek to the coast of the South China Sea. On the second day of walking Hoang managed to get his pregnant wife and seven children onto a military truck. Hoang continued to walk. He had no rice or drinking water. Sometimes he would catch a ride for a few kilometers.

Eight days later he arrived in Nha Trang, exhausted and dehydrated. His wife and children were nowhere to be found. Hoang doesn't know if they were killed in the heavy fighting along the way or if they ended up in another city.

At the end of his story, tears filled Hoang's eyes: "My life has been shattered. In just a few days I lost everything—my children, my wife, my ancestral fields, my house, and my livelihood. What future is there for me here?" Hoang sobbed waving his hand across the rocky Ru By mountain pass just north of Nha Trang where he is camped with 20,000 other new refugees.

Hoang is but one of over a million panic-stricken civilians and war-weary soldiers who have flooded the roads of southern Vietnam in the most recent tragedy of the thirty-year-old war. During the last two weeks of March between 200,000 and 300,000 refugees arrived in or passed through the central coastal city of Nha Trang. The line at the northern checkpoint to the city stretched as far as the eye could see. The wealthy came in trucks, cars, or Hondas overloaded with sewing machines, televisions, pots, and pans; the fortunate came clinging onto the outside of buses or jammed into army trucks; the majority came with nothing but their children on bicycles or on foot.

Why did they run? That is one of the most haunting questions of this mass exodus and tragic displacement of persons. The most common response in the international press is that they are fleeing Communism or "voting with their feet." While this is probably true for many high government and military officials, it is by no means the most common answer given by the refugees.

Many talk of the pure pandemonium and utter chaos that developed when the government and military began their unexpected, unannounced evacuation of the highlands and northern provinces of South Vietnam. Many were simply swept along by the panic of their friends and neighbors having themselves no idea what was happening, what they were doing or where they were going. Others talk of fear, fear of the unknown, fear of war, fear first of the other side's rocketing and then Saigon's returning with bombs. Others claim they were ordered to leave by the retreating ARVN soldiers.

Often the exodus was treacherous. Tu was the director of a small Montagnard orphanage in Kontum. In the panic and disorder that resulted when the Saigon army began retreating, Tu decided to flee with his orphans. He managed to return most of the children to various surviving family members; the remaining thirty were crowded into a jeep and trailer. A few kilometers south of Kontum the road was cut. An army bulldozer began clearing a new road through the forested mountains.

"Occasionally," Tu related, "a truck overloaded with as many as fifty passengers would slip off the muddy trail and roll down the mountain. All we could do was look straight ahead and pray that all the injured would die immediately. We had no medicines and there was absolutely no room for additional passengers even to hang onto the outside of the other vehicles. Other times a small car would get stuck in the deep ruts. There was not time to push them out. In their frenzied haste the ARVN soldiers would shoot the occupants and the convoy would continue on its way."

Many refugees began to regret their decision to flee. The mood became frantic and desperate. One young mother with a baby pleaded with us to help her return to Da Nang, which had changed governments only the day before. "I shouldn't have left. I shouldn't have left," she sobbed, "I was afraid and I didn't realize what I was doing. Now I'll never see my husband and children again. What hope is there for me here?" *Murray and Linda Hiebert, formerly with MCC (Nha Trang) now in Bangkok, Thailand*

Vietnamese children and adults reach out for bits of bread being distributed in Vung Tau, South Vietnam, by relief organizations. These people are among the tens of thousands of refugees who fled the northern two-thirds of the country in panic as it changed from Saigon to PRG control.

MB Missions/Services urges MCC reorganization

The Mennonite Brethren Board of Missions/Services went on record recently to urge the development of an MCC (United States) pattern comparable to the MCC (Canada) pattern.

The board said that an organization that returns MCC decisions to area, district, and local church levels would be superior to the pattern which keeps United States representation in denominational offices. The recent development of the West Coast MCC office may well be the beginning of this pattern.

Another action taken by the board is its recommendation to take the MCC out of the BOMAS budget and that BOMAS continue to be the promoting and transmitting agency for MCC until these responsibilities can be transferred to a United States agency.

Chadians reported to support recent leadership change

Many Chadians and especially Christians who have been suffering from their refusal to participate in government-required initiation rites welcome the recent change of leadership in their country, reported Pierre Widmer, French Mennonite pastor and chairman of the French Mennonite Mission Committee. The French Mennonites in cooperation with other European Mennonite mission groups have been involved in the Chad for several decades.

Military forces headed by General Noel Odingar stormed the presidential palace in N'djamena, the capital of Chad, on April 13. In the ensuing battle President Ngarta Tombalbaye, who had ruled the country since its independence from France in 1960, was mortally wounded.

Pierre Widmer in an April 14 phone conversation with Mennonite Central Committee staff member Peter Dyck reported that Odingar, leader of the new military government, was a member of the Evangelical Church of Chad. Mr. Widmer said that Chadian students in Paris unanimously support the change.

At least fifty Christians are reported to have died for refusal to participate in pagan initiation rites which former president Tombalbaye introduced in 1973 as part of a broader national movement toward becoming a more authentically African country. At least thirty families migrated to Nigeria so male members would not need to report to the special camps designed to introduce citizens to the program of cultural revolution and which required passage through initiation rites. Several foreign mission personnel recently left the country in protest since they could not comply with the government order not to speak against the rites.

One missionary reported in March that initiation ceremonies were still being carried on in the south, but were more serious in some areas than in others. He said that some articles had exaggerated the situation.

MCC is distributing wheat, beans, and blankets through food-for-work projects and is beginning irrigation and dam-building work near Abeche in western Chad and at Koyom in the south.

Church agencies deny refugees' "voting with feet"

American Friends Service Committee staff in Vietnam report that some refugees are apprehensive about a Communist takeover, but most are simply trying to escape the shooting, bombing, and shelling.

In fact, large numbers of Vietnamese have stayed in their homes, and others, when the shooting has permitted it, have returned, no matter what government exists where they live.

Martin Teitel of AFSC staff in Philadelphia said that many Vietnamese were not fleeing south, but returning to their homes or taking refuge in the mountains and hills.

Muriel Webb, executive director of the Commission on Inter-Church Aid, Refugee and World Service, said an estimated two million refugees were in areas of the Provisional Revolutionary Government and one million were south of Saigon.

Meeting recently in Geneva, Switzerland, the executive committee of the World Council of Churches issued a statement stressing the urgent need for international assistance to enable people to resume normal life. The statement noted that the majority of people remained in their homes as control of territory changed hands, but said the wishes of refugees as to where they prefer to settle should be respected. At the same time, "the misuse of displaced civilians, especially the children, for purposes of political propaganda or military advantage" was condemned.

Bangladesh program cited; soybean use encouraged

The MCC program in Bangladesh has received the President's Gold Award for Agriculture for introducing new crops and vegetables to the Noakhali district.

The award, instituted in 1973 by the Bengali Government, consists of a gold medal and Taka 10,000 (about $1,250). Two Bengalis also received the award.

The MCC winter crop program, located along the coast in south central Bangladesh, promotes vegetables, oil seeds such as soybeans and sunflowers, grains, and forage crops.

MCC workers Ramona Smith Moore and Duane Moore have also been part of a four-person team traveling around the Noakhali district showing people how to use soybeans as food.

At demonstrations before farmers, village women, schools, and cooperatives, people saw the preparation of soy milk, soy nuts, soy chutney (a relish) and soy chapatties (flat bread) made with 20 percent soy flour, and fritters made with 20 percent soy milk residue.

The team also explained that other common foods could be made with soybeans: soybean dhal (puree), curry, and fortified rice and suji.

All preparation and cooking was done using two kerosene burners and other locally available cooking equipment. All preparations could be made in the average home without special equipment or high-priced commodities.

The team compared the nutritional content of the soy products to similar foods and encouraged participants to use soybeans regularly as a protein, vitamin, and calorie supplement.

Zaire Bible students combine evangelism, academic work

Students at the Tshikapa Bible Institute in Zaire are combining practical work in evangelism with their studies, according to recent reports from Africa Inter-Mennonite Mission.

The work includes consultation and services in a large government hospital, visiting in a public market, conducting worship for military personnel, and prison visitation.

Missionary Tina Quiring reported that an average of eighty persons a month have professed faith in Christ since the program started. In addition, an average of forty-three believers a month have sought help for personal spiritual problems.

Record

Calendar

June 13-15—Pacific District Conference annual sessions, Lynden, Wash.

June 19-22—Northern District Conference annual sessions, Pioneer Hall, Freeman, S.D.

July 5-9—Conference of Mennonites in Canada annual sessions, Swift Current, Sask.

Oct. 24-26—Western District Conference annual sessions, Moundridge, Kans.

Eastern

May 23-27—Memorial Day conference, Camp Men-O-Lan, Pa.

Northern

May 18—Commencement exercises, Freeman Academy and Junior College, Freeman, S.D.; James Waltner, speaker

Workers

A. Epp

B. Epp

Aaron and Betty Epp, Aberdeen, Idaho, will be commissioned Aug. 10 as missionaries under the General Conference's Commission on Overseas Mission. Aaron, now pastor of First Church, Aberdeen, will become pastor of the Cuauhtemoc (Mexico) Church. Betty will work in Christian education and music. Their initial term will be three years. Aaron has previously served pastorates at First Church, Reedley, Calif., and Alexanderwohl Church, Goessel, Kans.

Executive director for Craigwood—A children's health center for thirty emotionally disturbed boys in cottage settings, located at Ailsa Craig, Ontario. Sponsored by Mennonite Central Committee (Ontario), funded by the Ministry of Health, Province of Ontario. Christian caring concepts essential. Send resume to:

Craigwood,
%Mennonite Central Committee
(Ontario)
50 Kent Ave.,
Kitchener, Ontario
N2G 3R1

E. Harder

R. Harder

Ernst and Ruth Harder, General Conference missionaries in Montevideo, Uruguay, for seventeen years, have terminated their appointment under the Commission on Overseas Mission. Since Apr. 1, they have been living in North Newton, Kans. Ernst has been accepted into the clinical pastoral education program at Prairie View Mental Health Center, Newton, June 2 to Aug. 8.

D. Letkemann

S. Letkemann

David and Sara Letkemann of Saskatoon, Sask., will be commissioned Aug. 10 for missionary work in Latin America under the Commission on Overseas Mission of the General Conference. The Letkemanns will spend one year in San Jose, Costa Rica, in Spanish language study and then begin an assignment in rural evangelism in a Latin American country yet to be determined. David was pastor of the Pleasant Hill Church, Saskatoon, until January, when he began studies at Mennonite Biblical Seminary, Elkhart, Ind. He had previously served the Peardonville Church, Aldergrove, B.C., and the Stirling Ave. Church, Kitchener, Ont.

Joseph and Alice Slager, Boynton Church, Hopedale, Ill., have arrived home after twenty-seven months of service in Vicenia, Brazil.

Recently named members of MCC's new Department of U.S. Ministries include *Leon Stauffer,* general secretary of Eastern Mennonite Board of Missions and Charities, to represent Eastern Board; *Sam Weaver,* principal of Eastern Mennonite High School, to represent the Mennonite Church; *Charles Neufeld,* voluntary service coordinator at Markham, Illinois, to represent General Conference; *John Kliewer,* pastor of the Silver Lake Mennonite Brethren Church, Marion, South Dakota, to represent the Mennonite Brethren Church; *Wilmer Heisey,* Brethren in Christ Mission Board, to represent the Brethren in Christ Church; *Robert Friesen* of the Fresno, California, housing authority counseling services to represent MCC West Coast, and *Newton Gingrich,* member of MCC executive committee and moderator of the Mennonite Church, to represent MCC (Canada).

HOUSEPARENTS NEEDED

Houseparents urgently needed for a boarding home that may have ten to fourteen moderately retarded adults. Boarders do not require intensive care and are at work during weekdays. Houseparents need to look after yard, house, meals, activities, and transportation of boarders to the workshop. Good working and living conditions. Five-day week. Applications to be in by May 31. Assignment to begin in August but somewhat flexible. More information available. Apply in writing, stating age, training, experience, date available, and salary expected to Mennonite Central Committee (B.C.), Box 2038, Clearbrook, B.C. V2T 3T8. Phone: (604) 859-4141.

Letters

Call to prayer for China

Dear Editor: Most mission boards have written off China as closed since 1949. At its sessions in February our Commission on Overseas Mission resolved to ask prayer for China and to help with two projects sponsored by overseas Chinese Christians. Many people are still coming out of China in search of freedom in spite of great difficulties. (See the letter by Ronald Rich, April 1 issue.) God is at work and, in spite of persecution, many are committing their lives to Christ.

The two projects adopted are (1) the China Graduate School of Theology being established in Hong Kong, with gifts needed particularly for the library and (2) the translation and printing of a new edition of the Bible in Mandarin Chinese. Able Chinese scholars are working on the translation at this time. The printing is to be done in Taipei, Taiwan.

Gospel broadcasting to China is also encouraged by COM. Few in our church communities realize the potential in radio broadcasting of the gospel. To some it is a supernumerary good for turning off. After all, we hear good sermons on Sunday, we have the Bible and Christian books and magazines in plentiful supply, "Why listen to broadcasts?" Not so in the third world. There are "closed" countries where the Word of God is forbidden, others are unreached by the gospel, and still others have people too poor to buy Scriptures.

Some of us have realized joy and blessing in sponsoring broadcasts to China over the Far East Broadcasting Co. during the last several years. The letters they receive and forward to us are most encouraging and challenging.

One listener writes: "In a friend's house I quite recently listened to one of your broadcasts. What tremendous joy it brought me! How I long to hear the Word of God again!"

From another: "Peace!" (So familiar—that Chinese Christian greeting, "Ping An!") "I read from your mail which says, 'You are remembered in our daily prayer.' I felt that I am related with 'Voice of Friendship' radio. I heard your station HLDA." This is a station recently built on Cheju Island, Korea. . . .

And a call to prayer: "We are simply delighted to hear your gospel broadcasts. Please pray for our children and our husbands that they will believe, too. There is nothing we can do, for preaching the gospel is not permitted here and the church building has been destroyed. What can we do? We can only trust our omnipotent God to save us. Oh, do pray for us and for our families." . . .

While we in our churches in the U.S. and Canada are celebrating a Year of Jubilee, there is this total lack of freedom in the peoples' present situation over there. Parents cannot even teach their own children except by example as the letter from one youth indicates:

"My parents are Christians and I saw them pray in the early morning. They pray before meals and before going to bed. I am habited to Christians' behavior though I know very little about Christianity. I listen and learn a lot from your broadcasting, and I believe that the Bible is good to (for) mankind. Thus, I am willing to hear your testimony."

With the challenge of these testimonies, let us pray and extend our witness to China again as General Conference did from 1911 to 1951. Since then China has made great progress materially. Different methods will be used in Christian work now but the same message of hope will be given to a physically not so destitute, yet spiritually deprived people.

The seminary in Hong Kong will prepare Chinese young people to go with the gospel where foreign missionaries would not be welcome, a new edition of the Bible in Chinese will be made available, and the good news is going forth over the air waves. Let us be a part of it with God's guidance and blessing over all! *Matilda K. Voth (still at heart a missionary to China and the Far East), 221 South Walnut, Newton, Kans. 67114* Mar. 31

A PEOPLE OF TWO KINGDOMS

The Political Acculturation of Kansas Mennonites

by James C. Juhnke

How do voluntarily-uprooted people respond to their new country? How does a country respond to its newcomers? What can be learned from seventy years of history of people who feel an inescapable tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord"? What explains the fact that in their 100 years in Russia, the Mennonites with few exceptions did not learn the Russian language and yet within fifty years in the United States had largely given up German in favor of English? What changed the persecuted people of the 1500s to the "good citizens" of the nineteenth and twentieth centuries? Dr. Juhnke answers these questions by telling the story of a particular ethnic group, but it is also a story of any pilgrim people.

215 pages, hardback, illustrated $7.95

Available at your local bookstores.

A FAITH AND LIFE PRESS PUBLICATION.

Thoughtless discrimination

Dear Editor: In the article "A farm agenda" (April 1 issue), we were informed that farmers have often been considered naive, theologically unsophisticated, and not quite as "with it" as city folks, but since the arrival of the era of food shortages, farming is taking on new importance.

I find it strange that individuals who have partaken of the life-sustaining fruit of the farmer's labor with almost every meal they have ever consumed can be thoughtless and ungrateful enough to require food shortages as an incentive to recognize the importance of farmers and their production.

Is such a sense of false values and ingratitude the usual by-product of those who have a tendency to feel proud and discriminatory enough to consider others more naive and theologically unsophisticated than themselves?

Since the author states that we have often considered farmers more naive and theologically unsophisticated than city folks, one is forced to assume that the author must consider city life to be more conducive to create the climate in which theological sophistication can be born and thrive. Since city folks are usually surrounded by man-made structures and devices, and the farmers are usually surrounded by the handiwork of God in which he reveals his divinity and power in nature, I am convinced that country life, and not city life, is far more conducive to create genuine theological sophistication, or perhaps more properly termed as theological communication and fellowship with God.

Is theological sophistication that considers one class of people more naive than another not guilty of making distinctions between the church members? Scripture asks us if those who make distinctions do not become judges with evil thoughts and then goes on to warn us that those who show servile regard or prejudice for people commit sin.

Is theological sophistication that has the tendency to be discriminatory enough to consider others to be naive and theologically unsophisticated truly concerned or compassionate enough to have the desire or spiritual qualifications to offer spiritual nourishment to those whom it considers naive or inferior to itself? *Vernon Stucky, Hesston, Kans. 67062* Apr. 7

Editor's Note: *The intent of the editorial was not to imply that farmers are or have been naive and theologically unsophisticated, but to say that too often some people have labeled them thus. Now more than ever, rural and urban Christians need to give and receive counsel from each other—without each group looking down its nose at the other. I believe God is in both city and country.*

Good beginning

Dear Editor: The rather sudden interest in our rural culture as represented in the Freeman meeting, your editorial, and now the two articles in the April 8 issue interests me greatly. You may recall that thirty years ago J. Winfield Fretz and I were on the receiving end of many jibes and jokes as we spoke of these very things.

It's not too late, but it is much later than we think. I have been troubled over the years as I have witnessed the loss of many homesteads through neglect in arranging for transfer from one generation to the next, even the loss of many farms as they were sold away from young Mennonites who wanted to farm.

As I have rather extensively traveled throughout America, I have discovered that where there is really good land one is bound to find Mennonites! Our people still occupy some of the best land in the United States and Canada. The contributions of Mennonite farmers to our economy is far greater than most of us have recognized. The importance of Mennonite agriculture is a far greater factor in the total program of the church than most are willing to recognize.

I have also found that Mennonite farmers have been rather reluctant in becoming active in the various farm organizations across our land. The same seems to be true in regards to participating actively in cooperatives. While there is quite a difference between the modern cooperative and the tremendous heritage that is ours in the brotherhood idea, they are not altogether dissimilar.

Food is the greatest weapon for peace. Mennonites have been impressive both in the production of food and fiber as well as in sharing with those in need. Our government feels that farmers should go into all-out production, and then leave to its diplomatic scheming the distribution. We need to take a serious look at this.

Really there is no end. As you suggest, one hopes that this is but the beginning of useful dialog. Freeman was a good beginning. *William H. Stauffer, Stone Creek, Ohio 43840* Apr. 8

Robbing productive acres

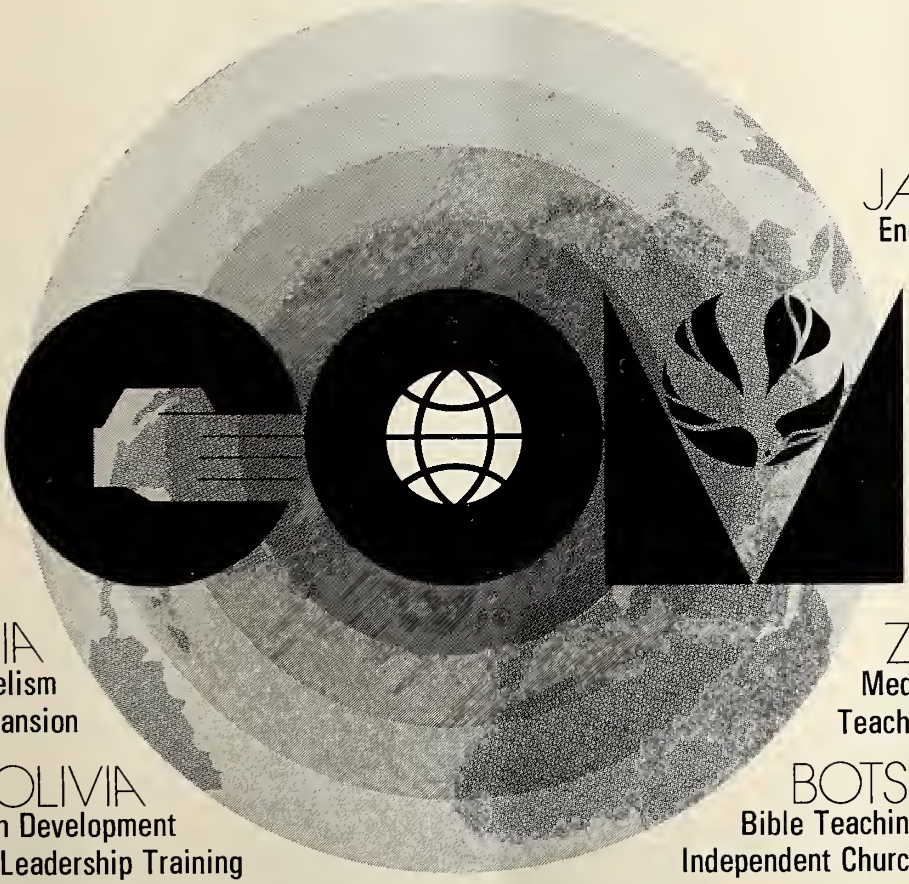
Dear Editor: My comment is on th two articles, "The surprising city-to country turnaround" and "Rural villages An alternative to suburbia" (April 8 issue), regarding the exodus of peopl from the metropolitan areas to rura America and the possibility of the General Conference seeing this as a mission opportunity. I searched both articles fo any information on how these "human beings wishing a little more living space" will affect agriculture. Who will produce our food after you've taken the farmers' grasslands for parks, his fertile soil for lakes and reservoirs, you've paved his land for four-lane highways, and purchased his acreage for "small homesteads"?

The average farm size now stands at 385 acres, and experts expect 11,000 farms will be dissolved or be lost to cities, highways, airports, etc. this year. That would leave 2.8 million farms by next January 1 compared to 3.8 million in 1960. USDA figures show we have a shade over 1 billion acres of farm land left, about 60 million acres less than in 1964. Is it not time to start preserving our farmland?

Consider the important role the farmer plays in relieving world hunger. One American farmer now feeds fifty-five people. The food he produces is unmatched in quality. Since 1960 the U.S. has contributed more than $27 billion to the world in humanitarian assistance, and agriculture has contributed a large part of it. Today the American farmer is the keystone to the world's food supply. At home he provides some 175 pounds of meat, plus fifty pounds of poultry for each person. Add to this the vegetables, fruits, grains, and fiber, and the size of the farmer's contribution to our national welfare is hard to visualize. In addition, statistics show that food consumption per person for 1974 ran about 2 percent greater than in 1973. . . .

How many of the "homesteads" that have a number of acres for a garden and orchard, a woodlot, some pasture for goats and maybe a horse, and a few acres of grain can we accommodate before our food production is endangered? Can these homestead acres be as productive as they were for the farmer? Will the farmer still be able to feed Agri-Urban cattle and donate grain to CROP when acre after acre is taken for the nonfarmer's enjoyment of country living? *Mrs. Jan Schmidt, Route 3, Box 103, Hillsboro, Kans. 67063* Apr. 10

ALL CHRISTIANS
ARE CALLED....
THE CHURCH SENDS
SOME



JAPAN
English Conversation
Teaching
Church Planting

TAIWAN
Choral Music
Teaching
Leadership Training
Youth Work

COLOMBIA
Team Evangelism
Urban Church Expansion

ZAÏRE
Medical Work
Teaching Home Economics

BOLIVIA
Church Development
Lay Leadership Training

BOTSWANA
Bible Teaching with African
Independent Churches

NEEDED: 30 NEW WORKERS FOR GLOBAL EXPANSION

For more information on these and other opportunities write or call
Overseas Personnel Secretary
Commission on Overseas Mission
Box 347
Newton, Kansas 67114

Cain

Elmer F. Suderman

CAIN HASN'T CHANGED much. He has been around a long time, but from a distance, he looks twenty, maybe younger. But when you look at him more closely, you know he must be at least thirty-five, maybe forty, and late at night, at a cocktail party, after a hard day of work, he looks more like fifty or sixty.

Nobody knows how old he is. If you ask him he invokes the Fifth Amendment. He's pleasant about it, but doesn't want to, won't talk about his age. There is a rumor, almost a legend now, that he is several thousand, and maybe millions of years old. No one knows how the legend got started, and few take it seriously. People who know him best—not many know him well—can't remember when they first met him; they seem always to have known him.

It isn't hard for him to keep his age secret because he has moved so much. Just as he won't talk about his age, so he won't reveal much about his past. He started as a farmer somewhere near a place called Eden; he's quite sure Eden doesn't exist anymore.

He will tell you that he raised some pretty good crops in his early years. One of them may have something to do with his name. "I was a good farmer, but then something happened"—he's very tightlipped about what—"and after that, well, the farm just wouldn't produce. About the only good crops we raised were rocks, sandburs, and Russian thistles," and then he adds, sardonically, "You can't eat sandburs: they are hard to chew and cut your gums, and Russian thistles don't make good soup. So I left."

Obviously he's done better lately. He lives well in a suburb called Euphoria. He and his wife have expensive tastes. One example: they have a carpet that makes you feel that magic carpets are back. As the advertisement says, the carpet is for those who want a little realistic magic in their lives, and apparently Cain and his wife do.

Some of the magic carpet syndrome is in his blood, too. He's been around, still gets around. The company he works for is multinational. They transfer Cain often, and he doesn't mind, moves gladly, in fact, as if he has the wanderlust and is driven by forces that have destined him always to be a wanderer on the face of the earth. He is often restless, in a hurry as if he's wanted somewhere else, on the way to catch a flight to some far corner of the world. He has lived in Rome, Berlin, Stockholm, London, New York, Boston, Philadelphia, Chicago, Minneapolis, Denver, Los Angeles, among others.

The hardest story to believe is tha Cain was once a member of the Mennonite church, but that seems unlikel since he does not have a traditiona Mennonite name. That doesn't prov anything, however, since nobody know if Cain is his real name. He has a times a certain furtive look which make you wonder if he's hiding something but he is too sociable and convivial t put much stock in such suspicions. It i hard to believe that he was a failur once; he is so sensible, so practica (though unimaginative), so dependabl It is even harder to believe that he onc had a bad temper: he is so good natured and coolheaded.

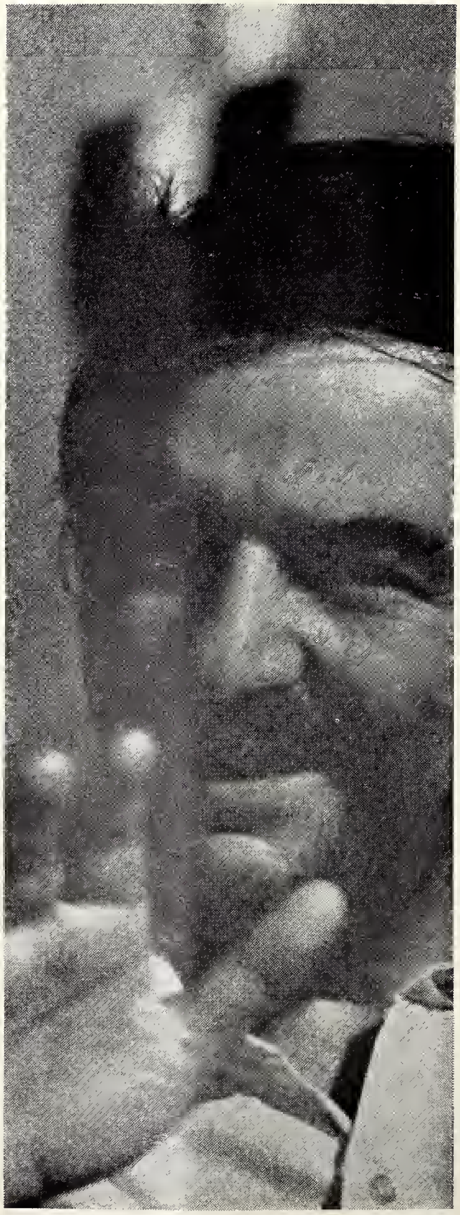
Even when controversial topics com up, rising welfare costs, for example, guaranteed national income, the thir world, integration, conservation of non renewable resources, inflation, or wa he remains remarkably calm, unmove No one knew whether he was dove o hawk on Vietnam. He never discussed i He fought in a war, Korea probably, bu some say World War II and Worl War I, also, but that is part of th legend. The same people say he fough with General Grant, with George Washington, and with King David against th Philistines.

Actually he abhors violence, certainl has no more violent temperament tha you or I, except the violence of indi ference, that highly sophisticated mo ern violence that is without passion bu is indifferent to and oblivious of cond tions which allow violence to occur, violence which is so much more subtl and acceptable than overt anger becaus it means that a person is not involve and thus is rarely recognized as violenc at all. Indeed, Cain's indifferent violenc keeps him unaware of his complicity i any violence at all. Cain has develope that indifference to an extraordinary degree.

He never reads editorials or Doonesbury, and on TV he watches sports o programs where there are either n issues at all or where good and evil ar simple and clear-cut. He hasn't read book since he was in college. Sometimes with just a touch of pride, he admit that he didn't read one in college eithe and still doesn't know where the librar is. "I knew more about bars than books and still do."

In spite of all efforts to remain untroubled, however, there are times whe Cain becomes unsettled by the larg

Cain: Sometimes he looks like the person in the mirror.



problems of our time: the terrible power of the hydrogen bomb, the energy crisis, inflation, pollution, worldwide hunger. He is not entirely insensitive. Often in these pensive moods, which come more often in the late hours when even Sominex won't help him sleep, and sometimes in church, though not so often there, he hears a voice, a quiet but insistent voice, asking old questions, simple but penetrating questions: "Where is your brother?" "What have you done?" Able to live so well in this complex world, so able to succeed, he has never been able to silence these hard questions.

He tries, and mostly succeeds. His world has thousands of diversions. He knows that some people never hear the questions. He envies them. He cannot entirely silence them.

At times, when the questions come, they anger him, and he mentally screams, "What brother? I don't have a brother and even if I did, am I my brother's keeper? What have I done? What every other decent person has done." At other times the questions perplex as well as anger him: "If the starving, naked Indians, Africans, Asians are my brothers, as my softhearted, muddleheaded, unrealistic preacher tells me, what have I done? Nothing really. What can I do?

"Helping my brothers, if they are my brothers, is unrealistic, almost as fantastic as the idea that I am supposed to turn my other cheek, to walk two miles with him who forces me to go one mile, to give when I am asked, to love my enemies and pray for those who hate me. Almost as foolish as the money wasted in some colleges on peace education when students should be preparing to earn a living. There have always been wars, always will be. I wonder why I go to church. Thank goodness most sermons don't ask about my brother or intrude into my affairs to ask what I have done."

But Cain does go to church, quite often, hoping to celebrate, to hear words of comfort and achieve peace of mind rather than hear sharp questions.

No one knows who he is. A myth, probably. No one knows where he lives. Or do we? Sometimes he looks like me, sometimes like you.

Meditation

A special child

A meeting was held quite far from earth.
"It's time again for another birth,"
Said the angels to the Lord above.
"This special child will need much love."
His progress may seem very slow,
Accomplishment he may not show,
And he'll require extra care
From the folks he meets down there.
He may be slow to run or play,
His thoughts may seem quite far away,
In many ways he won't adapt,
And he'll be known as handicapped.
So let's be careful where he's sent;
We want his life to be content.
Please, Lord, find the parents who
Will do a special job for you.
They will not realize right away
The leading role they're asked to play.
But with this child sent from above
Comes stronger faith and richer love.
And soon they'll know the privilege given
In caring for the gift from heaven.
Their precious charge, so meek and mild,
Is heaven's very special child.

Author unknown

Contents

Norman 281
A theological approach
to retardation 284
Opportunities 285
News 286
Record 290
Letters 291
Cain 294
A special child 295
Who is retarded? 296

CONTRIBUTORS

J. J. Fransen, special consultant on mental retardation for Mennonite Mental Health Services, 4905 North West, Suite 118, Fresno, Calif. 93705, inspired this issue on MR. He provided much helpful input during the planning.

Robert Selle's articles on pages 284-85 were taken from a booklet entitled "What do you say to parents of a retarded child?" They are used here by permission. Free copies of the booklet may be ordered from Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wisc. 53094.

Elmer F. Suderman continues our informal series on Old Testament themes. Earlier articles in this series were written by Waldemar Janzen and Helmut Harder. Mr. Suderman's address is Gustavus Adolphus College, St. Peter, Minn. 56082.

Aldred H. Neufeldt, is Western Region representative of the National Institute on Mental Retardation in Canada, 309 Central Chambers, 219-22nd St. East, Saskatoon, Sask. S7K 0G4. He also serves as vice-chairman of Mennonite Mental Health Services and sits as a member of its subcommittee on mental retardation.

CREDITS

Cover, Raymond Peters, Plum Coulee, Man.; 282-83, Larry Kehler; 286, GCNS; 288, RNS; 294, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc. 54026.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117.

Who is retarded?

Aldred H. Neufeldt

WHAT DO PEOPLE who are labeled "mentally retarded" have in common with people who are blind, prison inmates, physically disabled, poverty stricken, alcoholics, Hutterites, North American Indians, or aged?

I give up. Tell me.

They all belong to groups which we consider deviant in our society.

Deviant? That's a strong word.

Deviancy means being "different from the rest of society in a way that is felt to be negative." There are two parts to the definition. One is deviant if one is both different from normal society and if this difference is perceived as negative. . . . The fact that the mentally retarded are perceived as deviant is a tragedy.

What do my values have to do with it?

What you do about your values and how you put them into practice makes all the difference in whether or not mentally retarded persons will continue to be treated as deviant.

Are you saying that mentally retarded persons don't necessarily need to be deviant?

Of course not. That's where values are so important. Values are the basics of what we believe. The pity is that all too often what we say our values are and how we put them into practice are inconsistent.

Any half-aware church member knows that! On Sundays we say how important our relationships with God, our family, and our neighbors are, but during the week we are so busy making money that our relationships break down. What else is new?

You have pinpointed what I'm trying to say. Having money, getting along with the gang, advancing in our work, being smooth and sophisticated or bright and articulate are all valued as the "good" things in our society, even in our churches. Not having these things is therefore bad. We will overlook many negative things about people who have the "desirable" qualities, but most of us are not very charitable with people who are clumsy, awkward, and poor. That's where people who are mentally retarded really lose out in our value system. We'd just as soon they'd disappear.

But what can you expect from kids like that? They like to be with their own kind, don't they? They're better off by themselves.

Your comment embodies the type of negative values I'm concerned about. First, persons who are mentally handicapped are people. They are not children. Some are young in age, true, but others are middle-aged, and some are old. Second, a mentally retarded person's handicaps are secondary. We're all handicapped in some areas. I'm an incompetent mechanic, but that doesn't make me less of a person. Third, when you suggest that a mentally retarded person "likes to be with his own kind," you are really telling me that people with a specific set of limitations are not good enough for you to associate with on a regular basis. Your values are thus suspect.

But I only said what everybody else says.

Precisely! That's why your values are so important. We need some people to start talking about the positive side of other people, not to reject them because of limitations.

But surely the positive attributes of mentally retarded people are limited.

You have just demonstrated once again an area of your development in which you are, if you'll pardon the expression, somewhat retarded. . . . You have clearly missed something in your life by not having had an opportunity to associate with someone who is mentally handicapped.

What have I missed?

People who are classified as retarded are likely in that condition because we haven't learned to properly communicate with them. Many parents tell me that their handicapped children have taught them something about the real meaning of life. They have had to stop and think through the fact that relationships are more important than being bright and sophisticated. Then, when they discover that their son or daughter can grow up to engage in meaningful work or at least look after themselves with a little help—that becomes a real bonus.

Maybe you're right. But if what you say is so, we have to make sure that somehow each retarded child that is born can stay at home.

Right!

Which means that we in church should give some support and help to the parents. Maybe if we give everyday experiences to these children as they grow up we won't think quite so much of them as not being normal.

Right again!

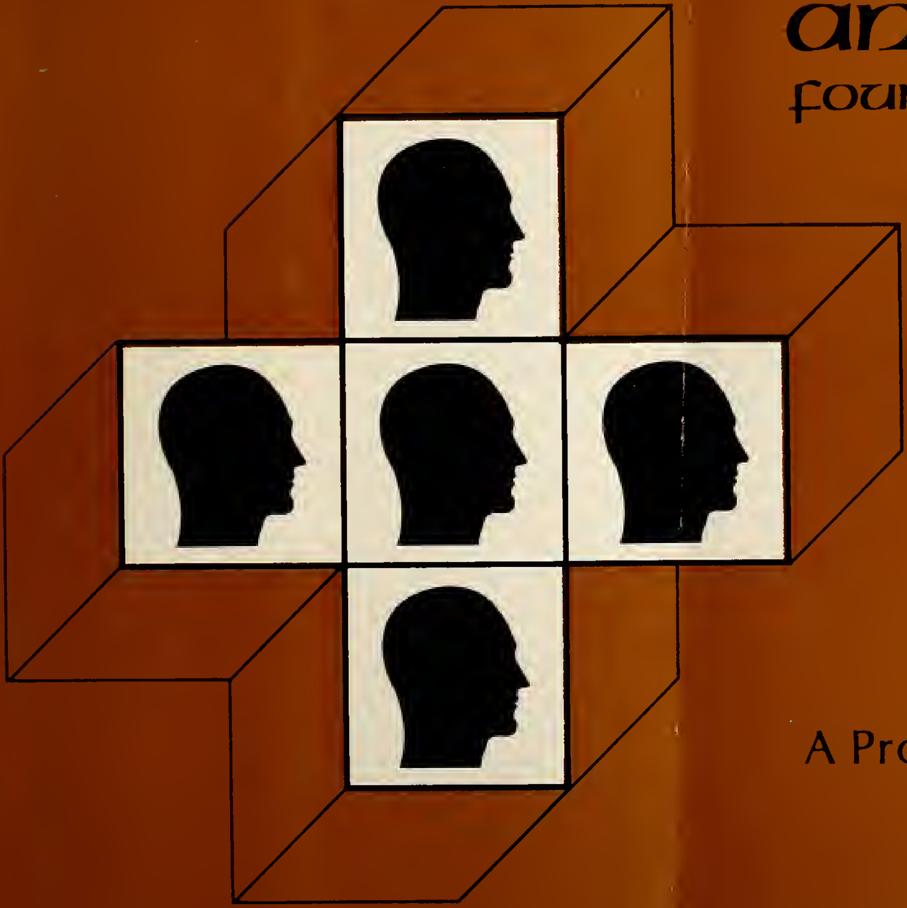
ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:19 MAY 13, 1975

This is a Meetinghouse issue



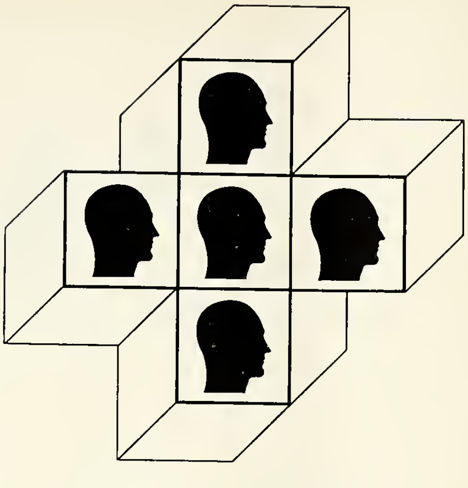
anabaptists four centuries later

J. Howard Kauffman and
Leland Harder

A Profile of Five Mennonite
and Brethren in Christ
Denominations

The Church Member Profile: A review

Anabaptists: Then and now



Jim Juhnke

Two Mennonite sociologists have taken the pulse of the church. J. Howard Kauffman and Leland Harder have put five Mennonite and Brethren in Christ denominations through the most complete and revealing diagnosis ever undertaken. In their report, *Anabaptists four centuries later,* we find scientific data on the churches' heartbeat, temperature, blood pressure, cholesterol level—over thirty measures of health or illness. We now know if we are thriving or if we are sick unto death.

What is the measure of a healthy church? How high a standard of living would we expect for people in the God movement in our hungry world? What level of benevolent giving or missionary enterprise would mark a healthy church? What percentage of church members would have suffered persecution for pushing the claims of Christ in an idolatrous world? By what standard do we judge ourselves?

A healthy church, say Kauffman and Harder, is an *Anabaptist* church. We will be true to Christ when we are true to the Anabaptist vision. The effort is to construct a model of Anabaptist doctrine and behavior, and then to compare Mennonites today to that model. The authors define a model and compute the results of over 3,000 interviews. When the model is defined, the mountains of data computed, then they pose the crucial question: "Can present-day Mennonites and Brethren in Christ validly claim the name of Anabaptists?" Their answer is a qualified yes. We are indeed Anabaptists four centuries later.

To be sure, there are a few signs of potentially serious disease. Some 10 to 20 percent of these Anabaptist church members claim definite disagreement with the basic principles of Anabaptism such as church-state separation, the principle of nonresistance and nonswearing of oaths, voluntary church membership, and thorough church discipline. Even within a picture of overall health, it may be best to focus on some of the areas where Mennonites and Brethren in Christ have departed from the ways of their spiritual forebears.

The ministry and congregational leadership. Every Anabaptist was a minister. Each church member, woman or man, had voluntarily decided to become an active servant of Christ. There was no room in the Anabaptist community for a passive laity; the ministry was shared among all the members.

The Kauffman-Harder study found little support for the concept of the shared ministry among latter-day Anabaptists. We have conformed to the conventional North American Protestant pattern of leaving the moral leadership and vision to the ordained ministers and missionaries. "Let the pastor do it; that's what we ordained him for."

Moreover, we have virtually excluded women from the ministry, unlike the sixteenth-century Anabaptists who counted many women among their eloquent missionaries and martyrs. Most of us are quite untroubled by this state of affairs. In one stunning statistic, Kauffman and Harder report that Mennonite men today are more open to women's equality in the church than are Mennonite women!

In our patterns and understandings of church leadership, then, we have cut ourselves off from the Anabaptist roots which should be our nourishment. This should be high on the agenda of Mennonite congregations and conferences.

Christian education and corporate discernment. The Kauffman-Harder study contains ample evidence that Mennonites and Brethren in Christ stand well above the average North American Protestant in church attendance, Sunday school involvement, doctrinal orthodoxy, and levels of stewardship. But the quality of discipleship in the common Christian life is more elusive.

The Anabaptist congregation was a community that made decisions about issues at the heart of life and death. Is it so today? Do Mennonites and Brethren in Christ make their decisions regarding vocation, marriage, money, and witness in the close fellowship of the church? Or are the real issues left to the individual and family, while the rituals of church worship follow a typical privatized Protestant style?

The Kauffman-Harder study has limited evidence on this point. But they suspect that we Mennonites are far from our roots in the matter of corporate discernment. It is an issue which needs attention.

Fundamentalism. The greatest danger to Anabaptist health in North America, say Kauffman and Harder, arises from the Fundamentalist movement. Modernism, once considered to pose a threat to the church, has had little influence on the thought and behavior of Mennonites and Brethren in Christ interviewed for this study. But Fundamentalist doctrine among Mennonites (such as the six-day creation, eternal punishment, biblical literalism) is quite strong—much stronger than among members of the Lutheran Church or the United Church of Christ.

The problem is that belief in the uniquely Fundamentalist doctrines is associated with non-Anabaptist principles. In the words of the authors, "Our data have empirically demonstrated that Fundamentalist orthodoxy undermines the pacifist commitment, racial tolerance, a focused social witness by Christians, concern for the welfare of the poor, ecumenical openness, shared ministry, and support of MCC."

This conclusion is controversial. Some Mennonites may choose to ignore the evidence or to argue with its validity. But for those who accept the goals and the conclusions of the Kauffman-Harder study, some clear implications follow. If we want to foster the Anabaptist vision, we should stop sending students and support to Fundamentalist-oriented schools such as Wheaton College, Grace Bible Institute, or Prairie Bible Institute. We should turn off our radios or television when the right wing evangelists come on the air—Carl McIntire, Perry F. Rockwood, and others. We should engage in congregational education on the reasons why Fundamentalism undermines Anabaptism and what can be done about it.

Resisting the powers. Walter Klaassen has written recently that crucial to Anabaptism was "a critical stance over against all social and political powers that make claims on human loyalty." The Kauffman-Harder definition of Anabaptism does not emphasize the matter of prophetic witness to worldly powers. But the study does make clear that Mennonites today are fairly comfortable middle class people who are basically at peace with the world. We are religiously conservative; our witness threatens no one.

Consider the "average" Mennonite church member. She is a white married woman, forty-two years old, born and living in the American Midwest. She has completed high school, and her family earns an annual income of about $10,000, somewhat above the North American average. If she and her husband vote in elections, it is for the Republican Party. If she has any ideas that Christian faith involves radical challenge to the idolatries of government and corporation, it is not revealed in this study.

Percentage Distribution of Church Members by Denomination and Household Income

Income Class	MC N=973	GCMC N=531	MBC N=598	BIC N=523	EMC N=352	Weighted Total N=2977
Below $3,000	6.4	7.9	8.7	4.8	5.4	7.1
$3,000 - 5,999	12.7	17.3	16.1	13.0	9.9	14.7
6,000 - 8,999	21.2	27.9	23.9	27.0	16.8	23.9
9,000 -11,999	22.2	19.2	21.2	23.1	21.9	21.2
12,000 -14,999	15.2	12.4	14.4	14.1	23.0	14.3
15,000 -19,999	12.0	9.4	8.9	9.6	11.9	10.6
20,000 -24,999	4.8	2.3	3.0	5.0	7.4	3.8
25,000 -49,999	3.9	2.8	3.3	3.3	2.6	3.4
50,000+	1.5	0.8	0.5	0.2	1.1	1.0
Total	99.9	100.0	100.0	100.1	100.0	100.0
Median Income	$10,311	8,667	9,184	9,675	11,452	9,608

What a contrast to the radical Anabaptists, a group of Christians who suffered vicious persecution because their challenge to religious and political orthodoxies was so unavoidably insistent! Their steadfast insistence that God alone can claim ultimate loyalty earned them bitter hatred and opposition. Governments today are more subtle in their claims to absolute loyalty but the claims are still made. Hundreds of thousands of Mennonite tax dollars went to support the war in Vietnam, but Mennonites were more critical of war protesters than they were of official government lies.

The Kauffman-Harder study should help lead the Mennonite churches to consider what it might mean to be faithful to the Anabaptist pattern of resisting the powers. A bare majority of Mennonites are presently in favor of maintaining the MCC offices in Ottawa and in Washington, D.C. What would it take to empower these offices, as well as the local congregations where they are, to fashion a challenge to prevailing political and economic idolatries which would be as dramatic as the witness of the sixteenth-century Anabaptists?

Mennonite ecumenism. The study revealed strong popular support for inter-Mennonite cooperation. A full 70 percent of those interviewed declared themselves in favor of increased cooperation between various Mennonite and Brethren in Christ denominations. Over one-sixth actually favored merger of programs and institutions.

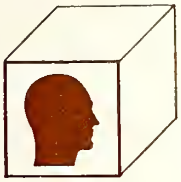
Of the five denominations studied, the two largest (Mennonite Church and General Conference Mennonite Church) appear to be the most likely candidates for cooperation and merger. They are more like each other than they probably realize, whether compared in terms of faith, ethics, or the work of the church. According to Kauffman and Harder, "It appears that the cultural gap between the Mennonite Church and the General Conference is closing fast and that they have more in common with each other than with any other group." The implications of such data are inescapable. The leaders of these two groups have a mandate for increased cooperation.

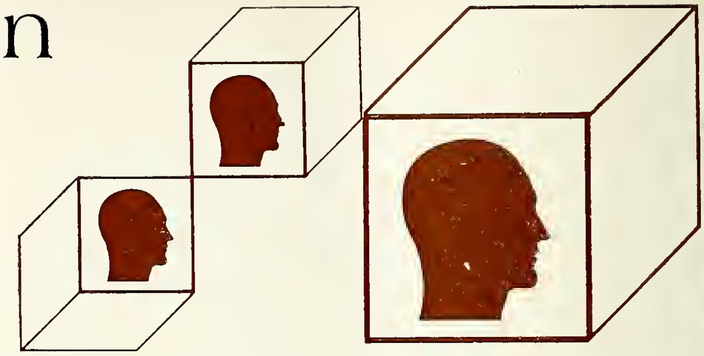
Because the study compares each group side by side, the various groups will read the results with great interest and some anxiety. The MBs can be proud that they rank highest on Bible knowledge, but concerned by their low ranking on ethical-social conversion. The GCs will be happy that they came out best on "social concerns," but disheartened by their poor showing on "stewardship attitudes." The MCs will be heartened by their high "Anabaptism" ranking, but dismayed by their low commitment to the principle of "voluntarism." And so on. But the games of friendly rivalry Mennonites may play with this fascinating information should not obscure the open door it indicates for mutual cooperation.

Anabaptists and social science. The sixteenth-century Anabaptists lived in a prescientific age. They had no opportunity to use scientifically collected data to inform their church planning. It remains to be seen whether their twentieth-century descendants can make good use of the data collected and analyzed in the Kauffman-Harder study. It is undoubtedly one of the most important Mennonite volumes in a decade or so. It packs more Mennonite information between two covers than anything since the *Mennonite encyclopedia.* The book deserves wide readership, vigorous debate, and careful application.

Measuring a vision

Katie Funk Wiebe





Have you ever wondered:

—to what extent your fellow church members share their faith with others?

—if they are satisfied with the way the church is meeting their spiritual needs?

—how many go to church? to Sunday school? to prayer meetings?

—if they still conduct a family devotional period?

—what they think about stewardship? about cooperation with other denominations? about personal morality?

—how strongly they value denominational identity?

The committee which sponsored the Church Member Profile, a survey of the nearly 200,000 members of five Mennonite and Brethren in Christ denominations in the United States and Canada, wondered about such questions. They wondered enough to try to find some answers. They decided they had functioned on the basis of opinion too long. Now they wanted facts.

This extensive research project, the results of which have now been published as *Anabaptists four centuries later,* attempted to uncover new clues to questions frequently asked in a time of waning religious commitment: What can be done to deepen the faith of church members and to strengthen the influence of the church on their lives?

But another question was equally important to the researchers in this first serious attempt to use mass research methods to study the beliefs, attitudes, and activities of Mennonites and Brethren in Christ. According to Leland Harder, one of the directors of the project, the overarching purpose was to test empirically whether these five groups which call themselves Anabaptists still retain the essential ingredients of the faith of their forefathers. Are they still Anabaptists in more than name?

The thesis of the researchers leaned in the affirmative direction, even while recognizing that church leaders have long debated whether this is still the case and even whether a particular view of Christianity—the Anabaptist view—should be taught.

The Anabaptist vision has long faded, the demurrers affirm. In its place we have *Zwieback* and *Lebkuchen,* head coverings, plain clothes, and dialects of Low German and Pennsylvania Dutch. Mennonite realities today are the kind that can be seen, touched, and tasted. And often smelled, particularly on a Saturday afternoon when kitchen counters overflow with cinnamon rolls and rye bread. Mennonites have become an ethnocentric people, they insist. The Anabaptist vision is a luxury of a few elite, but a myth to the majority.

Among those supporting the opposing viewpoint was the late H. S. Bender, who was just as sure that the vision was still sound. Faith in a Christ who is Lord of all, burden bearing, nonconformity, and nonresistance are still present among modern-day Anabaptists, he maintained.

So the question the researchers planned to test as scientifically as possible was whether the Anabaptist vision, if it is still being taught and caught, is reflected in the theology and social ethics of twentieth-century Mennonites.

Is the Anabaptist vision alive? For some people, the question immediately becomes problematical. How do you measure a vision? How can you capture it and hold it down long

Political Party Preferences, 1972

Party Preference	Percentage Distribution for: MC	GCMC	MBC	BIC	EMC*	TOTAL
Canada:						
"I take no position at all."	43	16	17	40		23
Took a political position	57	84	83	60		77
Total	100	100	100	100		100
Number of Respondents	129	160	350	52		691
Took the following positions:						
Conservative	35	41	39	71		40
Liberal	49	35	23	29		32
Social Credit	5	14	32	0		20
New Democratic Party	10	10	5	0		7
Independent	1	1	1	0		1
Total	100	101	100	100		100
Number of Respondents	74	135	291	31		532
United States:						
"I take no position at all."	47	23	18	25	20	35
Took a political position	53	77	82	75	80	65
Total	100	100	100	100	100	100
Number of Respondents	1,063	441	340	557	432	2,833
Took the following positions:						
Conservative Republican	55	47	63	62	74	54
Liberal Republican	13	14	16	16	10	14
Conservative Democrat	6	11	10	5	4	8
Liberal Democrat	9	15	4	4	1	10
American Independent (Wallace)	2	2	1	2	1	2
Communist	0	0	0	0	1	0
Independent	15	12	6	9	8	12
Total	100	101	100	98	99	100
Number of Respondents	566	340	279	417	346	1,948

*There are no EMC churches in Canada.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

enough to get its dimensions and description? As easily measure the hope which springs in the heart as dawn breaks or the dream which strays out of the night.

Sociologists of religion are no longer daunted by such large questions. Although they cannot originate values for a people nor set their goals, they can develop and test hypotheses about such values and goals that apply to a wide variety of individual cases. From the accumulated data, they can produce some hard facts about the group of people tested. And when hard facts move in, the more common "commonsense" observations must move out.

Though this type of sociological research is fairly new to the Mennonites in 1969 the Curriculum Development Department of the Mennonite Publishing House, Scottdale, Pennsylvania, was convinced it could help guide them in preparing curriculum materials for adults.

Its members felt a need to know more about these adults for whom they were preparing study materials. What did they believe about the church? about ethics? about prayer and witnessing? Without definite facts, they were limited to impressions, guesses, and casual observations. When working with large groups of people, this basis for writing curriculum materials becomes risky.

At the same time, a similar need was expressed by the Mennonite Board of Missions, Elkhart, to plan for more effective educational and promotional efforts in the congregations regarding missions.

The Fraternal Activities Committee of Mennonite Mutual Aid Association, to whom they applied for funding, was enthusiastic about the idea, but suggested the research should not be limited to one group of Mennonites. They appropriated $2,500 to make a feasibility study for inter-Mennonite research.

Representatives of Mennonite bodies in the Mennonite Central Committee constituency were invited to discuss cooperation in such a research project. Five groups agreed to work together: the Brethren in Christ Church, the Evangelical Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, and the Mennonite Church.

An administrative committee was established representing the five groups with Paul M. Lederach, Scottdale, Pennsylvania, as chairman; J. Howard Kauffman, professor of sociology at Goshen College as director; and Leland D. Harder, professor of practical theology and director of field education at Mennonite Biblical Seminary, as associate director. An initial grant of $39,000 was provided by MMAA, augmented later by an additional $10,000 contributed equally by the participating groups and MMAA. The project was launched.

The first task of the researchers was to develop an instrument and sampling procedures to begin this monumental study of the Mennonites. They chose to use a questionnaire to be administered to selected individuals within the 200,000 membership of the five groups. To prepare this questionnaire the study directors consulted approximately 176 board and committee officers and staff executives in some eighteen meetings in the United States and Canada.

The next step was to select approximately 200 congregations from the 1,646 congregations in the five groups to participate in the study and then to select a random sampling of twenty-five to thirty members from these 200 congregations. The sample was to represent all categories of church members, old and young, male and female, rural and urban, large and small congregations.

Percent Responding "Always Wrong" to Moral Behaviors, by Denomination

Issue	Denomination				
	MC	GCMC	MBC	BIC	EMC
1. Drinking alcoholic beverages (moderately)*	56	35	51	68	60
2. Becoming drunken	95	92	98	96	96
3. Smoking tobacco*	66	50	76	75	63
4. Smoking marihuana*	87	85	91	91	93
5. Use of hard drugs (LSD, heroin, etc.)	97	97	99	98	99
6. Drinking tea or coffee	1	2	1	2	1
7. Attending movies rated for adults and children	19	10	25	23	15
8. Attending movies rated for adults only*	54	33	55	60	59
9. Premarital sexual intercourse*	85	79	92	85	90
10. Extramarital sexual intercourse	86	86	86	84	89
11. Homosexual acts*	87	78	91	91	93
12. Masturbation*	47	39	49	52	50
13. Gambling (betting, gambling machines)*	80	66	74	82	78
14. Social dancing*	47	26	57	54	43
15. Reckless driving	88	91	90	87	89
16. Income tax evasion (not reporting all income as required by law)	90	89	94	90	95

*Items used to form the Moral Attitudes Scale.

Ultimately 174 of the 205 congregations selected participated in the project. Twenty-nine congregations declined to take part. Some Canadian churches insisted that too many of their members were German-speaking and could not complete an English questionnaire. Several pastors refused because they were personally not interested or too busy. A few thought their members would be unable to answer the questionnaire because of their non-Mennonite backgrounds.

The field work was conducted from March through June in 1972 with the assistance of pastors and research visitors.

Who finally answered the lengthy questionnaires needed to compile the data for *Anabaptists four centuries later*? A total of 3,670 church members, or 70.5 percent of the 5,202 eligible church members originally selected, checked the booklets. Of these, only seventy-nine questionnaires had to be discarded because they had not been adequately completed; 3,591 were used in the study.

The respondents were both active and inactive members, the faithful as well as the aberrant, resident and nonresident. Of this group 23 percent were single, 70 percent married and living with the original spouse, 4 percent widowed, 1.4 percent widowed and remarried, 0.3 percent divorced, 0.8 percent divorced and remarried, and 0.3 percent separated.

Compared to the national populations of the two countries, the respondents were rural people with about one-third living on farms and another one-third in rural nonfarm places. Their educational achievement was on a par with national populations, and their economic position as measured by income distribution a little above the national levels.

These 3,591 church members to whom *Anabaptists four centuries later* is dedicated provide readers with a portrait of the nearly 200,000 Americans and Canadians who represent 70 percent of the total membership of Anabaptists in these countries and 37 percent of the worldwide membership of all Mennonite-related bodies. The three largest North American Mennonite bodies are included.

Staff members of the National Opinion Research Center, located at the University of Chicago, served as consultants on data processing.

A 300-page book of statistics, charts, historical material, and interpretations. What now? What's in it for the ordinary church member?

Lots.

"It will satisfy his curiosity," said Mr. Lederach. And most Mennonites are curious about themselves and their fellow Mennonites. Now they can find out how people in their own groups responded to the multitudinous items about their faith, church life, and ethics listed in the questionnaire. The book is good for many hours of just browsing and satisfying the urge to know more.

For other readers it will mean they now have the hard data they have long wanted to help guide church action. They now have some sociological input, systematically and scientifically gathered, to help in decision making in addition to their own ideas and opinions.

"We now know something about the doctrines and beliefs and attitudes of the people in our churches," said Mr. Lederach. "So much of our church work boils down to my hunch against your hunch. For once we have something besides hunches to back up our individual positions."

Of great interest to many readers will doubtless be the way the findings set forth in the book test the common stereotypes Mennonites have held of each other for decades. Now someone is suddenly holding up a polished mirror and saying, "This is what you really look like." In some cases, the new image may be disconcerting, in other instances comforting.

Stereotypes, such as the GCs are the most liberal, MCs are the most conservative, the Brethren in Christ think they have a hot line to heaven, the EMC almost aren't Mennonites, and the MBs are the most pietistic, have long flourished like Kansas wheat in the spring sunshine. They have been reinforced by long-term nurturing (Grandpa and Grandma believed them), the repetition of clichés, and perhaps even institutional and interpersonal influences.

When the researchers compared all five groups with members of other faiths—Catholic, Protestant, Jewish—insofar as data were available, their findings affirmed their thesis more conclusively that the Anabaptist vision was alive, for the groups scored substantially higher than members of other faith systems on questions related to it. Even within the groups, 60 to 80 percent of present church members expressed agreement with the basic principle of Anabaptism, although, not in all details. An additional 10 to 20 percent indicated uncertainty on issues such as church and state separation, nonresistance, opposition to military service, voluntary church membership symbolized by adult baptism, church discipline, and personal morality. Ten to 20 percent disagreed with the Anabaptist position.

Yet even this evidence of high-level faith commitment and ethical response when compared to other groups raised questions. Were these high scores the result of a particular doctrinal commitment or were the five groups behaving like other religious conservatives in America, as some scholars suspect? Could these findings have resulted without being an Anabaptist? Were church members actually being influenced by their historic tradition and heritage?

The researchers regarded as most conclusive that modern-day Mennonites do reflect the Anabaptist vision in theology and life-style the evidence available after the computer intercorrelated the more than forty scales dealing with aspects of the faith and life of the respondents. The goal of this process was to identify the scales which are the best predictors of the behavior and attitudes of the church members of the five groups.

They discovered that the ethnic community factor among the Mennonites and Brethren in Christ was not nearly as great as commonly thought. Shoofly pie and *Schinkefleisch* are not the key factors to Mennonite reality as some maintain. The socioreligious factors are not the most important in Mennonite identity, although a strong degree of communalism is still present.

Factors known to be influential in shaping the attitudes and behavior of people generally such as education, income, age, and urbanization ranked sixth, sixteenth, seventh, and eleventh respectively in this factoring process. Emerging second from the top as the factor most powerful to predict the attitudes and behavior of the Mennonites and Brethren in Christ concerning personal morals, pacifism, race relations, welfare of the poor, social witness, and so forth was the degree to which the respondents gave intellectual assent to the Anabaptist vision. The researchers had established their thesis.

"It is basically a hopeful finding, a reaffirming finding," said Leland Harder at an inter-Mennonite consultation in Chicago in October 1974.

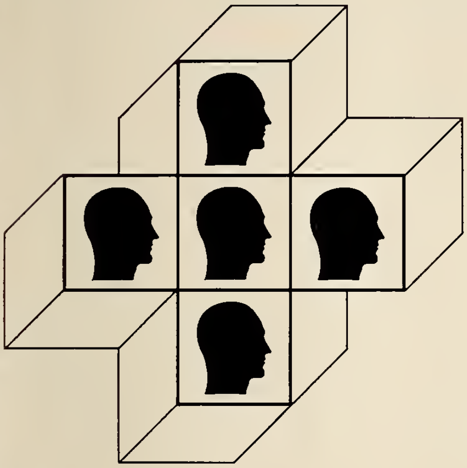
On the basis of this information, the authors of *Anabaptists four centuries later* state explicitly: "The leadership of the denominations that participated in this study should more rigorously promote the principles of Anabaptism as an essential part of the larger Christian gospel and witness."

The study directors admit that one of the difficult problems in testing reality is the definition of terms and the validity of scales used in the instruments. Some readers may ask, "How can you be sure? You didn't have enough samples. The wording of the questionnaires' items was ambiguous." To such questions the directors reply that the reader will have to judge for himself after careful reading of the book whether the scales seem valid and the findings convincing.

"There is something in the study for all five groups," said Mr. Harder. "We have something to say to each other, a witness to give to each other at the point of our strengths and perhaps also at the point of our weaknesses. We have much more in common wth each other than the things that divide us."

The book is a significant step in the history of the Mennonites and the Brethren in Christ. Yet, as sociologists agree, the research is not an end in itself. The confidence of the five groups cannot now remain in statistics, tables, and charts. They are not the reality of the Mennonites even as clothes, food, and customs are not the reality of the Anabaptist vision. They are all illusory substitutes for the greater realities of faith, hope, love, and peace. And judgment and mercy. These are not captured by figures. The goal still lies ahead.

So what?



Seven leadership persons from the five groups which participated in the Church Member Profile project were invited to respond briefly to Anabaptists four centuries later. *The question they were asked about the study was: So what? Here are their replies.*

From a woman's standpoint: Dismay

To study this profile from the standpoint of a woman is to feel dismay.

If the "average Mennonite" is Mrs. Mennonite of early middle years, why are there so few of her on our congregational and conference boards? Reading that attitudes toward women in church leadership correlate with less social compassion and a prejudice regarding Negroes, Catholics, and Jews is disheartening. What will happen as more women become troubled with the church cubbyholes into which they've been put?

The profile, although highly interesting, holds little hint as to how to restore the lost vision in which men and women shared church responsibility until "after the creative period of Anabaptism was past." *Gladys Goering, coordinator for Women in Mission, General Conference Mennonite Church, Newton, Kansas*

Cease self-depreciation

If the reflection provided by the CMP mirror is accurate, Mennonite Brethren should immediately. . . .

(1) Cease from debilitating self-depreciation—since they read their Bibles more regularly, attend worship more often, pray more often at meals, support their church schools more faithfully, and show most support for mass communications.

(2) Examine an ambitious "Fundamentalism" that makes us more evangelistic, more faithful in devotional life, more faithful in tithing, and more opposed to abortion, yet leaves us most prejudiced against Catholics and Jews, most condoning of capital punishment, least concerned about the poor and oppressed, and with fewer unchurched friends to evangelize. *Marvin Hein, moderator of the General Conference of Mennonite Brethren Churches, Hillsboro, Kansas*

Clarify identity

One of the things which the profile brings into clear focus for the Evangelical Mennonite Church is its need for clarifying its identity. In view of a central objective of the study, namely, how well do members of these five denominations reflect the Anabaptist vision, the report shows that the EMC rates significantly lower than the other groups on adherence to the Anabaptist distinctives. The historical profile refers to the various EMC merger consultations, both within the family of Anabaptist denominations as well as outside of it, showing the struggle across the years regarding its relationship to Anabaptist identity. *Andrew M. Rupp, president, Evangelical Mennonite Church, Fort Wayne, Indiana*

Four questions

In the complexities of contemporary life, I find myself more and more reverting to four basic questions about myself and my fellow twentieth-century Mennonites. Are we faithful to the basic commission of our Lord to evangelize the peoples of this world and to establish them in congregations? Are we faithful in our stewardship of the abundant material goods which happen to be ours in twentieth-century North America, especially in the face of vast areas of poverty and starvation? Are we seriously working against injustice and oppression and for reconciliation and peace, especially when the nations and corporations from which we benefit are so heavily involved in the problems? Where are we in our personal and corporate spiritual/devotional lives, especially in our Bible study and prayer life?

The Kauffman-Harder sociological survey provides a good bit of data which is relevant to these questions—e.g., on the wealth of American Mennonites—but obviously a sociological survey cannot ultimately measure our faithfulness to Christ. At best the study assesses our beliefs in relation to certain interpretations of "Anabaptism."

Take one example. Though historic Anabaptism may have meant noninvolvement in political affairs (at least in part by virtue of special circumstances), does that same characteristic mean faithfulness to Christ for those in twentieth-century North America who hold stocks in modern corporations and cooperate with the political process?

Nevertheless I am grateful for the data which Kauffman and Harder as servants of the church have gathered and analyzed. *Elmer Neufeld, president, General Conference Mennonite Church, Bluffton, Ohio*

Three tasks and a fourth

A church member profile is not the same as a market potential survey. While both would tell *what is,* the consensus on *what ought to be* would be much greater for the market survey than for the member profile.

I predict that it will be this need for consensus with which the Brethren in Christ will need to work.

We will have three tasks and a fourth. We will need
—to discover where the profile says we are;
—to decide where we ought to be; and
—to determine how to get there from here.

The second of these will be the most difficult. Will we be satisfied to hold the meditating stance between Anabaptism, Pietism, and Wesleyanism? Or will we find in one of these three our true home?

It is this second task which should bring us to the fourth: To turn to our Bibles and our own history in an effort to learn what we have been given—in revelation and heritage—in order that we may determine who we are and the direction we should go. *John Zercher, editor,* Evangelical visitor, *Nappanee, Indiana*

Per Member Giving for U.S., Canadian, and Participating Churches 1971

	Per Member Giving		
Denominations	Total Giving	For Cong. Finances	For Benevolences
42 U.S. Denominations	$103.94	$ 83.88	$ 20.06
21 Canadian Denominations	78.89	60.10	18.79
Mennonite Church (U.S.)	171.79	92.31	79.48
Mennonite Church (Canada)	147.29	50.93	96.36
General Conference Mennonite (U.S. and Canada)	170.78	92.75	78.03
Brethren in Christ (U.S.)	336.07	246.89	89.18
Brethren in Christ (Canada)	309.60	234.79	74.81
Mennonite Brethren (U.S. and Canada)	198.60	111.40	87.20
Evangelical Mennonite Church	255.51	149.85	105.66

Weighted average (mean) for the 5 participating denominations: $184.81.
Source: *Yearbook of American and Canadian Churches,* 1973, and denominational yearbooks.

Shock treatment

The profile is good shock treatment for a Mennonite Brethren.

It is ironical to place the Mennonite Brethren above the slogan, "Return to Menno and the Bible" when the study gives strong indication that we do not have a deep appreciation for our heritage.

To be rated first on the faith scale and last on the moral and ethical scales is an indictment against us and reveals a glaring weakness in our teaching.

A similar truth comes to light through the fact that we ranked first in Bible knowledge but ranked last in social concerns.

That we have not yet broken the ethnic barrier in spite of our high rate of urbanization, our strong identification with the large evangelical movement, and our overall integration in society, has some ramifications that need attention on our part. *Herbert J. Brandt, moderator, Mennonite Brethren churches in Canada, Richmond, British Columbia*

Alternatives need consideration

What do the research findings in *Anabaptists four centuries later* tell us as a Mennonite Church? The findings will be most useful to curriculum writers, educators, researchers, pastors, and also a limited number of congregational workers.

Will we continue to be "a guardian proper of the tradition of the fathers"? The Anabaptist "believer's church" heritage has not captured every member's imagination. We'll need to consider alternatives to the declining Sunday school interest or find effective means to strengthen its ministry. It behooves us as citizens of the United States and Canada to heed the nationalistic cautions and discover how we can be a brotherhood with integrity and visibility in two countries. The giving level of some other groups in the study is a challenge to our stewardship. Our weakness, as others, in the "priesthood of the laity" is a call to discern the gifts and provide for total involvement of the believers.

The findings may in some instances already be outdated. But the bulk of the materials will have relevance for a long time. *Newton L. Gingrich, moderator, General Assembly of the Mennonite Church, and chairperson, MCC (Canada), Tavistock, Ontario*

News

Development means cows, problem solving

In 1970 MCC shipped 21,000 Christmas bundles to Jordan. They were distributed to refugee schools, orphanages, and Sunday schools. It was a rough year; Jordan had just come through two years of civil strife. The country's economy was paralyzed.

The last Christmas bundles were shipped in 1972. In 1975, MCC shipped fifty pregnant registered holstein heifers. Why the difference in approach?

When North American Christians consider assistance to developing countries, it is important to find out what can be used productively rather than select from attic surpluses. To do otherwise is to perpetuate humanitarian paternalism, a mentality still prominent among Christians who want to "do good to others."

The 1970 Christmas bundles cost more than the fifty heifers, but less critical thought went into the shipment of the Christmas bundles than the heifers. Two years of study preceded the heifer shipment.

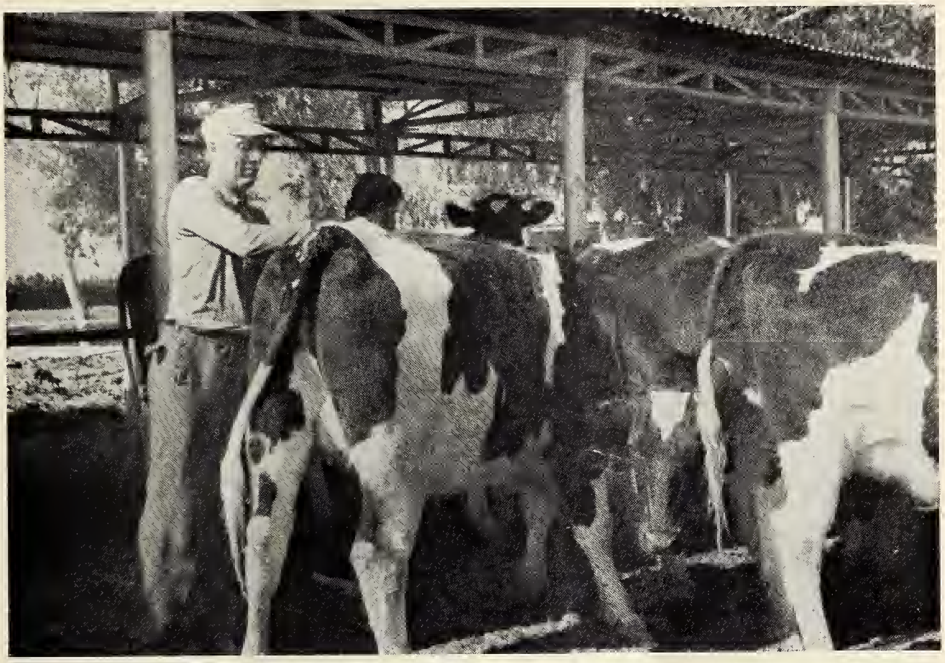
The heifers were placed at a government research and extension farm in the Jordan Valley. The offspring of the herd will be sold to Jordan Valley farmers for generations to come. In ten years time there should be a milking herd in the north Jordan Valley of 500 cows.

Jordan is one country that has moved a long way in its readiness to develop its own resources. We often tell the villages where we work that we will provide them with one or two rungs in the ladder, but we will not give them the whole ladder.

Hweija village is located deep inside Jordan's northeast arid farmland. It is one village where MCC provided only one rung in the ladder of improvement —running water piped to the village for a distance of two miles. The land is productive if watered and the villagers are grateful if they have a good wheat crop once in seven years.

The villagers received uncleared barren desert land from the Jordan Government in 1948, when they came from Palestine as refugees. But life was harsh and unbearable so only a few families dared to begin building a village.

In 1972 MCC helped the village secure water. Large tracts of land have now been cleared of black basalt boulders. Five new cement block houses have been built, and several more families have joined the village. The government smoothed a desert track to the village.



John Yost from New Holland, Pennsylvania, is spending six months to a year at the Deir Allah research station assisting Jordanians with the care of a herd of fifty cattle shipped by MCC in January.

The MCC (Jordan) development program includes construction of irrigation canals and conservation of springs and mountain streams. Agricultural extension services are provided in vegetable and fruit production, and most recently in dairying. Drinking water is occasionally piped into remote villages. A clinic and health extension service is administered jointly with a local agency in central Jordan.

The development program extends the presence and goodwill of the church to remote parts of the country. North American Christians rub shoulders and interact closely with eastern Christians and Muslims.

Muslims and Christians intermingle and interact freely in Jordan, even though each community holds to its own distinct beliefs and traditions. MCC staff, foreign and Jordanian, become part of this interfaith community.

Development is not only cows and olive trees. It is not only the effort of a people to solve their community problems. It also serves as the working environment is which peoples discover one another and share out of their respective communions, forming a new level of interest and understanding.

Development for the North American church is a pilgrimage into the thought framework of another culture, another denomination, or another religion. That pilgrimage must be made without carrying a lot of prejudices into the relationship. This is not just theoretical verbage. It is a silencing experience to discover in Islam greater feel for the mystery of Christ than is felt by many fellow-Christians.

The pilgrimage is concrete. It is given personal form when a Muslim fellow worker walks into Pennsylvania dairy herdsman John Yost's house and sees a Bible lying on the table. He tells John Yost, who is sitting at the table in Hercules bib overalls, "I also read the Bible; we are brothers." *Urbane Peachey, MCC (Jordan) director*

Pass the sauerkraut, please

Mike Freeman

"We're getting a lot of out-of-staters and meeting a lot of new people, and they're getting to know the community and the college. That's what's so good about Schmeckfest," said Mrs. Leroy Graber, worker and diner at the 1975 Schmeckfest in Freeman, South Dakota.

It's happened every year now for seventeen years. Just as the swallows return to Capistrano, so do the people flock each year to the Schmeckfest in Freeman. Some come from nearby communities in South Dakota and Minnesota, others come from the four corners of the United States. Some have come for the first time, others are perennial attenders. In fact, a large percentage of the feasters are not even of German or Hutterite ancestry as the name would indicate, although there are certainly concentrations of Friesens, Grabers, and Waltners in the large crowd.

Schmeckfest began in 1959 as a one-night fund-raising project for the Freeman Junior College ladies' auxiliary. The auxiliary uses the profits to help finance college and Freeman Academy projects. The auxiliary still takes charge of arranging volunteer help for table waiting, and food fixing, but the work has tripled, as Schmeckfest is now a three-day affair. It has over 1,000 visitors per night. They come to enjoy sauerkraut, bratwurst, *Nudel Suppe*, and many other traditional German delicacies.

Although the meal is the most publicized part of the festival, it is just one spoke in the Schmeckfest wheel of enjoyable and educational experiences. The stage play this year, *The sound of music*, used only local talent for the cast and crew. The latter included Bertha Preheim and Leone Graber, who prepared amazingly realistic, hand-painted backgrounds. The play attracted audiences totaling 3,400 during the three days.

The craft demonstrations brought in many interested viewers to see spinning, weaving, rug making, basket weaving, and quilting. And the "country kitchen," as always, was a favorite. Customers watched the preparation of and later purchased sausages, noodles, Russian pancakes, fruit pockets, and rosettes.

How something like Schmeckfest, situated in a town of 1,300, could become a nationally known event is difficult to express in specific reasons, but Mrs. Graber feels it is more by word of mouth than newspaper and magazine publicity. A look at the guest register shows visitors from North Dakota, Nebraska, Iowa, Minnesota, Kansas, Oklahoma, Colorado, Montana, Idaho, Washington, Indiana, Michigan, New York, California, Illinois, the Canadian provinces of Manitoba and Saskatchewan, and even London, England.

Eating isn't the only thing they do at Schmeckfest, but it is definitely one of the favorite activities at Freeman's annual spring celebration.

Even if it is word of mouth that brings people to Freeman each spring, Schmeckfest garners its share of coverage in newsprint, ranging from a New York cultural magazine to the *Rolling stone*, a California-based counterculture magazine for the eighteen- to twenty-five age-group.

"The great atmosphere of German culture and the background of Mennonite and Hutterite communities is just fantastic. Freeman is a closely knit, religious type of community that is really something to see," said Jerry Bach of Lincoln, Nebraska, who is a student at Sioux Falls College.

Schmeckfest is not an event put on by a handful of people, although the ladies' auxiliary does most of the planning. It is a community opening its arms, pleased to display its source of pride, a fine tradition of German and Mennonite heritage. Meals like *Dampffleisch* (stewed beef), *Kase mit Knopf* (cheese buttons), and *Pluma Moos* (dried fruit sauce) are not cooked just once a year especially for Schmeckfest. They are everyday suppers in the Mennonite homes of the area.

"This brings out togetherness in people, the mingling of people, the meeting of people. People are the most interesting thing of Schmeckfest," said hostess Marie Waldner.

As one enters the Pioneer Hall basement on the Freeman Junior College campus, one immediately senses that this is not going to be a typical night out for dinner. After entering the hall, a guest is congenially welcomed by one of the hostesses and directed to a table. The table is not the expected setting-for-four, but a lengthy rectangle, seating twenty people. This helps to give Schmeckfest its reputation for friendliness. Strangers, as Marie Waldner noted, meet, strike up a conversation, and end up swapping stories over kuchen and coffee. Groups, ranging from a Catholic singles' organization, the Dominick Club of Sioux Falls, to a cluster of "friendly Norwegians" were represented among the disparate assemblage this year.

"All good things must come to an

end," and a major question to be answered in a few years from now is, "Will Schmeckfest be continued?" The answer lies in the hands of the Freeman youth and the interest that they will show in the coming years to keep Schmeckfest growing and prospering. Mrs. Dave Wollman, president of the FJC ladies' auxiliary, expressed concern that Schmeckfest could become an endangered species, saying, "It's getting harder to find help, and the younger women are not too interested in joining the auxiliary. We found that out this year. It's too much work and they don't want the responsibility." Mrs. Wollman also conjectured that the event's Mennonite heritage may be lost with a new generation of workers. According to Mrs. LeRoy Graber, the Freeman young people are not being taught how to make the German recipes.

Nevertheless, Schmeckfest continues to thrive, as each year it is called the best ever. For three days each spring a person can sit back, forget all his worries, and just say, "Pass the sauerkraut, please."

Mrs. Joel Hofer and Mrs. Peter J. S. Hofer demonstrate their noodle-making skills at Schmeckfest.

Delegation visiting northeastern Brazil

A delegation of Commission on Overseas Mission staff, a COM member, and representatives of Brazilian Mennonite churches are in Brazil April 28 to May 19 to investigate the possibility of new mission work in northeastern Brazil.

Members of the delegation—Howard Habegger and Hector Valencia of COM staff; Harris Waltner of Mountain Lake, Minnesota, commission member; and two of three Brazilian Mennonites, Henrique Ens, Sieghard Epp, or Peter Pauls—are making contacts in Sao Paulo, Brasilia, Salvador, and Recife.

Mr. Habegger said before leaving that COM would not move into Brazil unilaterally. Any new work would be done under the umbrella of the Evangelical Mennonite Association (AEM), an inter-Mennonite organization in Brazil which already has legal status for mission work with some expatriate personnel. Such work would also probably be done in cooperation with Mennonite Central Committee, which has volunteers in northeastern Brazil.

A decision on the delegation's recommendations for Brazil will be made at the COM midyear meeting, June 9-10. If both the delegation and the commission okay new work in Brazil, personnel would be ready to leave as soon as visas are approved, Mr. Habegger said.

While in Brazil, the delegation is contacting Mennonite Board of Missions (Elkhart) personnel in Sao Paulo and Brasilia, the Center for Advanced Study for Evangelism (an interdenominational project), the Portuguese language training center in Campinas, satellite cities around Brasilia, Salvador, and Recife.

South American church plans theological extension courses

Extension courses in the congregations are being planned by the seminary board of the South American Conference of Mennonite Churches during the current year.

The courses, taught by Henry Dueck and Helmut Isaak, will serve as partial replacement this year for the Mennonite seminary in Montevideo, Uruguay, which closed last November.

Mr. Dueck, who formerly taught at the Montevideo seminary, will live in Montevideo. Mr. Isaak will live in Asuncion, Paraguay.

Planned are one- or two-week courses in the evenings with preachers, deacons, youth workers, teachers, Sunday school teachers, or other interested persons.

Churches may choose from among several topics: "The Anabaptist concept of the church," "The Anabaptist concept of discipleship," "The prophets," "The main themes of the Pentateuch," "Christian education," "The Sermon on the Mount," and "Christology."

Words & deeds

Among the congregations constructing new buildings are the St. John Church, Pandora, Ohio, and the Peace Church, Portland, Oregon, until recently named the Alberta Community Church. The St. John Church has voted to add a fellowship hall, adult classrooms, and pastor's study to the present building. The Peace Church has moved from the Alberta neighborhood and is building a new building farther from the center of the city.

First Church, Berne, Indiana, celebrated the seventy-fifth anniversary of General Conference missions in India April 13 with a pageant *They built for tomorrow,* written by Naomi Lehman, president of Women in Mission (General Conference). Many missionaries from the Berne church have gone to India.

Bethel Mennonite Church, Winnipeg, is looking for an assistant to the pastor to work primarily in the area of youth ministries. Interested persons should write immediately to:

Bethel Mennonite Church
870 Carter Ave.
Winnipeg, Man. R3M 2E2

AIMM discusses outreach, cooperation

Africa Inter-Mennonite Mission is ready to consider new mission areas in Africa and to broaden its inter-Mennonite base.

At its annual meeting in Steinbach, Manitoba, April 21, AIMM agreed to invite the Evangelical Mennonite Conference (Canada) to nominate a person from its group to serve on the AIMM board as a member-at-large. Members of the board also encouraged the staff and the executive to continue their informal contacts with representatives from several other Mennonite bodies to test their interest in participating in some of AIMM's activities.

The present members of AIMM are the General Conference, the Evangelical Mennonite Brethren, and the Evangelical Mennonite Church (U.S.). Some concern was expressed about the latter two groups' diminishing participation in AIMM. One EMB member said that perhaps part of the reason for his group's decreased participation might be AIMM's policy of working more with independent churches rather than pursuing a more aggressive church-planting approach.

AIMM's executive secretary, Jim Bertsche, was instructed by the board to take a closer look at outreach possibilities in Upper Volta and Uganda on his forthcoming six-week administrative visit to Africa. Angola was also listed as an area for investigation. All three of these regions are listed in the "exploratory" category. The mission has not committed itself to any of them at this stage.

AIMM currently has personnel in Zaire, Lesotho, and Botswana. Its biggest project is in Zaire, but its involvement there is gradually decreasing as the large Mennonite community in that country moves increasingly towards self-sufficiency.

Three new couples were interviewed and approved by the board for assignment later this year. They are Dennis and Shirley Ries of Sioux Falls, South Dakota; Harry and Lois Dyck of Elkhart, formerly of Saskatoon; and Delbert and Sue Dick of Morgantown, Pennsylvania. The Rieses and the Dicks will be going to Zaire on medical and radio assignments respectively. And the Dycks will go to Botswana, where they will relate to some of the independent churches.

Allen Wiebe, an EMB representative from Omaha, Nebraska, is the AIMM's new president. He was elected to succeed Elmer Neufeld, Bluffton, Ohio, who became the organization's vice-president. The other members of the executive are Howard Habegger, secretary, and Andrew Rupp, treasurer.

HOUSEPARENTS NEEDED

Houseparents urgently needed for a boarding home that may have ten to fourteen moderately retarded adults. Boarders do not require intensive care and are at work during weekdays. Houseparents need to look after yard, house, meals, activities, and transportation of boarders to the workshop. Good working and living conditions. Five-day week. Applications to be in by May 31. Assignment to begin in August but somewhat flexible. More information available. Apply in writing, stating age, training, experience, date available, and salary expected to Mennonite Central Committee (B.C.), Box 2038, Clearbrook, B.C. V2T 3T8. Phone: (604) 859-4141.

Record

Ministers

Daniel G. Regier has resigned as pastor of the First Church, Clinton, Okla., effective Aug. 1.

Kenneth Shelly will be terminating as pastor of the Hebron Church, Buhler, Kans., during the summer.

Lyman Sprunger has resigned as pastor of the Zion Church in Canton, Okla., and will become the pastor of the New Hopedale Church at Meno, Okla.

Workers

Hildebrandt

Wedel

Tina Hildebrandt, Eben-Ezer Church, Clearbrook, B.C., has begun a two-year term of service with Mennonite Central Committee at Carter Day-Care Center in Winnipeg, Man. Tina's parents are Henry and Helen Hildebrandt of Abbotsford, B.C. She attended Columbia Bible Institute where she majored in biblical studies.

William Klassen has been asked to serve another three-year term as head of the Religion Department at the University of Manitoba. In the past four years enrollment in the department has almost doubled, progress is being made towards a joint MA degree in religion with the University of Winnipeg, and there are now eight full-time faculty members. Symptomatic of the cooperation between the University of Manitoba and Canadian Mennonite Bible College was the presence of CMBC dean Waldemar Janzen on the review committee.

Ruth Wedel, First Church, Newton, Kans., has begun a two-year job assignment with Mennonite Central Committee at its headquarters in Akron, Pa. She will be assisting Nick Dyck with the Self-Help Program. Before joining the MCC staff she spent over seven years working at Dee's Thimble Shop in Newton, Kans., where she was floor manager and in charge of displays. She is the daughter of Benjamin and Helen Wedel of Newton, Kans., and has also attended Grace Bible Institute.

Calendar

Canadian

June 29 — Twenty-fifth anniversary celebration, Sargent Ave. Church, Winnipeg

Northern

May 16-18—Seventy-fifth anniversary homecoming, Freeman (S.D.) Junior College

Letters

Urban outreach hopeful

DEAR EDITOR: As pastor of a city church, I'd like to comment on Howard Raid's article, "The surprising city-to-country turnabout" (April 8 issue). One the one hand Mr. Raid describes a population shift under way that may offer renewed opportunities for Mennonite evangelism and ministry. To that I would say a cheery, "Let's go to work with new vision." But, on the other hand, he seems to be suggesting that Mennonites are a failure in the city. He writes, "Almost without exception our efforts at urban outreach have failed. Shall we continue to seek to develop this outreach?"

I wish to disagree with Mr. Raid's observations. I wonder what data he is looking at? Has he looked at the many Canadian urban churches that have been growing? Some of the data gathered by Mennonite sociologists about Mennonite congregations do a poor job of portraying what in fact is happening on the local scene. For example, the sociological data assumes that formal membership is the best measurement of the dynamics of the local church.

I do not disagree with Howard Raid's invitation to us to respond with new actions and new dreams about reaching the migrants moving from the city to the countryside. I would guess, on the basis of biblical input and simple observations, that the concerns, problems, and needs of these new migrants will be nearly identical to the needs and dreams of people in the city.

Mennonites in the city are grappling with a new realism about the nature of the church in the city. The romantic idealism of the 1950s and 1960s is largely gone. But for many of us working in city churches, this is no time to call it quits. We see the future with hope, not despair. *Fred Unruh, 2975 Kings Road, Regina, Sask.* Apr. 14

The first becoming the last?

DEAR EDITOR: The reports by yourself and the associate editor on the Council of Commissions (March 4 issue) provide as good a picture of the deliberations as can be communicated in print to those of us distant from them.

Many good things are happening and we are grateful. However, I cannot escape the impression, reinforced by experiences at a variety of inter-Mennonite meetings, that the General Conference is losing some of its former genius.

I'm referring to its character as an open and flexible institution ready to embrace a wide variety of Mennonite Christians and to adjust the structures to suit the purposes of a more inclusive peoplehood and outreach.

Nowadays it seems that, at the present peak of inter-Mennonite feeling, the General Conference is more and more playing the role of a rigid denomination. This appears to be true both in the United States and Canada. A lot of energy is going into preserving the General Conference status quo.

A number of instances could be cited in support of this observation, beginning with the Cabrini consultation, an important phase of the MCC self-study. The most recent evidence lies in the GC response to the formation of an MCC Department of U.S. Ministries. The dropping of MCC from the GC budget (USA) may or may not be reason for concern, but the absence of a proper explanation certainly is.

With reference to Canada, the pushing of the GC denominational publication in Canada with the help of a $15,000 "carrot" is problematic, not so much on the basis of principle but because of timing and context. The publications of the Canadian Mennonite world, including *Der Bote,* have always tended to have a strong inter-Mennonite flavor and this quality should not be reversed.

A good case can, of course, be made for the denominational publication entering every Canadian GC home. In fact, the reasons are better than ever, with you as editor working out of Winnipeg and the commendable "Meetinghouse" idea pointing to an inter-Mennonite approach in denominational publications. And one can understand Canadian Conference officials in their need and hope for a conference publication (perhaps as a denominational insert).

However, because of the timing, the direction thus suggested could be a bad one. The Mennonites in Canada are enjoying a new wave of good relationships, with interconference cooperation on many fronts. In this context, the national inter-Mennonite *Reporter,* newly established in 1971 and already widely accepted, should not be threatened by the dollars of a determined denominationalism, especially one that militates not only against the earlier GC intent, but also against the spirit of our times.

Myself, I believe in there being room for both publications in every home, but each in their turn. A pitting at this time of a GC denominationalism (most strongly based in the USA) against a growing regional inter-Mennonitism in

The memorial

Barbara Esch Shisler

She buried roots in chunks, the seeds in crumbs
crossing faith with works to make a garden bloom.
The color splashed like paint thrown from the hatch
of a passing plane. It burned your eyes, started
fire in your brain, drew crowds that jostled
to get by her hearth. A quiet soul, she wore
plain clothes strange to the flame of world desire.
A brother was her family—spouse and son,
and she his love; their union sound as soil.
She died in autumn, fleet as frost. We mourned
her blackened beds lost, until spring proclaimed
a brother's toil among the memorial buds.

Canada will not only be divisive but possibly disastrous. If the denominational plan must be pushed now rather than somewhat later, then let it give at least a fifty-fifty recognition to the growing inter-Mennonite idea.

The structural and program priorities for Mennonites in the foreseeable future, it seems to me, lie not with the old and relatively tired denominations but with the newer inter-Mennonite and inter-Christian relationships developing in the rather well-defined national and inter-provincial/interstate regions, and together pointing to a North American inter-Mennonitism, the coming of which, if we wanted it, could be clearly evident by the time of the 1978 World Conference in Kansas.

May the General Conference, once the first in such developments, not now become, or appear to become, one of the last. *Frank H. Epp, Waterloo, Ont.* Apr. 15

Stop sending magazine

Dear Editor: I had to read the article "How about a little playfulness in our worship" (April 1 issue) over more than once to believe it was real. You should be ashamed to publish an article like this.

Just to walk into my church, sit and relax, read my Bible, listen to the organ, hear the murmur of people who love the Lord, and then the hush when our pastor starts to speak, an occasional "Amen," are what I like. Your article makes me really feel sorry for anyone who believes what was written. They couldn't really know the Lord Jesus, or they wouldn't feel this way.

Please don't send this magazine into my house again. . . . *Mrs. Betty Beck, 2210 West Lincoln Highway, Elida, Ohio 45807* Apr. 14

Too much mass thinking

Dear Larry: Your editorial "Did we not do mighty works in your name?" (April 8 issue) was in my opinion one of the "right on" snippets from your pen. I say this because it captured many of the feelings I have had for some time. I am becoming increasingly uncomfortable with the ease with which the church seems to accept the attitude of a new slogan, a new resource kit, a new poster, and 450 more people who will be able to solve the problems of the world. I sometimes get the feeling that we (and I include Mennonites) somehow feel that we have to solve all the problems in the world. That borders on idolatrous thinking. To ease our anxiety and insecurity we scurry harder and invent new slogans, hoping that somehow we can find our soul in the process, when really in order to find it we need to be willing to first lose it, to give it to others.

I would also concur that a test of legitimacy is whether or not it builds community. It would seem to me that the ability to live together, to be aware of our humanness, our imperfection, is a true foundation with Jesus Christ as Lord. We don't need fancy PR releases to give us legitimacy.

I would like to suggest that we call a moratorium on the increased activity for the sake of activity, that we reject our trend to think only mass/volume. I would call for a halt to all this activity which seems to be a cover for our own insecurity and which only produces more anxiety and insecurity.

Before we can really find our soul we need to be able to lose it. *Ronald J. Hunsicker, 840 Elmhurst Road, Winnipeg, Man. R3R 0V4* Apr. 17

WPTF reintroduced

Dear Editor: The World Peace Tax Fund (WPTF) bill has again been introduced in Congress by Representative Dellums of California. The new bill, which has nineteen cosponsors, is HR 4897. The Kansas representative, Garner Shriver, has notified Mr. Dellums that he is also going to be a cosponsor.

A newsletter about the WPTF is published by the National Council for a World Peace Tax Fund, 2111 Florida Avenue, N.W., Washington, D.C. 20008. Delton Franz is the vice-chairman.

The WPTF bill HR 4897 has been referred to the House ways and means committee, where it will remain on the shelf unless hearings are held. With a very full tax schedule this year, WPTF may be put aside unless members of the committee hear from supporters. Interested persons should write to the chairman of the House ways and means committee and urge him to hold hearings. This is very important at this time. . . .

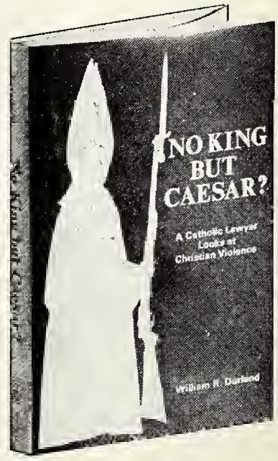
Many new members of Congress show interest in WPTF, but to date they have not become cosponsors of the bill. The House ways and means committee and the Senate finance committee, though much more open to WPTF than they have been in the past, have many members who are not yet sympathetic. Only evidence of constituent support for the WPTF bill is likely to open their minds. Now is the time for a *letter-writing campaign. . . .*

If you paid $100 income or other federal tax, you paid $56.10 for war machinery or men working in the military. If you would rather have that $56.10 go to a World Peace Tax Fund, write your Congressman. . . .

It will take money and a lot of effort to get this bill passed, but it took money and lots of hard work to get military exemptions for draft-age men, too. Now they can do alternate service in our own projects. It took much work by our leaders at that time, but it was worth it, and we the conscientious objectors were able to improve on it from year to year. Why not do it for all of our consciences in regard to our money? . . .

Most congressional representatives appreciate hearing from their constituents, and if enough letters arrive they will listen and act. Some have already admitted that money is as much a matter of conscience as bearing arms. *Samuel Baergen, 121 South Charles, Wichita, Kans. 67213* Apr. 12

Christian Peace Shelf
Series No. 7



NO KING BUT CAESAR?
by William R. Durland

A Catholic lawyer examines biblical principles about nonresistance. Durland reviews the teachings of Jesus and the writings of the early church fathers. He traces the church's attitude toward violence through the centuries.

A Herald Press book. Cloth $5.95

ORDER FROM
FAITH AND LIFE BOOKSTORE
NEWTON, KANSAS
OR BERNE, INDIANA

Meditation

I took my shell along

I will sing the story of thy love, O Lord, forever;
I will proclaim thy faithfulness to all generations.
Thy true love is firm as the ancient earth (Ps. 89).

GOD LOVED ME into the kingdom. Over and over again God showed me his glorious love; many times he came to me, for I was hard of hearing and slow to believe. I couldn't see well either. He would tell me that his love is not conditional, that I could, if I would, accept his love without first becoming acceptable in God's sight. Slowly, painfully came the realization that he loves me because I am his creation, and that is why I love myself.

I am thankful that God brought me to the rich environment of fellowship with his people, Jake, Donna, Fred, Steve, Wanda, Lynn, Jean, Muriel, Ted, Susan, Joanne, David, Ann, Theo, Jeanne. Otherwise, how could I ever begin to believe that love is for real? I was too alone, too separated from life, to make any sense out of my existence, or God's existence. I was unable to weave life and God together with the strong strands of his love.

I came from a bleak world, a world of depression, despair, and brokenness. I was an actor in the drama of "Do this!" "Do that!" If I could perform in a perfect way, then I could be called a Christian.

Now I am in a world of light because I am a member of God's global family. I am a child of God by birth, made possible because God loves. He loves us all.

One day God wanted to show me that he loves me. Here I was fretting and nervous, saying to God, "I know you love me, but how can you? I'm too tattered, and too blemished. I am not very nice." I asked God to guide me. He said, "Go to a meeting with your friends." I said, "God, I'll go but I'll have to take my shell along, because I'm hurting too badly, people won't like to see the tears inside of me."

God blessed me. He said, "Go with your shell, it's OK to go that way."

At the meeting I saw another person hurting, with tears inside; I saw him struggle to take off his shell. People, with love, surrounded him, encouraging him. I saw a miracle about to happen before my very eyes! I wanted to shout, "Hey, you can take your shell off, you can let those tears flow. You can sit just as close to God as you want, because he wants you to. He loves you, he'll put his arms around you!"

My fingers flew to Isaiah 43. I read it to him who was sitting there trying to take his shell off, I read it to myself with shaking limbs and quivering lips.

But now this is the word of the Lord. . . .
The word of your creator
of him who fashioned you,
have no fear; for I have paid your ransom;
I have called you by name and you are my own.
When you pass through deep waters, I am with you,
when you pass through rivers
they will not sweep you away.
Walk through fire and you will not be scorched
through flames and they will not burn you,
For I am the Lord your God,
the Holy One. . . . your deliverer.
You are . . . precious to me
you are honored and I have loved you.
Have no fear, for I am with you.

Thank you, God, my Father. I believe you. I give you my love, for you have given yours. Hallelujah! I am loved.

I put away my shell.

Irene Pauls

Contents

Anabaptists: Then and now 298
Measuring a vision 300
So what? 303
News 305
Record 308
Letters 309
The memorial 309
I took my shell along 311
Scaling the CMP mountain: Was it worth the effort? 312

MEETINGHOUSE

The number of participants in the Meetinghouse arrangement has now grown to eight. The publications which are actively involved are Build, Der Bote, Evangelical Visitor, Gospel Herald, Mennonite Brethren Herald, Mennonite Reporter, The Messenger, and The Mennonite. The material in this issue was solicited cooperatively. It takes a close look at the new book which has just been published: Anabaptists Four Centuries Later, by J. Howard Kauffman and Leland Harder (Herald Press, Scottdale, Pa., May 1975, 400 pp., $9.95 cloth, $6.95 paper).

CONTRIBUTORS

The commentators on the Church Member Profile are Jim Juhnke of the Bethel College faculty, North Newton, Kans. 67117; Katie Funk Wiebe of the Tabor College faculty, Hillsboro, Kans. 67063; and Dave Kroeker, editor, Mennonite Reporter, Waterloo, Ont.

Irene Pauls is a member of New Creation Fellowship, Newton, Kans. 67114.

Mike Freeman's address is Box M, Freeman, S.D. 57029.

Barbara Esch Shisler's address is 93 Klingerman Road, Telford, Pa. 18969.

CREDITS

Design elements on the cover and the tables used on pages 298-304 are from the book Anabaptists Four Centuries Later. They are used by permission. 305, Urbane Peachey, MCC; 306-7, J. D. Stahl, Freeman, S.D. 57029.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117.

Scaling the CMP mountain: Was it worth the effort?

Dave Kroeker

PERSONALLY, I flinch at the thought of a scientific analysis of beliefs and attitudes. Questionnaires designed to quantify my innermost frustrate me without end. Scales of the disapprove strongly/ disapprove / don't care / approve / approve strongly syndrome drive me up a wall.

The eighteenth- and nineteenth-century positivists of the Zola-Comte-Darwin stripe, of whom I here and now reveal I am a direct descendant without benefit of choice, have given us the tools to analyze ourselves to death. Where these tools are used to bring life—and sometimes they are—there ought to be rejoicing in the household.

Some of the above feelings come to me after having familiarized myself somewhat with the Church Member Profile, the printed results of which are featured in this issue. The massiveness of the data compiled and the expense and effort that went into the project can, on the one hand, hardly be justified. Was it "fiddling" while Rome was burning?

On the other hand, where the effort successfully identifies problem areas which can be rectified or improved by a changed educational approach or shift in emphasis, there it will have served its purpose. For lay persons (sociologically speaking) to find their way through the forests of figures, scale the scales, and define the definitions will be a formidable task. But it should also be a rewarding journey as gaps are revealed, hunches verified, and strengths confirmed.

One of the least expected revelations to this writer was that among North American Mennonites the rural-urban factor is one of the least influential in determining religious beliefs and practices. Another interesting finding is that the more Fundamentalistic people's beliefs are, the less their knowledge of the Bible.

The two main purposes of the study, as stated by the directors, were "to test whether or not the Anabaptist vision is a strong self-identity of the members of [the participating churches], and whether or not the influence of Anabaptist doctrines moves members in the direction of truly biblical norms of attitude and behavior."

Can the scientific method measure a vision? Do we now know with certitude if we are thriving or are sick unto death? If we say we are thriving, then thriving in relation to what, whom, or when? Is it always good to "know" which rope to pull to manipulate people's attitudes and practices in the "right" direction? And what is "right"?

Do the results of such a massive quantitative analysis get rid of the stereotypes or does the study simply replace old stereotypes with new ones? How do we know what respondents made the same assumptions as those who designed the questions? Were their definitions—of Anabaptism or Fundamentalism, for instance—the same? And how well were the 295 questions put for their intended purpose, and how many of the 3,591 people who answered heard the same questions? And how representative were they of the 200,000 of the rest of us in the five conferences sampled?

A questionnaire, together with the interpretation of the resulting information, is a dangerous tool when misused. It can, among other things, raise false hopes and dash incentive. But when used with care and caution it can also show direction and inspire creative change. We hope this study will do the latter.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:20 MAY 20, 1975

Predictive prophecy Its purpose and meaning

Archie Penner

The present decades are characterized by a new, intense interest in predictive prophecy. Books minutely detailing God's plan of operation in the end time are selling millions of copies. While this is not the first time such interests have soared to dizzy heights, we do well to take note when it does happen. What are the motives for this intensive search for a knowledge of what the future holds? Is it simply the relentless drive to know what is real? Or, is it a desire to satisfy some unarticulated spiritual need?

What is the divine purpose in revealing the end time? May I suggest a few considerations?

First, prophecy, as revelation of the future, has not been given to satisfy man's curiosity. It is serious to impugn God with such a design, yet is not this what the Christian is doing when he permits himself to pursue the subject with this motivation?

Second, it is erroneous to see prophecy as given to acquaint us with the future. The predictive prophetic utterances in the Bible are far too sparse in content and too lacking in details, not to mention the ambiguities—not in the mind of God, but in the understanding of the most biblically informed of us—which meet the student persistently, to treat them as history pre-written. It is of serious concern that Hal Lindsey in his *Late great Planet Earth* seems to succumb to this error.

One has the feeling that much treatment of this subject in evangelical circles is open to this same criticism. If I were asked to criticize Hal Lindsey's book in a few words, I think I would respond that, concerning the contents of biblical eschatology, Mr. Lindsey "knows too much, too minutely, and too clearly."

Third, the eschatological message is most relevant for the Christian today because of its purpose, as stated by A. Berkeley Michelson, to "induce holy living and a spontaneous, loving obedience to God." This includes the urgency of mission.

Fourth, undoubtedly, one of the great purposes of eschatological teaching is to instill hope within a world which is permeated with hopelessness. This hope is made available to faith.

Fifth, the disclosure of the future is meant to emphasize and affirm in strongest terms that God and his Christ are sovereign also over the future.

Sixth, the eschatological teaching in the Scriptures affirms that all of history has a divinely appointed and controlled goal. As a consequence, all history has meaning and purpose.

Seventh, the unveiling of God's *eschaton* shows that truth and justice will triumph. Good will overcome evil. Righteousness will yet reign.

Interpretation out of the event. From what has been said so far, the reader will have gathered that I am cautious about the interpretation of futuristic prophetic materials in the Scriptures. My justification for this kind of approach can be sustained, first, because of the nature of the eschatological disclosure. The events which it describes often participate in two levels of reality, namely, the human act and direct divine intervention; in other words, the historical and the suprahistorical. A second reason is the purpose for which God has given us this message.

A third and most significant reason is the language, particularly of the apocalyptic writings, in which the eschatological materials are imbedded. What seems to me must be recognized by even the most literalistic interpreters is that highly figurative and symbolic, as well as typological, language is in one parcel with the eschatological disclosure.

It is this caution which has made a growing number of us reticent to deduce a coherent and systematized eschatological end time picture from the Bible. Perhaps we are too cautious. However, this concern gives cause for a search for sound exegetical places to stand. One such place is briefly offered for your criticism.

That liberal higher criticism which has dispensed with divine miracle, and thus also the miracle of predictive prophecy, is fond of responding rather quickly to the claim of foretelling in the Scriptures by asserting that such literature or documents have happened. For this practice they use the Latin phrase *vaticinium ex eventu.*

I am not accepting this approach of the higher critics. However, permit me to change their wording from *vaticinium ex eventu* to *interpretum ex eventu* and apply this latter concept, not to the inspired writing of predictive prophecy, but to the interpretation of it.

Interpretum ex eventu, then, means interpreting or understanding a prophecy out of, or after the event. This approach is here tentatively offered as one possible way to understand that proph-

A fish-eye view of Jerusalem. Although Archie Penner, the writer, recognizes that both Israel and the Arabs are guilty of serious injustices and crimes against each other, he considers the return of the Jews to their former homeland as an event heralding the end time.

ecy which clearly refers to future events.

Daniel apparently received revelation pertaining to the end time. He was instructed to seal up this prophecy for the end time. In his Olivet discourse, our Lord clearly indicated that at times the understanding of prophetic utterances comes through their fulfillment. Perhaps the clearest application of this principle is found in Paul's second letter to the Thessalonians. The Thessalonians apparently had been led to believe that the return of Christ had already occurred. Paul saw that they had misunderstood his eschatological teaching. In order to correct their erroneous thinking about the eschatological event of the return of Christ, he showed them that they could understand it from within the fulfillment of another eschatological event, namely, the self-disclosure of the man of lawlessness.

If my tentative contentions are correct, it would seem a case could be made for the proposition that another purpose of prophetic disclosures is to lead God's people living at the time of the fulfillment of these predictions to a fuller understanding of these events in order that they will have the practical advantage of making correct decisions and responses. Could this suggest that interpretation out of the event is a valid principle in dealing with prophetic materials in the Bible?

Toward understanding the usage of prophetic language. To make us conscious of the difficulty the student of prophecy faces with the language used in biblical prophecy, I want to raise one major problem in the area of prophetic writings. An importance of first rank is the acute awareness that the foretelling prophet, if this subject matter lies in the distant future, will speak with the language of his culture about things and events in a totally different cultural, scientific, and technological situation. What language would the prophet use were he speaking with our language and from within our environment? Would perhaps "no balm in Gilead" become "no antibiotics in Rochester"? One "spear and plowshare" passage might be "melt down your combines and pour tanks and make your chain saws into bazookas"!

I am raising a most crucial question. "Spears and plowshares" were the tools of that day. Must we be so literal, as some have been, to insist that in the end time war will again be fought with spears and swords and not tanks and bazookas? How will Christ come, as prophesied in Revelation 19, on a 1,500-pound white steed or in a Rolls Royce, or does the horse symbolize triumph and sovereign authority? I have been wondering exactly how we made 144,000 into a figurative number and 1,260 days into a literal number. By what principle can we decide that the woman in Revelation 12 is figurative and the man-child which she bears is literal, or how can the 1,000 years of Revelation be literal in a book simply packed with symbols and figurative terms?

It is not my purpose to demand an either/or conclusion. That the literal and spiritual or figurative are mixed in the last book of the Bible can hardly be doubted. But I am trying to ask the honest question: By what principle can we decide which is which? Should not the minister wrestle with these problems? It might not be as easy as some think.

The Israeli-Arab conflict as a problem for eschatological interpretation. One of the most remarkable phenomena of our present age is the indestructibility of the Jewish people. Not least remarkable is the birth of Israel as a nation. Can any people boast over 3,500 years of continuous history like the Jews? The historian and the sociologist will undoubtedly find natural causes for this development. However, in view of many Old Testament passages and in particular Romans 9-11 of the New Testament, as well as contemporary Middle East history, it is hardly strange that many evangelicals consider the return of the Jews and its results as a manifest eschatological development, heralding the events of the end time. I must admit that I, after a long time of indecision, strongly lean in that direction.

There can be no denial that both Israel and the Arabs are guilty of the most serious injustices and crimes against each other. Whatever one thinks of the Arab states—a number of which are rich beyond our dreams—to rehabilitate and integrate the Palestinians, the displacement of these from their homeland is a serious national crime on Israel's part. Where can one find moral justification for continued Israel occupation of large areas of Arab lands taken in the 1967 war, however guilty the latter might have been in acts of provocation precipitating the conflict? Or, one must surely ask whether it was proper and just for Israel to claim the land of Palestine, when for many centuries the Arabs have had claim to it by settlement.

Some have given, at least in my estimation, a naive and a most unchristian answer by simply stating that Palestine is now Israel's rightful possession because God promised it to Abraham's seed forever. Can the Christian, on the basis of such promises of God, justify the unjust means of obtaining the land of Israel, even if the regathering of Israel is indeed an eschatological event? For many this imposes a dilemma which they feel forces a decision for either horn of the dilemma. Perhaps the dilemma can be stated roughly thus: Either the gathering of Israel is an eschatological event which must occur and Israel's action is therefore just, or since Israel is making Palestine into its homeland unjustly, therefore it cannot be an eschatological event.

The foretelling prophet spoke with the language of his culture about things and events in a totally different cultural, scientific, and technological situation. . . . How do these words translate into our setting?

May I be harsh and say, "A plague on both of these houses"? Is either of them really the alternative? Can there not be, or has not there been, human sinful participation in eschatological events? Were God's intentions or purpose of giving Jacob the birthright nullified by the deceit and machinations of a scheming Rebekah and her lying son? Or, were mother and son ethically justified by virtue of the fact that it was in the will of God to give Jacob the birthright?

Again, what about the plan of God and Cyrus? Was he not accountable for his injustices in spite of the fact that he performed significant functions in the accomplishments, as an anointed one, to fulfill God's eschatological purposes because of his guilt? The church, clearly, would present another illustration of this principle.

If this principle is valid, then I have no problem seeing Israel as already a part of the eschatological drama of the end time. Yet at the same time I am released from condoning any injustices which the Jewish people practice. In fact, I am released to do my prophetic duty to pronounce God's displeasure with evil, including precisely those sins and crimes which Israel perpetrates in hastening the end of our age.

The not-so-late Hal Lindsey is alive and well in the religious publishing world. Have you wondered why?

The biggest sellers in the religious book field in recent years have been Hal Lindsey's *The late great Planet Earth, Satan is alive and well on Planet Earth,* and *The liberation of Planet Earth* (Zondervan). A pastor, a seminary professor, and a college teacher from the General Conference look at Mr. Lindsey's theology and point of view and ponder his books' popularity.

Tidy black-white distinctions

Rod J. Sawatzky

Hal Lindsey is right, but Hal Lindsey is also wrong! He correctly identifies certain strands of biblical thought, but by isolating these strands from other equally biblical emphases he perverts the fullness of the Christian gospel.

The incredible popularity of Hal Lindsey's writing surely rests in what appears to be simple biblical teaching. This biblical simplicity is augmented by an even simpler, indeed simplistic, understanding of the world. Analyses such as these are most attractive amid the confusions of Watergate, the fall of Vietnam, inflation and recession, the Middle East, and the like. The interpretation and the solution offered exonerate the true believers of all responsibility for the woes of this world. Surely this is a most attractive way out, yet unfortunately (or is it not fortunately?) the Bible, from God's granting man dominion at creation, on through the prophets' proclaiming justice, to the new heaven and new earth of the Revelation, speaks strongly against such an easy resolution.

Each of the three books under review centers upon one biblical concept—that is, biblical in part. The thesis of *Satan* logically premises Mr. Lindsey's system, namely, that even as the persons of God and Satan are diametrical opposites so most of reality is either/or, good or evil. And surely we all affirm with Mr. Lindsey that we cannot ultimately serve two masters, that the choice comes to serve either God or mammon, and that lukewarmness is not the temperature of true commitment. Yet his implications that the eastern religions, "higher critical" biblical studies, the writings of Kant, Hegel, Kierkegaard, and Barth, economic developments such as state control of industry can willy-nilly be designated by men to the camp of Satan, overlook the ambiguities in all causes and personalities. Hardly anything or anyone is completely good or bad. Accordingly, the Christian calling is not to judge, but rather to do justice, to love mercy, and to walk humbly before God.

Even though we are created in the image of God, we are also sinners, and even though we are called by Christ to be perfect, we never can be. We continue to sin, yet we are redeemed. This is the nature of the Christian experience. Satan is alive and well and living in all of us, but, thank God, he forgives us and is the more powerful of the world forces in the life of the Christian. To identify Satan too readily outside ourselves, our beliefs, our institutions, and our nations is to indulge in the kind of pride which sees distant splinters but is blind to the local beams.

Building upon this tidy white-black distinction, *The late great Planet* turns history, prophecy, and the Christian hope into a story of good guys and bad guys. Fundamental here is Mr. Lindsey's theological assumption that the Old Testament prophecies are not fulfilled by Christ and his church. Rather, God continues to have a separate calling for Israel from the program for the church.

To oversimplify even Hal Lindsey's oversimplifications, God has foretold which will be the good nations and which will be the bad nations. The good are those allied with Israel such as Germany, England, Canada, and the United States. The evil ones are all those currently at odds with American foreign policy—Russia, China, the Arab nations, and those black Africans allied with the Communist bloc. These two forces will finally do battle in the Middle East with (you guessed it!) our side the champs.

In this program the only task of the church is to warn individuals of the prophesied crisis and thus to prepare as many as possible for escape. The Christian hope then is nothing more than a great airlift; when things get bad enough, God will rescue his own. Where are the ethics of the Sermon on the Mount, the kingdom ethics, directing mankind to a new heaven and new earth? Where is the church as a model and as an agent for the coming kingdom? Where is the basis for Christian nonresistance? They are there but are either postponed to another dispensation and so have no application to the present, or are relegated to a secondary role next to God's work with Israel.

The Anabaptist view of the church, of discipleship, and of nonresistance has no place in *The late great Planet.* And the reason is obvious. For the Anabaptists, Christ and the church—the New Israel—are the complete and sufficient fulfillment of the Old Testament prophecies. The Christian hope no longer has any special reference to Israel, but rather to all of creation, to male and female, to bond and free, to Jew *and* Greek.

Salvation, the central theme as expounded in the book *Liberation*, again shortchanges a holistic view of the subject. The essence of Christian liberation is pruned down to the one determinative, individualistic conversion experience. Again we ask what has happened to discipleship? What about working out our faith in fear and trembling? What about he who endures to the end shall be saved? Where is the church in all this? What about the great concepts of the kingdom of this world becoming the kingdom of our Lord? What about every knee bowing and confessing that Jesus Christ is Lord? What about all of creation returning to its original intended purpose? Salvation is indeed personal, but not individualistic. It is much, much larger. Salvation is cosmic in dimension, it is community in setting, and it is ever a growth to a fulfillment begun now, completed in God's own time.

To identify the reality of sin in this world, to proclaim the Christian hope, and to call people to salvation are indeed central in the Christian message. But to proclaim only partial truth, especially distorted truth, as the whole truth is a dangerous affair. Beware the writings of Hal Lindsey!

Dispensational theology shines through

Nobel V. Sack

Hal Lindsey is one of the most popular writers of Christian literature in America today. What is the reason for such popularity? His books are widely advertised in Christian publications. *The late great Planet Earth* is an arresting title. It catches one's interest and makes one curious immediately concerning the immediate future of the planet on which we live. What will happen to it? How will it happen? How soon? What will happen to me when the end does come? Mr. Lindsey has captivated his audience with the title because that is a subject that interests people tremendously.

Christians interested in biblical prophecy and others who have been bombarded by the news media, secular authors, astrology, and self-styled prophets of doom are starving to know who has the right answers to all the questions concerning the future, both cosmic and personal. Hal Lindsey capitalizes on this tremendous interest and concern.

Mr. Lindsey believes deeply that he has the right answers to the questions people are asking. His answers are Christian. His authority is the Bible. His knowledge comes not from any human source but from God's infallible revelation, the Word of God.

However, in reading *The late great Planet Earth* the reader must be aware that not all Bible scholars interpret the Bible the same way. There are various types of hermeneutics, or principles of interpretation, that determine how the Bible is read and understood.

Mr. Lindsey is committed to the dispensational principles of interpretation which see all of human history in terms of dispensations. God works differently with humankind in each dispensation, sometimes almost to the point where one is led to believe that there are six or seven different Gods. Though Christians believe the Bible to be the Word of God, though they believe in biblical prophecy, though they believe in the second coming of Christ, even to the point of its imminence, it does not mean that they are committed to the dispensational point of view.

Though Mr. Lindsey wants to give the reader the impression that he is not setting time and dates, he does just that. On pages 53-54 he refers to May 14, 1948, as the date of the birth of the modern nation of Israel. That is correct. Then he assumes that a generation of people is usually forty years in length. Then he quotes Jesus (Mt. 24:34) as saying, "Truly I say to you, this generation will not pass away until all these things take place." Also correct.

The point in question is, is his exegesis correct? Is his interpretation sound? Other Bible scholars use the same reference and interpret it to refer to the time of the fall of Jerusalem in A.D. 70.

My impression of this book is that it has too many answers, both detailed and precise, concerning the succession of events that will occur between now and Christ's second coming. If Mr. Lindsey is right, Christ will come again in 1988. But what if Christ's timetable is other than Hal Lindsey's?

Similar kinds of prophesying occurred shortly before World War II by sincere, earnest Christian students of the Bible who specialized in prophecy. They were wrong. A word of caution is in order when specialists in Bible prophecy have all the answers. Christ himself said he did not know just when he would return, only the Father knew. Let us beware lest we presume to have more knowledge concerning the future than Christ.

In his book, *Satan is alive and well,* where I find much more with which I concur, Mr. Lindsey reveals himself to be a Christian realist. He recognizes the reality of evil in society and the world. He gives an extensive analysis of the breadth and depth of the problem in the contemporary situation. Although one may not want to admit that the devil is as active and cunning as he describes him to be, one will have to admit that the problems he discusses are problems that all Christians need to recognize and face. He again catches the interest of the reader immediately by discussing the contemporary problems of the occult, Satan worship, witchcraft, astrology, spiritualism, etc.—things that we see in the newspaper, in the secular magazine, and on television. He makes us face the facts that satanic forces and movements are strong in our society and that they are gaining popularity with a large segment of our population.

He helps us to realize that this so-called scientific age is becoming less scientific all the time, simply because science, even at its best, cannot speak

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

to the basic problems of human life and existence. As another has stated, "Science may have added years to our lives, but has it added life to our years?" Hence, in search for the meaning of life, millions are turning to the false gods of the spirit world.

Mr. Lindsey has given us a detailed view of the enemy, not that we should be overwhelmed by him, but that we might recognize him in his many disguises and learn how to defend ourselves against him. Above all, he wants us to recognize that the power of God is greater than the power of Satan. His solution is the New Testament solution: Be strong in the Lord, be filled with God's Spirit. Trust in Christ, your Lord and Savior; only there is security and victory.

However, in expressing his faith and security in Christ, he overstates his case. On page 225 he says, "Once you have believed in him (Christ), you can never be taken out of his family." He uses John 10:28-30 to support his view. All this is true if understood in the light of the context and other Scriptures that refer to the security of the believer. Mr. Lindsey, however, has revealed his theological view, which generally is called the doctrine of eternal security. It states that once a person is saved he can never be unsaved.

With this I disagree. I believe the security of the believer is not only founded in God's faithfulness, but also in the Christian's faithfulness to his Savior and Lord.

The overall purpose of the book is evangelistic. The author hopes that those who read it will be drawn to Christ as Savior in order to be protected from the clutches of the devil and be eternally saved. One needs to note that he writes with a sense of extreme urgency because he is convinced that we are now living in the final generation of the church age. Hence, Satan is more active in every way, since he knows his time is short.

In his book, *The liberation of Planet Earth,* Mr. Lindsey shares with his readers how he was saved from a life of sin, unbelief, and immorality and how he was brought to a personal faith in Jesus Christ as his Lord and Savior. This he has done in a readable and interesting manner. The rest of the book outlines God's plan of a redemption for the world. The liberation he describes is the liberation from the slavery of sin —the world, the flesh, and the devil— accomplished through a person's faith in Christ.

The book is not a treatise in systematic theology. It is rather an explanation of God's concern for man. Its basic purpose is evangelistic. He prays that through the reading of this book people will be liberated from sin and find liberty in the gospel of Christ. He climaxes his discussion with an appeal to the Christian reader to submit to the total lordship of Christ and be filled with his Spirit so that a victorious Christian life will be possible.

Even though this and his other books are not treatises in systematic theology, his theology is evident. He is basically evangelical. However, his training at Dallas Theological Seminary, Dallas, Texas, which was both Calvinistic and dispensational, determines many details of biblical and Christian interpretations. I feel that the last two books discussed have been and will continue to be a great source of blessing to many people, both in the Christian church and beyond. I am sure they will accomplish their evangelistic purpose, and, in addition, teach a lot of the content of the Christian faith. I have more problems with *The late great Planet Earth.* Even though one may differ with him concerning the time and the details of the doctrine of the second coming of Christ, he clearly points out that Christ is coming again, and we all should be ready for that climactic cosmic and personally important event in human and divine history.

Jews of more concern than the church

Floyd G. Bartel

AFTER READING Hal Lindsey's books, I can understand why they have enjoyed considerable popularity in recent years. His style of writing is concise and readable with catchy headings for each brief section. In an era when writers must compete with television and other visual media, this is no small achievement. For another thing, he addresses himself to a subject in which there is a rising interest. There is much about our times to increase interest and anxiety over the question of what lies ahead. The turbulent sixties challenged all old values which many held dear. America's tragic involvement in Southeast Asia has left Americans deeply disillusioned. The new awareness that we are headed for an ecological crisis is upsetting. Scientific rationalism, sterile technology, and theological liberalism have left millions spiritually hungry.

While many theologians have lost their sense of the supernatural in recent decades, the average person seems to be seeking something to hold on to in astrology, the occult, transcendental meditation, and a whole host of strange ways. Hal Lindsey's presentation of the Christian hope in a seemingly reasonable intelligent way, with a conviction that what he writes is based on the Scriptures and true, speaks to the rising anxieties of our time.

I have spoken to a few persons who reported that friends of theirs had read Mr. Lindsey's books and had been led to reconsider their relationship to Christ after having drifted away from Christ and the church. For any such results I praise God.

I also appreciated his repeated emphasis on the grace of God. His emphasis on the complete adequacy of Christ, his finished work on the cross for our salvation, and his keeping power are good news which I cherish deeply also and enjoyed reading.

While affirming the way he speaks helpfully to me in my personal relationship to Christ and affirming with him the fact that Christ must come again, I must confess some mixed reactions to his books as well.

In *The late great Planet Earth* he makes much of certain historical developments such as the Common Market in Europe and the restoration of the state of Israel as signs of the fulfillment of prophecies in the Bible. I believe time will tell whether he has read the historical signs or Scripture correctly. There have been, as an eighty-one-year-old brother who had been a lifelong student of prophecy told me, a number of periods in the history of the church when the signs have been considered right for the Lord's return. The New Testament makes it clear, however, that the Lord's return will be at such time as we may least expect it! Jesus himself said, "Of that hour no one knows, not even the angels of heaven, nor the Son, but the Father only" (Mt. 24:36).

I have difficulty with Mr. Lindsey's assumption that the biblical prophets were primarily predictors of the future. They did, indeed, point to the future fulfillment of God's purposes, but their concern was first of all to call the people of God back to faithfulness to God.

I miss in Hal Lindsey's eschatology (doctrine of last things) the New Testament tension between the "already" and the "not yet." The New Testament speaks of the kingdom as already here, but not yet consummated; of our salvation as already fully provided, but not yet fully realized; of the powers of death already defeated, but not yet dead, etc. The New Testament, including the apocalypse of John (Revelation), invites me to see myself in the midst of what God is doing and not merely to stand back to wait for a dim outline of future events to ufold.

To interpret biblical prophecy as primarily future as Hal Lindsey does, leads to some questionable use of Scripture. He seems to disregard the various literary forms, the historical settings, and the larger contexts. One example of this is his hopscotch method of pulling together a mosaic of verses to support a point of view of eschatology. An obvious misreading of Scripture occurs on page 133 where he says, "Revelation 18:2 shows that the destruction of the religious system will take place in two phases. 'Fallen, fallen is Babylon the great.' The first *fallen* refers to the destruction of the religious system by the dictator. . . . The second *fallen* refers to the sudden destruction of the city of Rome." His view of eschatology seems to be based on a kind of literalism in biblical interpretation that can do great violence to the truth. The Bible wants to be its own interpreter. Any phrase or sentence must be allowed to say what it means in its context.

Mr. Lindsey's political views also show through (e.g., page 95) as quite important in determining his way of reading the signs of the times. He seems to fear for example, that America is too soft on Communism.

Reading *The late great Planet Earth* caused me to remember the wisdom in Paul Erb's warning to his students in a Keystone Bible Institute class recently, "Always be skeptical of human interpretations of eschatology. Let the Bible speak to you itself!" It has caused me to realize afresh also that preaching only on the first coming of Christ is not a complete message—Jesus Christ is coming again. It could be today. I anticipate it with joy!

Although I appreciated Mr. Lindsey's strong confidence in the present adequacy of Christ for us in our personal Christian living, I missed in all three of his books, any serious doctrine of the church. This may be due to his orientation and work with an organization, Campus Crusade, that does not relate itself to the church. But one of the dangers I see in this highly individualistic approach to salvation and Christian living is that the distinctions between church and state become fuzzy. He speaks much about America, for example, but much less about the church. His eschatology also seems to be more concerned with what happens to the Jews than with what it means for the church. I believe Christ loved the church, continues to love the church, and is working in and through the church.

News

Vietnamese thankful for MCC food aid

The Provisional Revolutionary Government (PRG) of South Vietnam is grateful for the $200,000 worth of powdered milk and canned meat which it is receiving from MCC with assistance from Church World Service, Phan Thanh Nam, a PRG representative in Paris, France, told Atlee Beechy, MCC executive committee member, and Don Sensenig, former Eastern Mennonite Board of Missions worker in Vietnam.

Mr. Beechy and Mr. Sensenig traveled to Paris to speak with representatives of the PRG and the Democratic Republic of Vietnam (DRVN) about possibly visiting Vietnam and about the continuing role which Mennonites could play there.

Nam emphasized the need for emergency assistance and thanked MCC for its interest in the Vietnamese people in this time of need. The immediate need for food, medicines, cloth for clothing, and materials for temporary housing continues, he said. Longer-term needs will be for agricultural tools and equipment, machinery for clearing underdeveloped land, and equipment for fishing.

Mr. Beechy requested permission to visit Vietnam to work out an understanding for future programs there. He pointed out the value of such a visit for educating the North American public about the actual situation in the country.

However, it will be difficult for foreigners to visit the PRG-controlled area of Vietnam in the immediate future because time must be allowed for stabilizing conditions and caring for emergency needs, Nam said. But he promised to cable the Revolutionary Government recommending that it carefully consider Mr. Beechy's request. Once conditions have stabilized, they anticipate that foreigners will be able to visit Vietnam and Vietnamese to visit other countries, Nam said.

Nam affirmed that foreigners remaining in Vietnam are guaranteed safety and will be allowed to continue their normal work and activities subject to their compliance with PRG laws and regulations.

It was not known if MCC will be allowed to increase its Vietnam staff beyond the four which remained behind when the Saigon government changed hands. Those currently in Vietnam are Earl Martin, New Holland, Pennsylvania, and Yoshihiro Ichikawa, Sapporo, Japan, at Quang Ngai and Max Ediger, Turpin, Oklahoma, and James Klassen, Lebanon, Kansas, in Saigon.

Sensenig also visited the office of the Peace Delegation of the Buddhist Church of Vietnam in Paris where he met with Thich Nhat Hanh, a well-known Buddhist pacifist.

The Buddhists have many channels to facilitate relief and social work in Vietnam and would welcome support from an international agency like MCC.

Eastern, Franconia conferences meet jointly

While listening to sixteenth-century Anabaptist history, Eastern District Conference and Franconia Conference Mennonites in Pennsylvania made history May 4 with the first joint meeting of their annual or semiannual conferences since the two groups split in 1847.

The joint session on Sunday evening at Christopher Dock Mennonite High School, Lansdale, Pennsylvania, followed the annual meeting of the Eastern District (General Conference) May 1-4 at the Indian Valley Mennonite Church, Harleysville, Pennsylvania, and the semiannual assembly of the Franconia Conference (Mennonite Church) May 3 at the Towamencin Mennonite Meetinghouse, Kulpsville, Pennsylvania.

The joint meeting was low key. Although Richard Detweiler of Souderton, moderator of the Franconia Conference, and Paul Goossen, president of the Eastern District, both took part in the program, they did not appear on the platform at the same time. Little mention was made of the 128-year-old division or current cooperation in such activities as a group home for mentally retarded or mission work in Wilkes-Barre.

"We will allow our coming together to speak for itself," said Mr. Detweiler.

Following an offering for the Mennonite Central Committee world hunger fund, speaker Jan Gleysteen of Scottdale, Pennsylvania, showed slides and spoke of the martyrdom of both groups' spiritual ancestors in sixteenth-century Europe.

Mr. Gleysteen commended both conferences for pioneering in knowing their heritage, but he had sharp words for the acculturation process which he saw in eastern Pennsylvania.

"I am concerned about the worldliness in the Franconia-Eastern District area," he said. "I am not sure we are doing ourselves a favor by acculturation —all this consumerism and keeping up with the neighbors. If the church is the church as it ought to be, we won't have time for the Kiwanis meetings and the hospital board."

Mr. Gleysteen also spoke three times at the Eastern District sessions in Harleysville, whose theme centered on Mennonites' 450th anniversary and Menno Simons' favorite verse, 1 Corinthians 3:11.

After commenting on the Anabaptists' biblicism, meaningful church membership, life-style of simplicity, and brotherhood, he noted the remarkable similarity between 1525 (the beginning of Anabaptism) and 1975.

Jan Gleysteen, standing at right, answers questions following his slide presentation at the joint meeting of the Eastern District and Franconia conferences.

"Both years marked the end of an era," said Mr. Gleysteen. "The Anabaptists participated in and hastened the breakup of the old social order, which was the idea of a Christian nation—except that the Watergate then was in the church. Has the time come for us to disassociate ourselves from the passing scene once more?

"Our government has no solutions other than the military solution. We need to invite others to the kingdom which is unfailing."

In conference business sessions, Eastern District delegates voted $3,000 to begin joint church-planting work in Wilkes-Barre, Pennsylvania, with the Franconia Mennonite Conference and the Brethren in Christ Church.

The work is projected to have a strong spiritual emphasis, begin with young adults, and focus on Bible study. No building construction is planned.

In other action the conference:

—invited Bluffton College representatives to open discussion with Eastern District churches in area meetings. "To build up accountability between church and college, we feel it is important to clarify the responsibilities of the church to the college," the resolution said. Six staff members from Bluffton College were present at the conference and had suggested such meetings. Similar area meetings were held during the past year in the Central District Conference.

—encouraged Crossroads Community Center in Philadelphia "to confirm to the churches the relationship of the gospel to its programs and the assurance that this is being implemented in all its program." One delegate had earlier questioned the use of Neighborhood Youth Corps workers and other community people as staff at the center.

—instructed the executive committee to initiate conversation with the Akron (Pennsylvania) Mennonite Church about applying for membership in the Eastern District Conference. The Akron Church, already a member of the Mennonite Church, was admitted as a member of the General Conference Mennonite Church last August, but has not applied for membership in a General Conference district.

Elected at the conference were Wayne Mumbauer, Indian Valley Church, Harleysville, treasurer, and Marjorie Geissinger, Upper Milford Church, Zionsville, General Conference Commission on Education.

MDS active in southern U.S.

Tornadoes and floods have sent Mennonite Disaster Service into action several times this year in southern United States.

MDS is or has been involved in cleanup and repair this year at Pell City, Alabama; McComb, Mississippi; Fort Valley, Georgia; Little Rock, Arkansas; Tuscaloosa, Alabama; Albany, Kentucky; Atlanta, Georgia; Hopkinsville, Kentucky; Pampa and Lefors, Texas; and Warren, Arkansas.

U.S. voluntary service—for MCC and/or conferences?

The question of whether MCC should continue to sponsor voluntary service in the U.S. is still not settled after the first meeting of MCC's Department of U.S. Ministries (DUSM) April 29-30 near Chicago.

The department—made up of representatives from Mennonite and Brethren in Christ conference service programs and from the only U.S. regional group, MCC (West Coast)—spent almost all of its two-day organizational meeting working word by word through six pages of "guiding principles" for the department.

The representatives did not answer the major questions of whether or what kind of inter-Mennonite service programs should exist in the U.S.—or how to resolve the tensions over MCC and conferences competing for volunteer applicants. But they did decide the ground rules by which such questions will be answered.

Both department members and staff persons from the conference and MCC sat around the table and participated vigorously in the discussion.

Influenced particularly by some conference staff members' opinions, the document adopted studiously avoided any assumptions that the DUSM would continue to sponsor voluntary service units in the future.

"Approval of these guidelines does not thereby imply approval of the present U.S. MCC service program, but rather approves the formation of a structure that will make ongoing decisions relating to inter-Mennonite U.S. service programs," stated the final resolution.

Some conference-related persons would prefer a coalition of conference domestic service programs with the MCC department acting as a resource.

The final document, however, did vest the department with responsibilities to develop both programs and resources, without giving priority to either.

Until the questions of what programs and what resources are answered, the department approved the continuation of present VS units in the U.S. and two new projects—one short-term and one in cooperation with MCC (West Coast) and a Presbyterian church.

The first is a one-year, one-person project in Newark, New Jersey, providing a Mennonite resource where whites are a minority in a predominantly black city. The volunteer would work with the North Ward Educational and Cultural Center and interpret the white ethnic ministry to the Mennonite and Brethren in Christ constituency.

The second project is located on the Hoopa Valley Indian Reservation northeast of Eureka, California. Volunteers would work with the tribal council and the local Presbyterian church in vocational development, drug abuse and alcoholism, tutoring, and recreation.

In brief, the guiding principles adopted by the DUSM:

—construct the department along lines more similar to the MCC Peace Section than to MCC (Canada). Funding is provided through MCC (Akron), but program changes or staff changes must come to the MCC executive committee via DUSM recommendation.

—give preferences in department programming to projects of short duration, (two to four years), of an experimental character, unique to inter-Mennonite purpose and resources, or requested by two or more constituent groups.

—include three members at large and suggest that both members at large and constituent appointees represent such groups as women, minorities, and persons served.

—do not speak to conflicts over personnel recruitment, sharing of applications, and placement between MCC and the conference VS programs. In September, a more thorough discussion of personnel is planned. VS personnel staff will meet for one day with department members as observers, and the department will meet the second day with personnel staff as observers.

The guiding principles must be approved by the MCC.

Elected as officers of the department were Leon Stauffer, Eastern Board, chairperson; Sam Weaver, Mennonite Board of Missions, vice-chairperson; and Bob Friesen, MCC (West Coast), secretary. Paul Leatherman was asked to remain as director of DUSM during a transition period, not to extend beyond summer 1976.

Canadian women plan conference in Saskatoon

Canadian Women and Religion is planning a conference on women and the church October 17-19 in Saskatoon, Saskatchewan.

The conference will look at (1) the role played by the church in the subordination of women, (2) the socialization process within the church whereby people internalize this sexually stratified order, and (3) strategies for combatting the present situation and for effective change.

The Canadian secretary of state is supporting the conference with $18,500.

Women may apply to be among the 250 delegates through Canadian Women and Religion, 1332 Osler St., Saskatoon, Saskatchewan S7N 0V2. Men will be invited as observers to all public sessions.

Structure formed for Ontario inter-Mennonite conference

A set of operational guidelines for inter-Mennonite cooperation in Ontario was adopted by about 150 delegates at the second annual meeting at Leamington North Mennonite Church April 12.

Structure of the new Inter-Mennonite Conference (Ontario) will include the inter-Mennonite executive council (IEC) and three related boards: inter-Mennonite board of congregational resources (IBCR), inter-Mennonite mission and service board (IMSB), and Conrad Grebel College board.

Membership in the executive council includes the moderator and assistant moderator or secretary of the Conference of United Mennonite Churches of Ontario (GC), the Mennonite Conference of Ontario, and the Western Ontario Mennonite Conference plus the chairpersons of the three inter-Mennonite boards.

An annual meeting known as the Inter-Mennonite Conference (Ontario) will be held with one delegate vote per 100 members or fraction in each congregation. Women's organizations of each constituent conference are eligible to send three delegates.

A budget of $62,216 for the remaining eight months of this year was adopted with $1,200 for the executive council, $39,250 to the mission and service board, $3,766 to congregational resources, and $18,000 to the college.

Guest speaker Kenneth R. Davis, history professor at the University of Waterloo, identified the heart of Anabaptist preaching as "the way of the cross" and challenged his audience to follow in their footsteps.

He warned against the temptation to make Christianity popular—"a crossless Christianity" that sacrifices spiritual power to popularized, socially accepted patterns and goals, exemplified by the terms "soft God, sweet Jesus, and cheap grace." *Dave Kroeker*

Health administrators discuss labor unions

The Canadian Mennonite Health Assembly held its tenth annual meeting in Winnipeg, April 23-25. Labor relations, particularly the rapid move toward the unionization of hospitals and personal care homes, was the main agenda item.

One hundred people were on hand to hear John H. Redekop, professor of political science at Wilfred Laurier University, Waterloo, and editor of the book *Labor problems in Christian perspective* (Eerdmans, 1972), introduce the labor issue with a major address and a panel discussion Thursday morning and afternoon.

Mr. Redekop described the current Canadian labor scene in dark terms. "Only Italy," he said, "has a worse labor strike record than Canada."

Increased militancy, a growing disrespect for signed contracts and the law, diminished concern about the public good, militant insistence on unconscionably high wage increases, and the spread of confrontation to many additional groups of working people were listed by the speaker as negative trends on the labor front.

A more positive trend, he said, was the increased opportunity for employees to opt out of union agreements which violate their conscience.

Mr. Redekop was talking to a group which has been deeply concerned about unionization. The administrators of homes and hospitals said that union membership tends to weaken the employees' sense of responsibility to the residents and patients. The assembly was informed that nonprofit homes in Winnipeg are being unionized one by one with the encouragement of the provincial government. Donwood Manor, the Mennonite Brethren home in which the assembly met, does not yet have a union, but Bethania, a personal-care home operated by the Mennonite Benevolent Society only a few miles away, has been unionized for over a year.

The delegates at the assembly, most of whom hold administrative positions, were reminded by Mr. Redekop "that management, while it may have more power, has no more intrinsic right to manipulate or exploit than does labor."

He cited love and justice—"and the words come much easier than the practice" — as the two components of a Christian response to problems in labor relation. He called for "a love that propels us beyond the demands of justice."

"Christian employers and employees alike," he said, "reject any notion that the employee, while performing this task, be it in a rest home or a shoe factory, is somehow the property of the boss."

He took issue with the traditional Mennonite concept of nonresistance. "Nonresistance may be an admirable, even an effective, humanistic practice, but it has no blanket biblical mandate. . . . Up to a point we resist evil, but only up to a point. We expose it, we oppose it, we resist it, but in doing so we must never employ evil means."

At the conclusion of his prepared speech he made a strong plea for Mennonites to support the Christian Labor Association of Canada (CLAC).

"Of course, CLAC is a bona fide union and this means that certain kinds of pressures and even lawsuits against secular unions trying to raid it or deny it basic freedoms might ensue, but CLAC seeks only ideological confrontation. (It) has never gone on strike. . . ."

Following Mr. Redekop's suggestion, the assembly voted to ask MCC (Canada) to prepare and make available information packets on labor legistlation, case histories of efforts to obtain conscientious objector status, and other pertinent data. It also asked MCC (Canada) to make a thorough investigation of the Christian Labor Association of Canada, and a related organization, the Committee on Justice and Liberty, to see if the Mennonites might not become more deeply involved in this movement.

Ed Wiens of St. Catharines, Ontario, was elected president of the assembly for the coming year.

Other speakers and resource people who addressed the convention were Jake Suderman, administrator of a light-care institution in Winnipeg; Harold Jantz, editor of the *MB herald*; and Ernie Isaac, chaplain-elect at Eden Mental Health Center, Winkler, Manitoba.

A PEOPLE OF TWO KINGDOMS
The Political Acculturation of Kansas Mennonites
by James C. Juhnke

How do voluntarily-uprooted people respond to their new country? How does a country respond to its newcomers? What can be learned from seventy years of history of people who feel an inescapable tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord"? What explains the fact that in their 100 years in Russia, the Mennonites with few exceptions did not learn the Russian language and yet within fifty years in the United States had largely given up German in favor of English? What changed the persecuted people of the 1500s to the "good citizens" of the nineteenth and twentieth centuries? Dr. Juhnke answers these questions by telling the story of a particular ethnic group, but it is also a story of any pilgrim people.

215 pages, hardback, illustrated **$7.95**

Available at your local bookstores.

A FAITH AND LIFE PRESS PUBLICATION.

Prisoner waits for capital punishment decision

Jesse Fowler stands in his cell at North Carolina's Central Prison in Raleigh and waits for the U.S. Supreme Court to decide his fate. The court heard arguments in April in the case of Jesse Thurman Fowler versus the State of North Carolina, a case which some observers believe could end capital punishment totally in the U.S. Mr. Fowler, age twenty-six, was found guilty in 1973 of shooting to death John Griffin and was sentenced to death in the state's gas chamber.

Taiwan Bible seizures hurt religious freedom, WCC says

The World Council of Churches has appealed to the Taiwan Government for the release of Bibles confiscated last January.

Alan A. Brash, acting general secretary, in a cable to Premier Chiang Chin-kuo expressed deep concern about the seizures and said the WCC "considers the action a serious infringement of religious freedom."

Officers of the Taipei garrison command entered the Bible Society's offices on January 16 and confiscated 1,638 copies of a new romanized Taiwanese translation of the New Testament, a joint Roman Catholic-Protestant venture. Also seized were 655 copies of the standard, also romanized, Bible (Old and New Testaments) used by the Presbyterian Church for the last 100 years. The value of the books is estimated at $9,000.

Three days later police interrupted services at a Tayal (tribal) church and confiscated twenty copies of their recently published phonetic New Testament. On February 20 police in the town of Wufeng raided the printing depository of the Tayal New Testament.

At issue is a 1958 policy of the Nationalist Government on Taiwan which, purporting to "unify the language and culture on the island," banned the Taiwanese Bible. When the Presbyterian Assembly protested this as a violation of the religious freedom guaranteed by the constitution, the ban was not implemented but remained in force.

News of the confiscations was withheld from the public while the Presbyterian Church of Taiwan and the Ecumenical Cooperative Council tried to persuade the government to rescind the ban on the Bible. Information from Taiwan now is that the government does not intend to reverse the action.

The translation in question is a romanized rendition of Amoy Chinese spoken by more than 80 percent of the island's population. When the Government of the Republic of China was transferred to Taipei from the mainland in 1949, Mandarin Chinese or *kuei-hwa* and traditional Chinese character writing became official.

Words & deeds

The Mennonite Community Association will hold its annual conference June 27-28 at the Plow Creek Fellowship farm near Tiskilwa, Illinois. Purpose of the conference is to provide opportunity for dialog between interested church members and members of intentional communities. Resource persons will come from Reba Place Fellowship, Evanston, Illinois; New Creation Fellowship, Newton, Kansas; Fellowship of Hope, Elkhart, Indiana; and Plow Creek Fellowship. A limit of sixty registrations will be accepted on a first-come-first-served basis. Inquiries and registration should be addressed to J. Winfield Fretz, Conrad Grebel College, Waterloo, Ontario.

Mennonite Central Committee and American Friends Service Committee were cited specifically in the April 16 *New York times* for their relief aid given to the Provisional Revolutionary Government in South Vietnam in recent years and for the volunteers of both agencies who remained behind in Da Nang and Quang Ngai. "Human needs cannot await the military and political decision in South Vietnam and Cambodia," said the *Times* editorial. "Any agency that is demonstrably equipped to help alleviate the suffering of Indochina's people deserves urgent support—with no political strings attached."

A union service for the benefit of the Huntington's Disease Committee was planned April 27 by the South Seattle Mennonite Church and the Baptist Church of Snohomish, Washington. The service, performed in both cities, consisted of hymns, the music for which was written by Harold Thiessen, interspersed with readings by the two ministers.

A March consultation on liberation, justice, and reconciliation in southern Africa has been postponed until early September to permit more careful planning, according to the All Africa Council of Churches (AACC). Mennonite theologian John Howard Yoder had been invited to share his views on biblical nonviolence at the original meeting. The South Africa Council of Churches and the AACC said the meeting was delayed because of disagreements on representation and because a new situation had developed in southern Africa since the decision to hold the consultation was made last May.

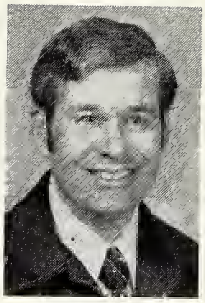
Record

Workers

Four recipients of the 1975-76 Mennonite Mental Health Scholarships and one alternate have been announced. *Thomas Bontrager,* Forks Mennonite Church, Middlebury, Ind.; *Carolyn R. Cox,* Arvada Church, Denver, Colo.; *Douglas Reichenbach,* Evanston, Ill.; and *Barbara Smith,* First Church, Newton, Kans., will each receive a $500 scholarship for the 1975-76 school year. The runner-up, who is eligible to receive a scholarship should it become available, is *Daniel S. Hess,* Waynesboro, Pa.

Daniel Chrouser has been appointed chairman of the Department of Health, Physical Education, and Recreation at Bethel College, effective Aug. 1. This department is the second largest at Bethel in terms of recent graduates. Since 1973, Mr. Chrouser has been teaching at Livingstone College, Salibury, N.C. He is a graduate of Wheaton (Ill.) College and has earned an MS in recreation and a doctorate in physical education with a minor in recreation, both from Indiana University.

J. Wilson


L. Wilson

George and Martha Janzen, Commission on Overseas Mission workers in Miyazaki, Japan, have begun a year of furlough as missionaries-in-residence at the Mayfair Church, Saskatoon, Sask. They will also do itineration for COM. Martha began serving in Japan in 1953, and George in 1959. Upon their return to Japan, they will begin new work in Fukuoka, the largest city on Kyushu Island.

Earl and Louise Koehn, two Bethel College faculty members, began five months of voluntary service work under MCC in Paraguay, South Africa, Botswana, Nigeria, and Switzerland on Mar. 29. Earl is manager of the physical plant at Bethel College and will be involved in maintenance and construction. Louise is a reference librarian at Bethel and she will be engaged in library work and consultation.

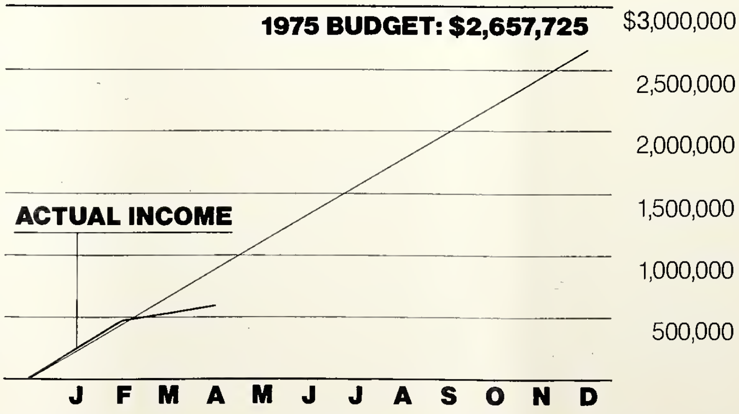
The directors of Mennonite Broadcasts met in Harrisonburg, Va., Mar. 24 and 25 and named directors of English media and service departments. The new organizational pattern will ease the transition to a new executive director later in the year, replacing *Kenneth J. Weaver,* who has accepted a position with the Mennonite Board of Missions office in Elkhart, Ind. The board appointed *David M. Thompson,* former director of Mennonite Media Services, to head the English media department and *Wayne L. Hochstedler,* former office manager and director of finance, to head the new service department.

Larry and Jane Wilson, candidates under the General Conference's Commission on Overseas Mission, will be commissioned June 1 in the New Hopedale Church, Meno, Okla. Their assignment will be in church planting, under the direction of the Mesa Directiva of the Mennonite Church in Colombia. They will first spend one year in Spanish language study in San Jose, Costa Rica. Jane is presently employed as a nurse and Larry as principal of Oklahoma Bible Academy. He has also been part-time pastor at the Bethel Church, Hydro.

Conference budget

Budget for 1975 includes:

Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725



March receipts were disappointing, but April receipts have more than made up for that disappointment. On the other hand, if we look at the year thus far, receipts are down by about $23,000. Thus, we now have 27 percent of budget as compared with 30 percent for the same period in 1974. Your support is appreciated and needed in a world that is in turmoil. *Wm. L. Friesen, treasurer*

Bethel Mennonite Church, Winnipeg, is looking for an assistant to the pastor to work primarily in the area of youth ministries. Interested persons should write immediately to:
Bethel Mennonite Church
870 Carter Ave.
Winnipeg, Man. R3M 2E2

**ELIM
BIBLE
INSTITUTE**

invites you to be part of their Christian community. Classes will commence on October 6, 1975.

Elim is a school dedicated to presenting Christ and his call to follow. It will equip persons to share the good news at home, in the community, or abroad. Students will receive
—sound biblical instruction
—practical training in the church's varied ministries, such as preaching, teaching, witnessing, counseling, music, and Christian service.

Address inquiries for particulars, applications, or assistance to:
Elim Bible Institute
Box 120, Altona, Manitoba R0G 0B0

Jesus said: **If anyone would serve me, he must follow me.** John 12:26

Audiovisuals

The feature motion picture based on Merle Good's novel *Happy as the grass was green* will soon go into international release with a new title, *Hazel's people.* A worldwide distribution contract for *Hazel's people* has been entered with Gateway Films of Valley Forge, Pa.

Published

A new "special education" series of eight Scripture selections, designed for ease of understanding by people with learning difficulties and for others with limited reading skill, has been announced by the American Bible Society. The translations were prepared by Eugene A. Nida, of the Bible Society, in consultation with a task force on special education of the National Council of Churches.

The statement on ordination adopted at the General Conference sessions last August in St. Catharines, Ont., is now available in pamphlet form with study questions. Copies are available to congregations free of charge from the General Board, General Conference Mennonite Church, Box 347, Newton, Kans. 67114.

Calendar

May 22-23 — Commissioning and commencement services, Associated Mennonite Biblical Seminaries, Elkhart, Ind.; David Schroeder, speaker

June 13-21—World missions institute, Eastern Mennonite College, Harrisonburg, Va.; theme, "Priorities in mission, 1975-2000"

Canadian

May 31—Mcc relief sale, New Hamburg, Ont.

June 7—Mcc relief sale, Saskatoon, Sask.

July 4-11—Summer enrichment week, School of Adult Studies, Conrad Grebel College, Waterloo, Ont.

Central

May 25—Graduation exercises, Bluffton (Ohio) College; Don Pannabecker, David Augsburger, speakers

July 18-20—Lay witness mission, First Church, Berne, Ind.

Western

May 25—Commencement exercises, Bethel College, North Newton, Kans.; Landrum Bolling, speaker

Letters

Out of the attic

Dear Editor: I'm responding to the review by Margaret Loewen Reimer on the book *Total woman,* (February 25 issue) and the letter to the editor by Elizabeth Reynolds (April 8 issue).

Thank you, Ms. Reimer, for your stimulating reviews. I no longer have a copy of the reviews themselves, so shall restrict my own response to the letter from Ms. Reynolds.

I have not read *Total woman,* but I have read two reviews, the one mentioned above and another in which the reviewer suggests that every man should buy the book for his "little woman." The last statement alone made me uneasy. Why should the reviewer appeal to the man when the book is supposedly written for the woman? I feel the issue is one we must finally take out of the attic. It is causing untold frustration and hurt among us. How can we talk of hope when we manipulate and condition half of the world's population to automatic self-sacrifice because they are born women? How can we talk of love when we allow and even encourage a man to treat a woman in a way that over the years breeds only contempt one for the other? How can we talk of faith when we jealously guard each of the advantages marriage can give us personally?

The problem with Ms. Reynold's response is that God's original intention for marriage gets confused with man's selfish misuse of it. To be sure, God invented marriage. But that original marriage was man and woman in companionship one with another, and both with God—a refuge from loneliness! It was man's sin which brought the curse of inequality with it. If we Christians are to do battle against sin, why is it that we feel so free to perpetuate the curses which this sin brings with it? So we are not sinless. And it's obvious we are not curseless! But if we labor to overcome the one, surely it must be equally our task to overcome the other. Self-sacrifice was *not* the manufacturer's instruction, it was the judge's sentence. And if pardon is available for our sin, why should there not be parole available from the sentence? Besides, if all these years we have openly or unknowingly encouraged the curse of woman's submission, should not the curse of toil for food be applicable only to a man? Does it give the woman a mandate to sit back and do nothing? After all, he doesn't have to bear the children, he doesn't have to play second fiddle (did I hear someone say, "oh, yeh"?), then she does not have to work! Sounds ridiculous? But why? If you assume the one to be true, why not the other? If you reject the latter statement, why cling so stringently to the former?

It is obvious where such thinking could lead us. Living by the preceding imprisons us in endless lawmaking and lawkeeping. There is no form of freedom at the end of such a path. Our task as Christians is not to pigeonhole, not to keep others in their place. If we seek to live by the faith, hope, and love which are so fondly spoken of at weddings, we must reach beyond these sin-inspired trappings and seek to be complete human beings, acknowledging that God gave each of us a unique body and a unique mind to use in developing a unique relationship. For one this may mean more adaptation, for another maybe other forms of commitment. Christ himself, by washing his disciples' feet, tried to show that we aren't to disdain any form commitment may take.

Adaptation and commitment in any form are not sole rights of the woman. Any lasting relationship needs endless amounts of it from each one involved, without minute weighing of the other's contribution. Only this way can we reach toward a relationship which glorifies God's intention for marriage. *Chris Dueck, 3429 Lougheed Highway, Agassiz, B.C. V0M 1A0* Apr. 24

A satanic force

Dear Editor: . . . On TV every night we see tragic films of wounded Vietnamese and Cambodian women and children, all victims of the North Vietnamese army. Yet nobody says a single word of moral outrage against the aggressive Communist military leaders in Hanoi.

All criticism in the media is directed at President Thieu and anti-Communist leaders and U.S. aid.

We've been led to believe that the South Vietnamese would rather have Communist rule than have the war continue and that many actually regard the Viet Cong as their true liberators from a U.S.-backed Saigon government. Yet, we have seen this month hundreds of thousands of people fleeing from the oncoming Communists.

Lenin himself once said, "The people are voting with their feet." By Lenin's own rule we see that these people hate and fear Communism.

Communism is a satanic, atheistic force dedicated to destroying Christianity and freedom.

In this time of suffering we need to daily and fervently pray for the suffering refugees, for our workers, for missionaries and ministers of the gospel, for those who don't know Christ, and the Vietnamese and Cambodian Christians who are sure to suffer persecution under godless Communistic rule. *Melvin Buller, 4855 Eagle Rock Circle, Colorado Springs, Colo. 80907* Apr. 15

A center for exchange

Dear Editor: I just want all my Mennonite sisters and brothers to know that I share Mark Wagler's belief (April 8 issue) that we have the ability and maybe the responsibility to identify ourselves as we traditionally have: as people who respect the land we live on, as people who do not give their bodies to the machines of war against fellow beings or against the Earth Mother, as people who share gladly with any people on earth and receive also much returned love from these people, and as Mennonite people who try to keep the counsel of Jesus and the laws of the natural world. We identify ourselves more by our attitudes and actions now than we do by our dress or farmer ways. Farmers or not, we are all living on the land, and this land certainly deserves such consideration.

As a Mennonite daughter, I would welcome the founding of some sort of center for exchange among Mennonites and related peoples. I'm sure that there are many ways of bringing this about. It would be nice, in my opinion, to see a village sort of center with places for people who would like to stay and do something for a certain time period less permanent than those who feel like buying land and settling there. It would be nice to have a place for gatherings and a concentration of energies away from the big cities. Even though cities have been causing many Mennonites from the smaller settlements scattered all over the U.S. and Canada to bump into each other, their busyness tends to snag us on the whirlwind of city-liver cares and intrigues.

Such a village could center in the country because of its peacefulness, even though we're part of some pretty nonnonviolent struggles, and because of the clarity and strength of the voices of the land which can be heard and heeded more simply.

May I suggest somewhere along the U.S./Canadian border for the location? Part of it in Alberta and part in Montana, for one possible instance. It's a place where much is happening to touch the consciousness—not an out-of-the-way place—one that could be along already established lines of communication between Mennonites in Canada and in America. We need more understanding of each other. *Mary Whitsett, member, Arvada (Colo.) Mennonite Church, 608 15th St., N.W., Calgary, Alta. T2N 2A0*

Too much!

Dear Editor: A number of our congregation have been asking how it is that all of a sudden *The Mennonite* has been coming to their home. It was not their choice, and after reading Ron-

Meditation

Window of thankfulness

Let my life, Lord, be a window of thankfulness.

As I look upon the world you have created,
let my eyes be frames to see and appreciate the beauty you have made;
—the golden glow of a new day
—the rosy hues of the sunset laying your benediction upon the busyness of life, giving a lull of peace and rest to the end of the day.

Let my face mirror the gratitude of my heart
as I reflect upon your faithfulness and daily mercy.
—I do not deserve your grace.
—I am totally unworthy of your love, yet you give it freely.

Let my heart be a reservoir of your love.
—You have filled it.
—May it spill over into other people's lives.

Allow my mind to capture the picture of misery and suffering of others.
—May compassion fill my being that some may be released from their captivity of misery.

Assist my hands so that they may minister to others.
—May they do the insignificant tasks with joy, simply in thanks for the privilege of being whole.
—May they be strong to help lift the cares of those whose burdens seem too heavy to bear.

Let my feet be runners of gladness.
—Release them from hurried, anxious steps.
—May they run errands of mercy for neighbors whose lives are troubled.

I see, Lord, you are opening the window.
—I am not to stand behind the glass and be smug in my gratitude.
—You want me to open it and walk through.
—It is to be a channel through which you work.
—You desire that I use my mind, hands, and feet to build windows of thankfulness in other people's lives.

Thank you, Lord, for opening the window.

Elsie Epp

ald Krehbiel's article "How about a little playfulness in our worship?" (April 1 issue), they are equally convinced that they do not wish it to continue.

The picture and its caption, together with Mr. Krehbiel's suggestion that the "play begin," are just too much! It is this type of policy, practice, and leadership that limits the cooperation and participation of many in the General Conference churches.

As Ron Krehbiel says, "May God help us." *Dan U. Dalke, pastor, Ebenezer Mennonite Church, Route 2, Bluffton, Ohio 45817* Apr. 16

EDITOR'S NOTE: *Four consecutive issues of* The Mennonite *were sent this spring to members of several congregations which do not have Every Home Plans. Letters to the nearly 900 people on the list announced and explained the reasons for the mailing. The addresses were obtained from the pastors. They had full knowledge of what our intentions were.* LK

Farming issues

DEAR EDITOR: I was pleased to read the excellent news article describing the seminar on farm issues held at Freeman, South Dakota, on March 7-8 (April 1 issue). I have long felt that we as Christian Mennonite farmers need to get together in meetings like the above seminar and seriously consider our Christian opportunities and responsibilities in our vocation. I am sorry I was not able to attend the first such seminar, but I am excited with the proposed possibility of more such meetings to come. Our thanks certainly goes to the peace and social concerns offices for putting together such a challenging seminar.

The editorial by Lois Barrett Janzen in the same issue contained many thought-provoking questions which we farmers should give serious consideration to. I would like to express my thoughts and concerns on several of the questions she offers.

What I have to say is based on a background of raising small grains (mostly hard dark northern winter wheat, hard dark northern spring wheat, feed barley, and oats) for the past fifteen years on our farm in this eastern Montana community. Ours is a dry-land farm made up of a variety of soil types from a sandy loam to a clay loam. The terrain of our farm varies from being quite flat to quite rolling. Because of the above factors, we must continually establish and use the best conservation practices to control the water and wind erosion.

To take seriously what Orland Gingerich told the seminar, "The conviction that God owns the land and humanity has the responsibility and privilege of developing its potential in cooperation with God," means that the proper fertilizer and the best conservation should be applied on the land. I believe we have a responsibility to develop the full potential of the land we farm and at the same time apply the best conservation practices we can. I am convinced that part of carrying out the above mentioned privilege and responsibility is sharing our fertilizer and our food with our brothers and sisters overseas. This is no doubt the most difficult part to fulfill, but with our Lord's help we can accomplish this great task.

I do not feel it is a matter of chemical versus organic farming. Rather it is a combination of the two. We should continue to develop new ways of using the waste and by-products. There is not enough potential organic fertilizer in every area to provide proper fertilization, so chemical fertilizer needs to be used.

Even though I do not raise cattle on our farm, I have many neighbors and close friends who do, and I feel that the present emphasis to cut down on cattle numbers, thereby saving land for the raising of grain for human food, is a somewhat misguided emphasis. In our area the farmers who raise cattle are the ones who have quite a bit of land that cannot be farmed. Either the ground is of such quality that it will not support the growth of cereal grains, or the terrain is such that it is impossible to farm, or both. We all know what happens when marginal land is broken up and farmed. It soon becomes the victim of severe wind and water erosion. The question then is, What should we do with this kind of land if we do not raise cattle on it?

There is one basic Christlike concept we need to keep in mind as we deal with the issues brought up by Lois Janzen's questions. We are stewards of God's land. As stewards we are to use, not exploit, to conserve, not waste, the land entrusted to our care.

I hope these kinds of issues will be on the agenda of the upcoming farm seminars. Thanks again for an excellent job in making *The Mennonite* speak to us in our everyday situation in 1975. *Myron Schultz, Bloomfield, Mont. 59315* Apr. 9

Contents

Predictive prophecy: Its purpose and meaning 313
The not-so-late Hal Lindsey 316
News 319
Record 324
Letters 325
Window of thankfulness 326
Bitter fruit 328
Pray for those who suffer 328

CONTRIBUTORS

Archie Penner, formerly a pastor of the Steinbach (Man.) Evangelical Mennonite Church and teacher at Steinbach Bible Institute, is now on the faculty at Malone College, Canton, Ohio. His address is Box 93, Kidron, Ohio 44636.

The reviewers of the three Hal Lindsey books are Floyd G. Bartel, pastor of Bethel Church, 2100 Manor Ridge Drive, Lancaster, Pa. 17603; Nobel V. Sack, a seminary teacher, 18215 Southeast River Road, Portland, Ore. 97222; and Rod J. Sawatzky, a faculty member at Conrad Grebel College, Waterloo, Ont.

Elsie Epp's address is Route 1, Box 135, Marion, S.D. 57043.

CREDITS
314, Marvin Newman, RNS, courtesy Jewish Museum, New York; 320, GCNS; 323, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

Bitter fruit

ONLY BITTER FRUIT grows from a mission endeavor which has been grafted into the flagpole of one particular nation or political ideology. The truth of this fundamental principle has again been shown in Vietnam.

The Christian and Missionary Alliance (C&MA) people from North America decided not to stay with their churches in Indochina. They probably couldn't have even if they would have wanted to. They were much too closely identified with the American war effort to be allowed to stay by the Provisional Revolutionary Government (PRG). Some of the most strident reports against the Viet Cong and the North Vietnamese during the past ten years have been given in North American churches by missionaries. They appeared to feel that the success and continuation of their work depended largely on the ability of the American and ARVN forces to hold the territory for them.

Now that church which the missionaries have founded and nurtured is on its own. We must pray for it and hope that it has been at least somewhat prepared for what it now faces.

The new regime in South Vietnam will naturally see this church as having compromised itself severely with a corrupt western power. The church's efforts at evangelism and service will have been made infinitely more difficult through this identification.

In years to come we may deplore the Vietnamese Government's suspicious reaction to the Protestant church. We will have forgotten that it was missionary short-sightedness, at least in part, which helped to set up that situation.

We must not look self-righteously at the C&MA. The error which they made has been made before, and is still being made, by other missionary agencies, including some which are much closer to our doorstep. The current Vietnamese example should be a reminder to mission groups to examine their attitudes and policies toward the people whom they are seeking to reach.

Are the missionaries there as ambassadors of Christ or of the so-called democratic or western way of life? Are they sensitive to the people's national aspirations even if these go counter to the intentions of the regime in power? Would the missionaries be prepared to stay with their church if the exits to their homeland should suddenly be barred? These are a few of the hard and demanding questions which need answers. LK

Pray for those who suffer

THE CHURCH in the Soviet Union continues to need our strong support in prayer and through whatever other helpful channels are open to us. Michael Bourdeaux, head of the Center for the Study of Religion and Communism, Keston, England, made the following recent observation:

"There have been several disquieting signs recently that the warmer Soviet policy toward the West is counterbalanced by a more frigid internal climate towards any form of dissent. As usual, the church is in the front line of suffering."

Mr. Bourdeaux cites the severe sentence given to Georgi Vins, a leader of the dissident Baptist group, in January; the imprisonment of two Seventh-Day Adventists in Lvov in late 1974; and the declaring of the Russian Orthodox Easter Sunday (May 4) as a working day as examples of this harder line.

Georgi Vins at his trial expressed his appreciation for the prayers of western Christians. Petitions from various church groups in the West were sent to Soviet officials on his behalf.

Russian Christians show a remarkable vigor and courage, but they face a powerful and determined opponent. We must not neglect their support through prayers and petitions. LK

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:21 MAY 27, 1975

What shall we wear?

Anne Neufeld Rupp

WE TEND to think that our generation s the only one that has conflicts over he matter of dress. But it isn't. Consternation about fads and fashions has been evident throughout history. I sometimes think that many of these tensions could be erased if we looked at clothing from a historical perspective and realized how much the clothes we wear are an interpretation of the hisorical era we are living in.

At the same time it might give us ome directives as to how we as Chrisians, members of the Mennonite church, hould be looking at the whole matter of apparel. After all, it isn't an irrelevant issue. Every day of our lives, when we get out of bed in the morning, we onsciously or unconsciously ask ourselves, "What shall I wear?"

The main function of clothing, as we now, is for the purpose of covering our odies. But this covering will vary acording to the geographical location of people. Early people who lived in the warm climate basins of the world wore o clothes at all. Later on, costume hanged according to the cultural, climate, and social needs of a people. In ther words, clothing also has to do with

a person's needs to be distinguished from someone else. Even though early people were not wearing clothes, they were soon painting their bodies. In its extreme form, this distinction becomes a way of separating classes in society, as it did a few centuries after the Christian era began.

Historical perspective. Aside from the Genesis account, the earliest reference we have about clothing styles comes from Egypt, where archaeologists have found drawings on tombs, temples, and mummy cases. These drawings indicate that by 2700 B.C. Egyptians were wearing aprons made of coarse flax. Not long after that, long tight tunics were worn by both men and women, and similar dress for men and women remained standard until the time of the Romans.

The Greeks, a highly cultured civilization, retained a simple, flowing garment for both sexes. The Roman dress was similar, except for the toga, a mantle worn by the men, the beauty and length of which represented their status in society.

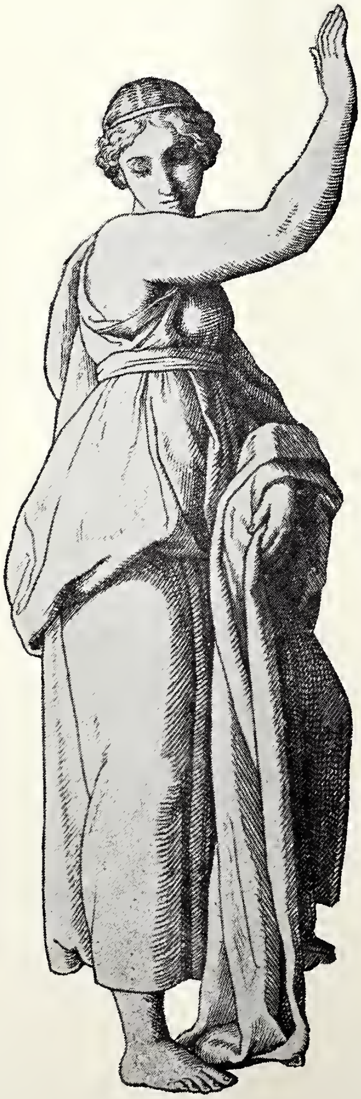
With the growth of the empire, however, the Romans pushed north into the countries of the Franks and Gauls. They found these cold-climated people wearing fur leggings and close-fitting tunics. The Romans scoffed and called them "trousered barbarians," but were soon forced to accept this mode of dress because of the cold. Women who remained at home, lives relatively unchanged, retained the long robe. For the first time in history, pants and robes distinguished one sex from another.

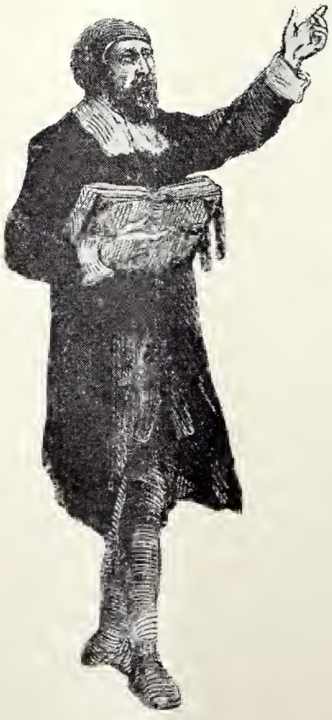
Extremism in costume and decorative dress began to make its appearance after A.D. 1000 and culminated in intensity over a period of 300 years. Men often outdid the women.

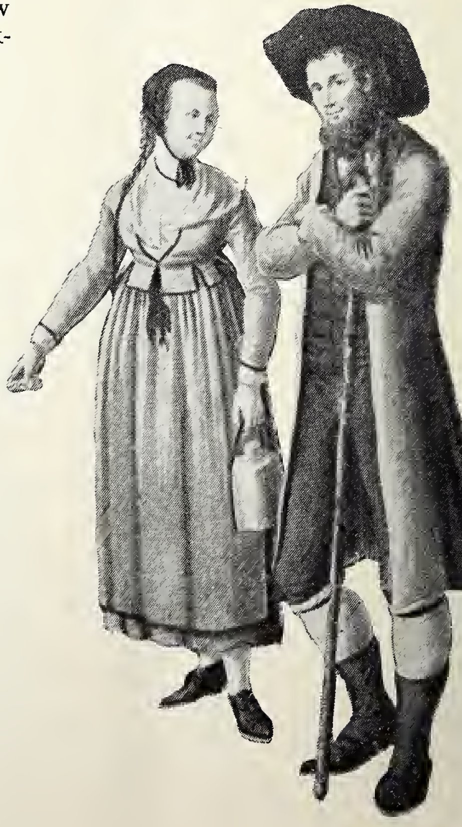
By the fifteenth century the world was changing rapidly, and with it came quick changes in clothing styles. The discovery of the New World, along with new commercial interests, exposed Europe to new ideologies and ideas. The idea that each country should keep its own unique dress died. The luxury of king's courts, especially that of Louis XIV, made it possible to accept new ideas in fashion and adapt them as luxury and leisure desired. The constant changes brought increasing ornamentation: hooped skirts for women, velvet coats and ruffles for men, and large ruffs around the neck. Topics of the day often revolved around superficial topics such as, "How will the queen eat her soup without spilling it on her extended ruff?"

The clothing changes from the fifteenth to eighteenth centuries were for the upper classes. Lower classes kept a simple peasant garb which underwent few changes over a period of years. In other words, dress was an index of status or wealth. France passed laws in A.D. 1294 which tried to regulate the citizen's expenditure on a wardrobe according to his wealth and status. Each class tried to keep the class below it from imitating its style.

The Industrial Revolution brought in a radical change, not only in the standard of living, but in similarity in dress. Textile manufacturers began to make similar dress styles available to all people. This availability is still there today. The only difference which determines a person's social class may be the price, which is determined by the materials and the designer.







The twentieth century. In this fast-moving era people have faced more changes and innovations than one can mention. Men made some adaptations, but on the whole retained the suit or pants of the nineteenth century. Women's clothes underwent the most change because women themselves have undergone more change during this century than ever before in history.

The early twentieth century began with the hobble skirt, but the liberated period of the 1920s brought a change. Women had won the right to vote, and with it a new independence. The short skirt for daytime wear was introduced for the first time, expressing woman's new mobility as she fought for causes and began to work outside the home.

The postwar period and the baby boom of the 1940s again placed an emphasis on woman's role in the home. Magazines glorified motherhood and hemlines went down.

Although various modifications took place during the next twenty years, the 1970s are proving to be the most diversified years in the history of women's costume. A good thing that has come out of the liberation movement is an emphasis that fashion designers should not dictate what women wear, but women should wear what makes them feel comfortable and what helps them express their "real selves." Today's clothes are probably more comfortable and practical than they have been for centuries.

At the same time that midi, maxi, and mini, along with the pantsuit are available to woman in her versatile role today, one must also note the increasing pressure during the last year towards belted styles and longer skirts. What is this saying?

The Bible and fashion. It is into this context of history that the church has frequently tried to speak and assert itself on the issue of clothing, but with no more success than it has had in dealing with materialism in the church as a whole.

The Bible is not a book on fashion. Its directives come in terms of commitments and priorities. The Old Testament speaks to issues of dress and adornment in the context of wealth, Jesus admonishes us not to worry about what we wear, and Paul makes some strong suggestions as he regulates the life of the Corinthian church. When did the church start to speak?

In the tenth century extremism was the vogue and the clergy became vocal. Tall conical hats worn by women raised the ire of the clergy. High heels, bared bosoms, and highly decorative dress of the later Middle Ages angered church leaders. Cardinals legislated the length of women's gowns and finally even decreed that veils were vital to the morality of women. Monks complained, and Berthold of Regensburg (A.D. 1220) admonished women, saying that despite their otherwise religious urges, the costliness of their garments and the time spent on self-decoration were bringing them to the brink of spiritual disaster.

The Reformation, beginning in the sixteenth century, came shortly after the New World had been discovered. It was a period of highly decorative dress and rapidly changing costume.

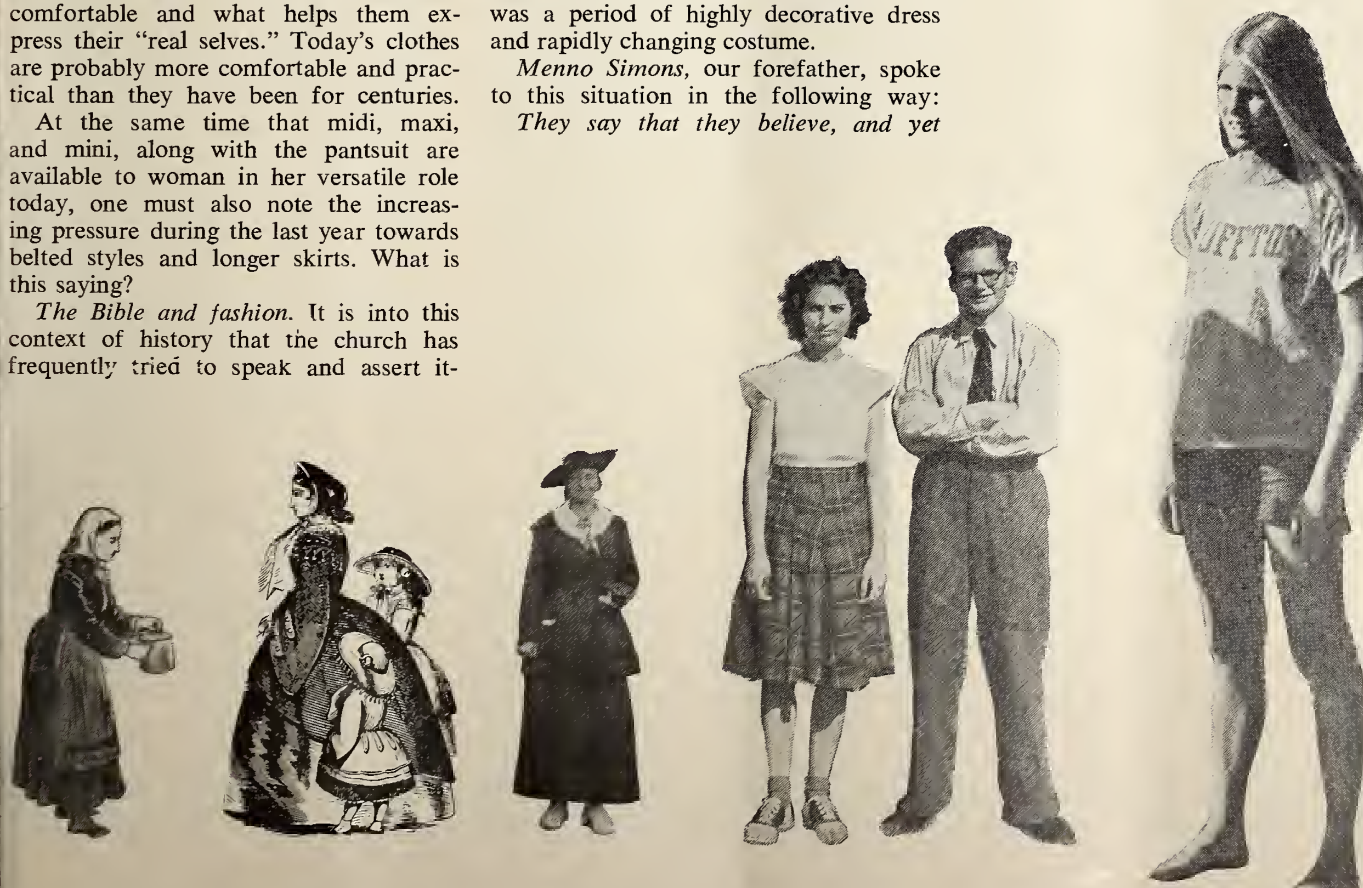
Menno Simons, our forefather, spoke to this situation in the following way:

They say that they believe, and yet alas, there are no limits to their accursed haughtiness, foolish pride, and pomp; they parade in silks, velvet, costly clothes, gold rings, chains, silver belts, pins and buttons, curiously adorned shirts, shawls, collars, veils, aprons, velvet shoes, slippers, and such like foolish finery. They never regard that the exalted Peter and Paul have in plain and express words forbidden this all to Christian women. And if forbidden to women, how much more to men who are the leaders and heads of their wives! Notwithstanding all this they still want to be called the Christian church.

Everyone has as much finery as he can afford and sometimes more than that. One wants to surpass the other in this cursed folly, and they do not reflect that it is written, Love not the world, neither the things that are in the world.

Was Menno's reflection typical of Anabaptist feelings about dress? The Anabaptists were living in a period of extreme ornamentation and fashion changes, especially within the upper class. How did this affect Anabaptists who did not come from the lower classes?

In Holland, the Mennonites did not wear a specific type of dress. There are a number of instances related in *Martyrs'*



mirror which indicate that Mennonites could not be distinguished in a crowd. Rural congregations tended to be more conservative than the wealthier, educated classes in the city. By the seventeenth century it was still said, "Above all, they insist on modesty in respect to clothing," although it is also stated that some of the Amsterdam Mennonites were beginning to wear wigs and other worldly articles. Dress codes were tried in the next century, but that didn't last long.

According to the *Mennonite encyclopedia,* Anabaptists, although not prescribing religious costume, did stress simplicity. Many of these Anabaptists came from the common people who were not immersed in the fashion changes of the day. They wore the conventional clothing of the rural areas and continued to do so, even when changes were brought in. Soon Anabaptists were recognized by their absence of firearms, plain clothes, and unjeweled appearance.

Over the years, their style of dress didn't change, and slowly, with some adaptations this clothing developed into a standard garb. The reason for this is not clear. Did it grow out of the teachings on separation and nonconformity? Were the Anabaptists so caught up with the priority on the gospel that things like food and clothing became secondary? Were sociological factors such as class, poverty, and their insecure existence responsible for their unchanging approach to clothing?

Middle-of-the-road solution. Today we are influenced by this background: the history of clothing related geographically and culturally to a people, as well as the life-style of Anabaptism. As Mennonites we have either accepted or negated our past, with little regard for the meaning of male and female body covering in our present historical context.

Some have accepted a standard garb that over a period of time became a religion in itself, adapting ideas in clothing from the early colonial period or even further back in history.

Others have insisted on a modesty which usually means a hemline two inches longer than the current length, or styles which were worn a number of years ago.

Still others have allowed cultural accommodations in dress to go on with little resistance, believing that Christianity does not express itself in outward forms.

Pride

Grace Showalter

When pride demands
That he appear to be the least
Among his friends,
He dons a cloak of deep humility.

Lest he appear too low
When power is want,
He throws the cloak and shows
His inner garb of self-superiority.

Somewhere in between all this, there is the large group struggling for a middle-of-the-road solution, shying away from extremes in either direction.

It is because of this diversified way of looking at the significance of the clothes we wear that we need to ask some questions coming out of our geographical, sociological, and cultural situation. At the same time we need to ask further questions about biblical and Anabaptist perspectives on clothing.

Today we hear more and more about the simple life as population increases, resources diminish, and the goddess of science no longer sings solos. We as Mennonites could cash in on this. It is part of our heritage. It is the Jesus perspective on life. It deals with the issues of priorities and stewardship.

Where are our priorities? Jesus said, "Seek ye first the kingdom. . . ." The Anabaptist's concern was the sharing of the good news. What is ours?

I walked down a city street with a Mexican Mennonite friend. As she walked, eyes down, she kept up a running commentary about what people must be saying about her garb. She could not communicate with those who were different from herself.

If legislation does not grow out of a personal conviction, if clothes worn can raise barriers which keep one from communicating the good news to those more liberal or conservative than ourselves, I dare to question the validity of that person's priorities. Modesty cannot be legislated. In the fourteenth century the church tried it by deciding that women should wear veils. The women embroidered and decorated their veils so beautifully that they appeared more seductive than before.

In Mennonite circles conformity does not only pertain to those wearing a traditional garb. It also pertains to those at the other end of the row who conform to cultural pressure and endorse all new fads and fashions. A suburbanite caught up with the latest in style, the *in* look, and a concern to wear what others wear for fear of being different, is also dabbling in the priority game.

Here is a pertinent issue for Mennonites today. As among Amsterdam Mennonites 300 years ago, urbanization and education, together with an unconscious move towards the middle upper-class echelon in society, tend toward more rapid acculturization. How, in the midst of this cultural bombardment, will we keep our priorities straight?

Priorities may need to be looked at from the perspective of stewardship. The Bible speaks significantly about the trap of wealth, and equally as strongly about the rigors of discipleship. As we continue to consume 50 percent of the world's goods, is it time we raise a question about the clothes we wear?

Despite the fact that some may look askance at the clothes of today, I believe that our decade is a unique time to make the choice of our wardrobe a meaningful experience. The style of clothes no longer determines a class in society. But the designer and price do. Clothes today therefore present an image of a person. With the wide variety of styles available, I believe we could go a step further and let our clothes convey our personality. Too often in typical herd fashion we wear what our peers wear. We are untrue to ourselves. As Mennonites I believe the personality of our wardrobe should express our Christian concern and commitment as well as our life-style. It should disparage the idea that wealth is power, prestige is Christian, or that certain vocations are to be identified with a higher living standard. We need to search within ourselves.

I knew a conference leader who wore only secondhand suits. His being was built around stewardship. His clothes projected a personality and a Christian conviction. This is what the Bible was saying to him.

What shall *we* wear?

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Plans laid for September meeting of colleges, church

Further plans were laid for a September meeting of the General Board of the General Conference Mennonite Church with college representatives at the May 9-10 sessions of the General Board executive committee in Bluffton, Ohio.

The General Board plans to spend half of its meeting, September 11-13 in Chicago, discussing the relationship of the General Conference to its colleges. Although the question of relationship has been raised primarily by Bluffton and Bethel colleges, presidents and board presidents of all five General Conference-related colleges will be invited to the meeting, along with some Commission on Education members and staff and members of COE's Department of Higher Education.

Eight people are being invited to present short papers at the meeting.

In other action and discussion, the General Board executive committee:

—confirmed July 28-August 3, 1977, as the dates for the next triennial convention and confirmed Bluffton College as the site. Some larger sessions on Saturday evening and Sunday may be held at nearby Ohio Northern University.

—asked COE to bring to the next Council of Commissions a proposal for a study conference on the family, marriage, divorce, and discipline. The study conference was requested in light of the rising divorce rate in North America and, more specifically, the divorces of two conference staff members.

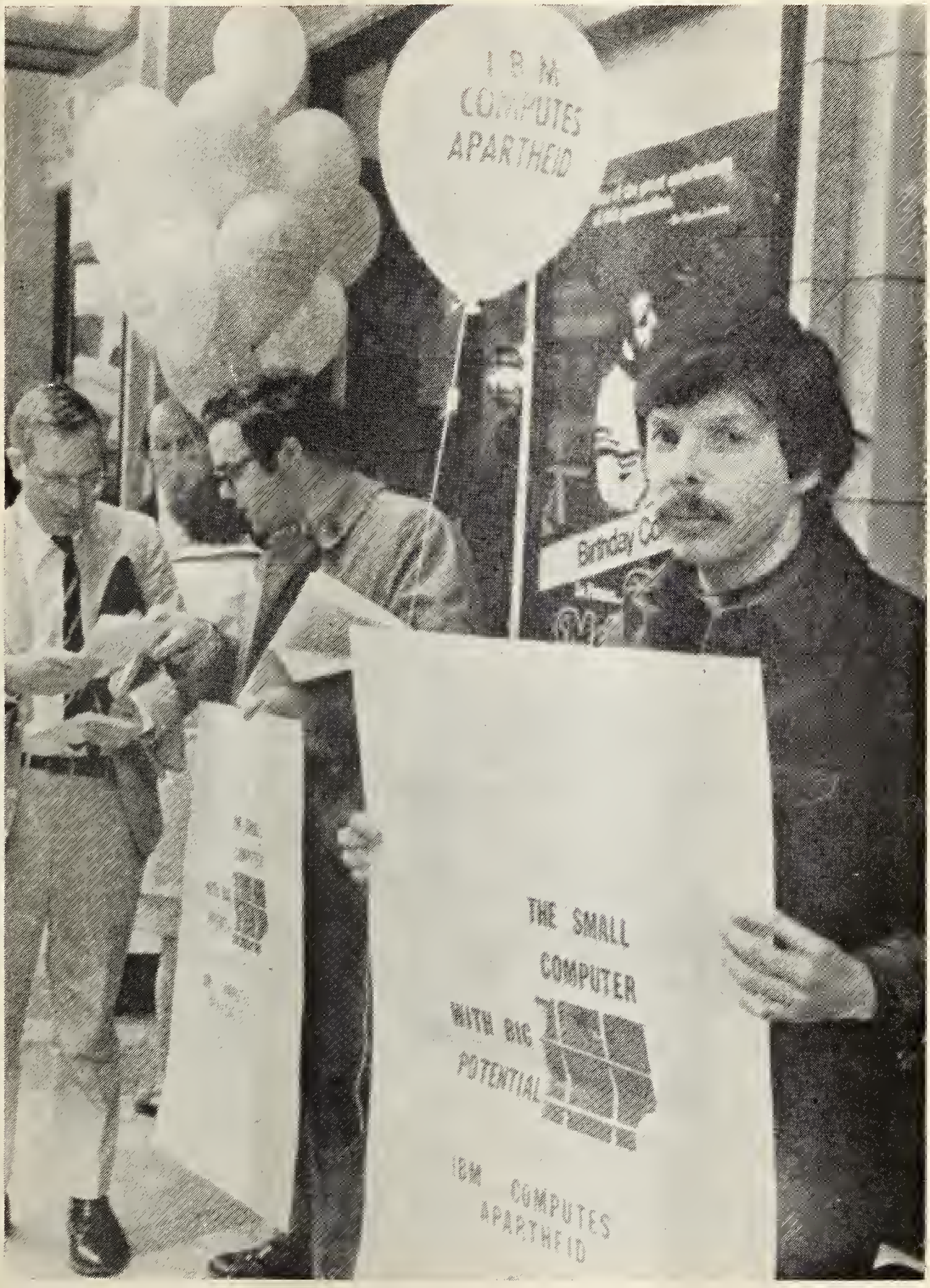
—asked Ed Enns and Rudy Regehr to revise a procedure for submitting resolutions at triennial conventions.

—expressed concern about the large number of ministerial vacancies in Canadian churches.

—expressed pleasure at the strong support General Conference churches have given to Mennonite Central Committee in recent months, but was concerned that support for other church programs continue.

—agreed that specifically U.S. concerns which might come up at the triennial conference be handled by the Commission on Home Ministries and possibly be presented to U.S. district presidents at the time of Council of Commissions.

—asked the executive secretaries to draw up a uniform proposal for staff study leaves and spouse travel. This had been requested by CHM.



IBM meeting picketed

Patrick Fenton, a priest of the Pittsburgh Roman Catholic diocese, joins other pickets outside the annual stockholders meeting of the International Business Machines Corporation in Pittsburgh. The issue of IBM's doing business with South Africa dominated the meeting, with debate centering on a proposal sponsored by a coalition of churches and religious groups calling on IBM to halt sales and other activities in South Africa because of that nation's policies of racial separation.

Relief work helps channel water to fields

Building canals and reservoirs, and redirecting water from streams and natural watersheds to farmers' fields are at the heart of MCC relief work in central India.

To provide interim employment for persons in drought-stricken villages, Indian and expatriate Mennonites are setting up cash-for-work and food-for-work projects.

"Irrigation is a real urgency for India," explained Ben Sawatzky, pastor of the Bethesda Church in Henderson, Nebraska, on leave for a special four-months MCC assignment in the Dhamtari area of India. "There is sufficient water available if it can be captured and utilized."

Irregular rainfall during the main growing period for rice means the crop will not mature. "And one crop failure is devastating to a rural family," Mr. Sawatzky emphasized.

"In any given area you will find villages getting along well because they had adequate rain. A few miles distant you will find total crop failure and people ill at ease and undernourished."

Most of the cash-for-work projects in the Dhamtari area, where the Mennonite Church has been active, will bring available water sources to groups of fields. Mr. Sawatzky, working closely with R. K. Bishwas and members of the local Mennonite relief committee such as J. M. Bhelwa, chose projects that would employ as many community people as possible, that would have lasting benefit, and that would benefit a group of people rather than one or two individuals or families.

So far project employees in the Dhamtari area have built two reservoirs and two canals, one two miles in length. Two additional reservoirs and one canal are under construction.

So far the Dhamtari payments have been strictly in cash, since an expected delivery of wheat did not materialize. Since January 1,600 tons of wheat have been shipped to India. Food-for-work projects in Champa and Bihar, the other two areas where Mennonites are working, are using MCC wheat.

The Sawatzkys, who previously spent eighteen years as missionaries in the Champa area, have been in Dhamtari since mid-February.

Mr. Sawatzky pointed out that Mennonite work in India also has its ironies. "We Mennonites with our great agricultural skills have placed our major attention in India upon evangelism, building medical and educational institutions, and some village uplift. We have pushed agriculture and its development far into the background. Our zealousness has blinded us to the importance of agriculture for livelihood among the underprivileged peoples of the world. It has taken wars and famines to wake us up to the fact that people need economic uplifting just as urgently as spiritual uplifting.

"I am in no way refuting the great work Christian missions have done in the world. It is nothing short of a miracle. I, for one, am proud to be a member of the Mennonite church, that has and still is carrying on a vital and effective mission program. I am grateful that we are beginning to launch out into rural agricultural development more and more."

J. M. Bhelwa, secretary of the Mennonite Church in India, and Robert Miller, MCC Asia director, stroll down the recently built irrigation canal at Mohidi near Dhamtari. They are followed by P. J. Malagar, bishop in the Mennonite Church in India, and Lloyd Fisher, executive secretary of Mennonite Economic Development Associates. The ditch was a cash-for-work project.

Cincinnati fellowship meeting more often

The Cincinnati Mennonite fellowship has begun meeting weekly instead of biweekly, and attendance has grown to an average of twenty, reported Mark Weidner.

Mr. Weidner's assignment in church planting is supported jointly by the Central District Conference of the General Conference Mennonite Church and the Ohio and Eastern Conference of the Mennonite Church. He also serves as unit leader for the Mennonite Central Committee volunteers in Cincinnati.

"We are enjoying a time that is different from a year ago, when we were seeking how to get a group to meet on a regular basis," Mr. Weidner wrote. "The questions are now how to lead and facilitate the people that have already come together."

Washington student seminar considers fallen institutions

While 60,000 persons were marching from the U.S. Capitol to Kennedy Stadium April 26 crying, "Jobs now," some forty Mennonites in a conference room across the street were listening to William Stringfellow decry the technocratic totalitarianism now immobilizing the human mind and conscience.

The marchers had come together at the call of the AFL-CIO to seek more jobs for America's eight million unemployed. The Mennonites had been invited by Mennonite Student Services to explore issues and concerns around the theme "Fallen institutions: Meanings and effects."

Keynote speaker Stringfellow, Episcopal lay theologian and attorney from New York City, described the Fall as "the literal chaos in which all of life exists"—a chaos marked by profound distortion, radical confusion as to identity and purpose, grave hostility.

The estrangement occasioned by the Fall, he said, has both personal and corporate dimensions which relate "not only within and among ourselves, but also to the nations and other institutional powers.

"There is an extreme and radical pervasive character to the fallenness to which the Bible refers and which is verified again and again in our experience as we live in the epoch of the Fall. There is no other place, no other history, no other era in which to flee," he said.

In clarifying what he meant by technocratic totalitarianism, Mr. Stringfellow said, "Since Hiroshima, technical capability predominates over all else. We see signaled in that momentous event in our national life that technical capability becomes the overwhelming consideration in determining policy, obliterating human discretion and accountability."

The glut of useless packages in our marketplace further illustrates technocracy. Through conditioning, consumers surrender a part of their human capability as they demand and use the useless, he said. "We are paralyzed by redundancy."

"If we acquiesce to technocracy—that total dehumanization and absorption into the machine itself—we die for sure," Mr. Stringfellow underscored, "yet the possibilities for reversing the tide are not great.

"The possibilities of being killed if we insist on using our sanity and our consciences are very great. But in resistance one will have lived, while one lives, worthily as a human being," he concluded.

The April 25-26 eastern regional seminar—sponsored by Student Services of the Eastern Mennonite and Mennonite boards of missions and the General Conference Mennonite Commission on Education—brought together for the first time in the Washington area university students and urban young adults from a variety of academic and occupational settings.

Other speakers were John Lapp, dean of Goshen (Indiana) College; Delton Franz, director of the MCC Peace Section Washington office; and Donald Jacobs, director of Christian Leadership Foundation, Salunga, Pennsylvania.

Mennonites have been schooled in serving the hurting but not in changing the structures," Mr. Franz said. "We are faced today with need to get to the systematic problem, to sensitize some consciences within the institutions. When you divorce the servant posture from the prophet posture little of significance really happens.

"Too often," Mr. Franz continued, "our discouragement stems from impatience. Two VSers cannot change a system in two short years. Changing power structures is a long-term job."

War tax conference scheduled in Ontario

A war tax conference, sponsored by Mennonite and Brethren in Christ conferences and the Mennonite Central Committee Peace Section, is planned October 30 to November 1 at the First Mennonite Church, Kitchener, Ontario.

Billed as a "conference for theological and practical discernment on war tax issues," the assembly will be open to any interested participants.

The idea for the meeting came from the General Conference Mennonite Church's Commission on Home Ministries at its annual sessions in February. Other Mennonite and Brethren in Christ conferences showed interest, and the meeting was also approved at the MCC Peace Section meeting in April.

The war tax conference is intended to discern the biblical-theological mandate regarding war tax payment, share experiences about war taxes, provide a forum for persons to work on implementation of their convictions, and focus on the impact of militarism on society.

Biblical studies will include "The Christian's relationship to the state and civil authority" and "The Christian and payment of war taxes." Other presentations will concern "Militarism in today's society" and "Anabaptism and church-state tax issues." Speakers have yet to be announced.

Other parts of the conference will be spent in interest groups on forms of resistance, legal consequences, the World Peace Tax Fund Act, etc.

Harold Regier, General Conference secretary for peace and social concerns, said the theological presentations will deal with issues which cross national boundaries, while interest groups might focus on specific U.S. and Canadian issues.

MCC, AFSC considering Vietnam refugee assistance

The possibility of assistance to Vietnamese refugees in the U.S. and Guam is being considered by Mennonite Central Committee and the American Friends Service Committee.

A decision will be made after a joint task force has visited refugee camps and explored the political sensitivities of such a move.

In testimony before the Senate foreign relations committee recently, David Stickney, former field director of the Quaker Rehabilitation Center in Quang Ngai, South Vietnam, said every effort should be made to assist Vietnamese refugees on American soil according to their wishes—to assimilation in our society, to resettlement in other lands, or to repatriation in Vietnam."

But he added, "We are distressed that official American attention is being given only to those who left Vietnam. The need of the human beings in Indochina, about whom there was so strong an emotional appeal a few short weeks ago, is still there."

That includes aid to wounded, maimed, and sick; aid in reconstruction of homes and villages; and aid in detecting and making harmless the tons of unexploded ordnance all over the Indochina landscape, Mr. Stickney said.

Both MCC and AFSC have personnel remaining in South Vietnam. MCC has received word through the Japanese embassy that the four volunteers remaining in Quang Ngai and Saigon are alive and well, but no details are yet available.

These persons are Earl Martin, Yoshihiro Ichikawa, James Klassen, and Max Ediger.

Clemency program ends; amnesty still urged

U.S. President Ford's clemency program ended March 31 after 6½ months of confusion, regulation changes, advertising, and deadline extensions. The president, who extended the deadline for applications twice for thirty days each from the original January 31 deadline, refused to change the program to alleviate any of its injustices and administrative problems.

Stripped to its barest form the president's program was an offer to those exiled or politically disabled for political or conscientious objection to the Vietnam War to return and to have certain civil rights restored. This was to be accomplished by the individual's working for an assigned period of time at an approved public service job.

The offenses were categorized separately: convicted draft violators and convicted military absentees (to apply to the Presidential Clemency Board) unconvicted military absentees (to report to the Department of Defense), and unconvicted Selective Service violators (to report to the U.S. attorney in the area where the alleged offense was committed). The Selective Service System administered the required service time of individuals from all categories.

According to the *New York times* President Ford spoke of doing "everything in [his] power to bind up the nation's wounds." But the clemency program offered was poorly designed to reconcile. A majority refused clemency because it contained overwhelming punitive features such as signing away constitutional rights, taking an oath of allegiance, and doing required "reconciliation" service administered by the same agency from which many had fled at an earlier time.

Entire groups of persons in need of amnesty were ignored by this program, including those who had become citizens of another country, veterans with less-than-honorable discharges, and those charged with crimes related to resistance against the Vietnam War. Participating unconvicted military absentees were granted, upon completion of the required service, a clemency discharge which stigmatizes the veteran as a deserter.

The design of the program, its administration, continued political awareness on the part of those eligible, and a lack of "faith in the government's sense of fairness and justice" caused many to refuse clemency. As the program ended, only 24,847 of 124,515 eligible had applied for the program, according to the *New York times.*

The Presidential Clemency Board has reviewed 300 cases and given 114 recommendations to President Ford. The Selective Service System has 4,832 enrolled. Of these 1,600 are working, 1,516 are in process of getting a job, and 971 have refused cooperation with the Selective Service.

These numbers should be seen in light of the government's attempts to make the program look like a success. Since September 16, 1974, the number of those eligible for the program has been consistently slashed, not because anyone was taken out of legal jeopardy but because they were found to be outside some rules of eligibility.

Organizations and individuals committed to universal and unconditional amnesty helped to gather the loose threads for some of those who were deciding whether or not to participate in the program. In many instances the decision was made to accept administrative undesirable discharges from the military or publicly refuse clemency.

Sometimes the person learned that the case against him could not hold up in court or learned, as in the case of one who contacted the MCC Peace Section (U.S.), that there had never been an indictment handed down and that the statute of limitations had run out in 1973. He had spent two years in exile for no reason.

Three congressional bills related to amnesty are now before the Congress. The Clemency Board Reorganization Act, S1290, introduced by Senator Gaylord Nelson, proposes an extension of the clemency program, with a few superficial changes designed to make it a bit more fairly and justly administered. HR 1229, a bill sponsored by Representative Bella Abzug, amnesties all groups of persons who resisted the Vietnam War, the most complete congressional action which could be taken. Senator Philip Hart's bill, S1145, grants unconditional amnesty but only to those covered by the President's clemency program. It does not apply to many who are in need of amnesty. *Jim Landis, MCC Peace Section (U.S.)*

Department okays curriculum for grades nine and ten

The Department of Literature Development of the Commission on Education (General Conference Mennonite Church) has approved publication of new material for ninth and tenth grades and a new book.

The six-member department, meeting recently in Minneapolis, gave the go-ahead for a new quarter of lessons next winter on the Gospel of Mark, written by Helmut Harder of Winnipeg. The fall quarter will use the Genesis study of the Uniform Series, and the spring quarter will utilize the book *Twelve becoming* in a Mennonite history study.

The 1976-77 year will include quarters on personal growth (based on the Ten Commandments and the new commandment of love), the Book of Amos, and the Prison Epistles. Writers are being contacted for these quarters.

The department also approved publication of a photo-verse book by Don Bakely of Kansas City, presently entitled *If—A big word with the poor.*

Other concerns of the department included the need for a church membership-catechism book for people age eighteen and up, a camp curriculum, and possible publication of a book of women's biographies. Affirmation was given to all these areas.

Selective Service registration changed

The U.S. Selective Service System is changing the registration process for eighteen-year-old men from the old method of immediate registration upon the eighteenth birthday to a once-a-year registration.

"Assuming the new procedures prove to be viable, we will be able to effect the reduction in force of 42 percent of the compensated personnel of the system," said Selective Service Director Byron V. Pepitone. This reduction in personnel will be accomplished by computerizing records and by having yearly registrations in high schools where the audience is captive.

The Selective Service is attempting to stop the trend toward nonregistration among some eighteen-year-olds either because they disagree with Selective Service law or because they do not understand the law. Massive public service-type announcements will inform high school students when their day for registration comes.

Poverty concerns shift to VS; grants offered through CHM

Poverty concerns under the General Conference's Commission on Home Ministries are being moved into the voluntary service office, according to a recent decision of the CHM executive committee.

Weldon Nisly, poverty concerns consultant for CHM, will be terminating in August, and no replacement is being sought. Instead, poverty projects will be coordinated under the VS office, in cooperation with Indian ministries and peace and social concerns offices.

The poverty reference council was moving into a community ministry strategy, said Palmer Becker, CHM executive secretary. The community ministers are usually in closest touch with poverty situations. The reference council wanted to facilitate community ministers and increase the number of poverty ministries.

At the same time, VS at its retreats and workshops was always bumping into community ministry, particularly as its strategy moved beyond short-term assignments.

Although there will no longer be a poverty projects staff person in the Commission on Home Ministries office after this summer, poverty ministries will still receive attention—in part through about $12,000 available during 1975 to specific poverty projects.

"We want to notify congregations, community ministries, voluntary service workers, and other Mennonite-related persons and groups involved in poverty ministries of the availability of some grants from the poverty projects fund and what other Mennonite foundations are interested in supporting poverty projects," said Mr. Nisly.

Staff members in voluntary service, Indian ministries, and peace and social concerns are to incorporate poverty concerns into their programs. However, a poverty reference council will probably continue to exist and make decisions on grants.

Deadline for submitting grant applications is October 1. Applications should be sent to Poverty Ministries, Commission on Home Ministries, Box 347, Newton, Kansas 67114.

In addition, money for poverty projects may be available from other foundations, Mr. Nisly said.

Hesston Foundation, Hesston, Kansas, is interested in funding programs related to central Kansas institutions, agriculture, and community development. Proposals should be submitted a month in advance of the foundation's meetings in March, June, October, and December.

Schowalter Foundation, 726 Main St., Newton, Kansas, supports innovative projects in peace witness, refugee resettlement and rehabilitation, and education for Christian service. Requests must be submitted in writing a month in advance of the foundation's March and October meetings.

Mennonite Mutual Aid, 1110 North Main St., Goshen, Indiana, makes some grants from its fraternal funds each year—about half through conference offices and half to inter-Mennonite and congregational projects. Proposals should be sent to conference offices by early September. Priority is given to projects that are innovative, are not likely to be funded in other ways, are not part of an organization's regular funding, have matching funding, are inter-Mennonite, and are in significant areas of need.

Hundreds watch as exorcism performed

As 600 persons watch in the Anglican Church of St. Paul's at Hainault, east of London, England, Trevor Dearing lays his hands on a twenty-one-year-old prostitute identified only as "Denise" during an exorcism ceremony. The clergyman began by telling the congregation he would first conduct a mock-up for the benefit of photographers. He was about to start when "Denise" began screaming. During the subsequent exorcism ceremony, she collapsed on the floor and screamed until Mr. Dearing shouted, "Get out of her now in the name of the Lord." Before the exorcism, Mr. Dearing said he had cast out three spirits from the woman in the previous week.

Annual writers' conference will meet at St. Davids

The eighteenth annual St. Davids Christian Writers' Conference is scheduled for June 15-20. The conference will convene on the campus of Eastern College in St. Davids, Pennsylvania, a suburb of Philadelphia. The conference will include a variety of writing workshops, from beginning poetry to advanced fiction.

A returning resource leader for the conference is M. Charles Rebert, prize-winning poet and high school writing teacher who will lead a workshop entitled "The beginning beginner." Also present will be a husband-wife writing team: Harry Edward and Berniece Roer Neal.

Also scheduled are workshops on "Religious fact, religious fiction," "Making history live," "Writing poetry" and "The writer-illustrator."

Beyond the instruction, the St. Davids conference provides for fellowship and interaction with other writers. Cost of the conference is $52.50 for registration plus $52.50 for room and board. The advanced tutorial is $20 more.

Registration information is available from Mrs. Alvin I. Mast, Registrar, Route 2, Daleville Road, Cochranville, Pennsylvania 19330.

MCC giving goes for food; other programs need funds

Food shipments to Chad, India, and other needy areas of the world will increase because of strong constituent financial support, the Mennonite Central Committee executive committee decided after hearing the treasurer's report in March. Contributions during the first quarter of this fiscal year totaled three times as much as last year at this time.

According to assistant treasurer, Cal Britsch, most of the funds are earmarked for food-related programs. Almost all contributions marked in this way are used for overseas work.

Mr. Britsch is recommending that constituents give to MCC's general fund rather than tagging the money for a specific project. "People are designating money for food now, while some of the less visible ongoing programs, like those of the Department of U.S. Ministries, Peace Section, Mennonite Mental Health Services, and the exchange visitor program, are hardly meeting their budgets," he said.

The executive committee accepted in March a policy stating that MCC is prepared to receive and respect the use of designated funds but that donors should be strongly encouraged to give "where most needed" funds.

Manitoba public school OKs Mennonite history course

A Mennonite history course will be added to the curriculum at W. C. Miller Collegiate, a public high school serving Altona, Manitoba, and surrounding communities.

The course for students in grades eleven and twelve, recently approved by the school's trustees, would "emphasize the struggle of the Mennonites in the past and their close relationship with God and the Christian faith." However, the course will "steer clear of stressing denominationalism . . . or recruitment of members," said John Rempel, president of the Home and School Administration.

The association and Mennonite clergy in the area supported the new course.

Pastor J. F. Pauls of Altona said a lot of young people have been asking him, "What is a Mennonite?" in spite of the fact that they live in a Mennonite community.

John Wiens, principal of the school, said present staff were qualified to teach the course.

A similar course is being taught at the Garden Valley Collegiate in Winkler, Manitoba. *Red River Valley echo, Altona, Manitoba*

Oregon Mennonites to celebrate centennial

Four Mennonite groups in Oregon are working together to commemorate the centennial of the coming of Mennonites to that state in 1876.

The Oregon Mennonite Centennial Committee, appointed by the Evangelical Mennonite Brethren Church, General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church, is looking for appropriate ways to celebrate both this centennial and the American Revolution bicentennial.

The centennial committee has commissioned Lauren Friesen of Seattle, Washington, to write a play about the early days of Mennonite settlement in Oregon. The play will be presented as part of the 1976 centennial celebrations.

Officers of the committee include David Groh, Albany, Oregon, chairman; LaVernae J. Dick of Dallas, Oregon, secretary; and Gertrude Regier of Dallas, treasurer.

Words & deeds

Mission and church in Taiwan recently formed a committee to coordinate financial and personnel requests to the General Conference's Commission on Overseas Mission. Representatives of both mission and the Fellowship of Mennonite Churches in Taiwan will come to consensus about requests for funds or new missionaries before they are submitted.

A feasibility study on setting up an intermediate technology production center is under way in Botswana. The center, if established, would be run by MCC volunteer Lamar Weaver under the auspices of the Urban Industrial Mission, a branch of the Botswana Christian Council. The center would develop products easily made by local people and for which there is a market, then train people to make them from readily available materials. Such products might include tire shoes, school science equipment, solar heaters, solar ovens, and chain link fencing. The key to products is low capital input. The workshop will likely be built in or near Selebi-Pikwe.

Record

Calendar

June 6-9—Renewal 75, Mennonite Holy Spirit Conference, Missionary Campgrounds, Goshen, Ind.

June 13-15—Pacific District Conference annual sessions, Lynden, Wash.

June 19-22—Northern District Conference annual sessions, Pioneer Hall, Freeman, S.D.

July 12-13—Reunion for former MCC Algeria volunteers and their families, Camp Wapsie-Y near Cedar Rapids, Iowa; in charge of Duane K. Miller, Box 15, Wellman, Iowa 52356

Central

June 14-15—Seventy-fifth anniversary celebration, Wayland (Iowa) Church

Published

A people of two kingdoms by James C. Juhnke, a history of the political acculturation of Kansas Mennonites has been published by Faith and Life Press, Newton, Kans. The history, covering the period 1870-1940, has been adapted from the doctoral dissertation of Mr. Juhnke, now professor of history at Bethel College. The 215-page book explores the history of a people who felt a tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord." If in 100 years in Russia, most Mennonites did not learn Russian, why did they exchange the German for the English language within fifty years in Kansas? What turned the persecuted people of the 1500s into the "good citizens" of the nineteenth and twentieth centuries? The book is available from Faith and Life Bookstores, Newton, Kans., and Berne, Ind., and Fellowship Bookcenter, Winnipeg, Man., for $7.95, hardback.

Ministers

Abe Buhler has resigned as pastor of the Olivet Church in Clearbrook, B.C., to become pastor of First Church, Burns Lake, B.C.

John Toews, assistant pastor of the First Church, Winnipeg, has resigned. He will be returning to Leamington, Ont., this summer.

Workers

B. Harry and Lois Dyck will be commissioned July 13 under Africa Inter-Mennonite Mission for service in Botswana. The commissioning service is scheduled in the Martensville (Sask.) Church, where Harry was pastor in 1967-72. He will graduate in May from Associated Mennonite Biblical Seminaries, Elkhart, Ind., with an MDiv degree. Lois is a registered nurse at Greencroft retirement center in Elkhart. They will spend a three-year term as Bible teachers among the independent churches in Botswana, working with *Ed and Irene Weaver,* who went to Botswana under AIMM earlier this year.

Egon Enns, currently administrator of Bethania Mennonite Personal Care Home, Winnipeg, has been appointed administrator of Menno Home in Clearbrook, B.C. His duties commence in August.

Elda Hiebert, Zion Church, Elbing, Kans., has been reassigned to Zaire under Africa Inter-Mennonite Mission after an extended furlough. She will work as a registered nurse in either the hospital at Kalonda or the maternity clinic at Nyanga, subject to the decision of the Mennonite Community of Zaire. Elda will begin her work in August.

Deborah Hunsberger, Wadsworth, Ohio, native and candidate for the PhD degree in German literature at Ohio State University, Columbus, will teach the German and French classes and head the language department at Bethel College. A graduate of Oberlin (Ohio) College, Ms. Hunsberger received an MA in German literature from the University of Nebraska in 1967. She has previously taught German four years at Ohio University, Athens, and two years at Plymouth (Ohio) High School.

Martha Stucky, Manhattan, Kans., has been appointed director of libraries at Bethel College, beginning July 15. A graduate of Bethel College, Martha earned an MA degree from the University of Denver in 1952. She has been director of library media for Unified School District No. 383 in Manhattan since 1962. At Bethel she will supervise the main library operations including acquisitions, cataloging, and reference work. She will replace *Mildred Voth Schenkel,* Bethel librarian the past four years.

H. Dyck

L. Dyck

Hiebert

Stucky

Bethel Mennonite Church, Winnipeg, is looking for an assistant to the pastor to work primarily in the area of youth ministries. Interested persons should write immediately to:

Bethel Mennonite Church
870 Carter Ave.
Winnipeg, Man. R3M 2E2

Bill Thiessen, Carman, Man., spent two months recently in Cuauhtemoc, Mexico, renovating a seed storage house into living quarters for General Conference missionaries. He is a carpenter and school bus driver in Carman.

Paul W. Wiens has been appointed as a member of the music department of Bethel College for the 1975-76 school year. He will be replacing *Walter Jost* who will be on a sabbatical leave of absence with Singing City of Philadelphia, a multiracial, interreligious community chorus. A graduate from Bethel in 1965, Mr. Wiens earned an MME degree from George Peabody College for Teachers in Nashville, Tenn. He will be taking a one-year leave of absence from the faculty of Clayton Junior College, Morrow, Ga., where he has taught music since 1969.

A PEOPLE OF TWO KINGDOMS
The Political Acculturation of Kansas Mennonites
by James C. Juhnke

How do voluntarily-uprooted people respond to their new country? How does a country respond to its newcomers? What can be learned from seventy years of history of people who feel an inescapable tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord"? What explains the fact that in their 100 years in Russia, the Mennonites with few exceptions did not learn the Russian language and yet within fifty years in the United States had largely given up German in favor of English? What changed the persecuted people of the 1500s to the "good citizens" of the nineteenth and twentieth centuries? Dr. Juhnke answers these questions by telling the story of a particular ethnic group, but it is also a story of any pilgrim people.

215 pages, hardback, illustrated **$7.95**

Available at your local bookstores.

A FAITH AND LIFE PRESS PUBLICATION.

Gary Harder

Dialog with history

Hananiah and Nebuchadnezzar's furnace

The fiery furnace: fact or truth?

REPORTER: I appreciate the fact that you've consented to this interview, Shadrach.

Hananiah: Please, the name is Hananiah.

R: I don't understand. The name recorded in the Book of Daniel is Shadrach.

H: Shadrach was my Babylonian name, given to me by King Nebuchadnezzar. My Hebrew name, my true name, is Hananiah.

R: I'll try to remember. Hananiah, you and your friends, Meshach and Abednego, lived about 2,500 years ago. We would like to find out more about you and your times.

H: Our stories stand written. Incidentally, my friends' names were Mishael and Azariah.

R: Frankly, Hananiah, the stories about you were written when it was more fashionable to believe in miracle stories—you know, the one about the fiery furnace. We just don't buy that kind of thing in the twentieth century. What really happened?

H: If you can't believe it, that's your problem, not mine.

R: OK, we'll come to that again later. I had wanted to begin by getting some background information about you. You were born in Jerusalem, weren't you, Shadrach?

H: I will not answer questions directed to Shadrach. He does not exist.

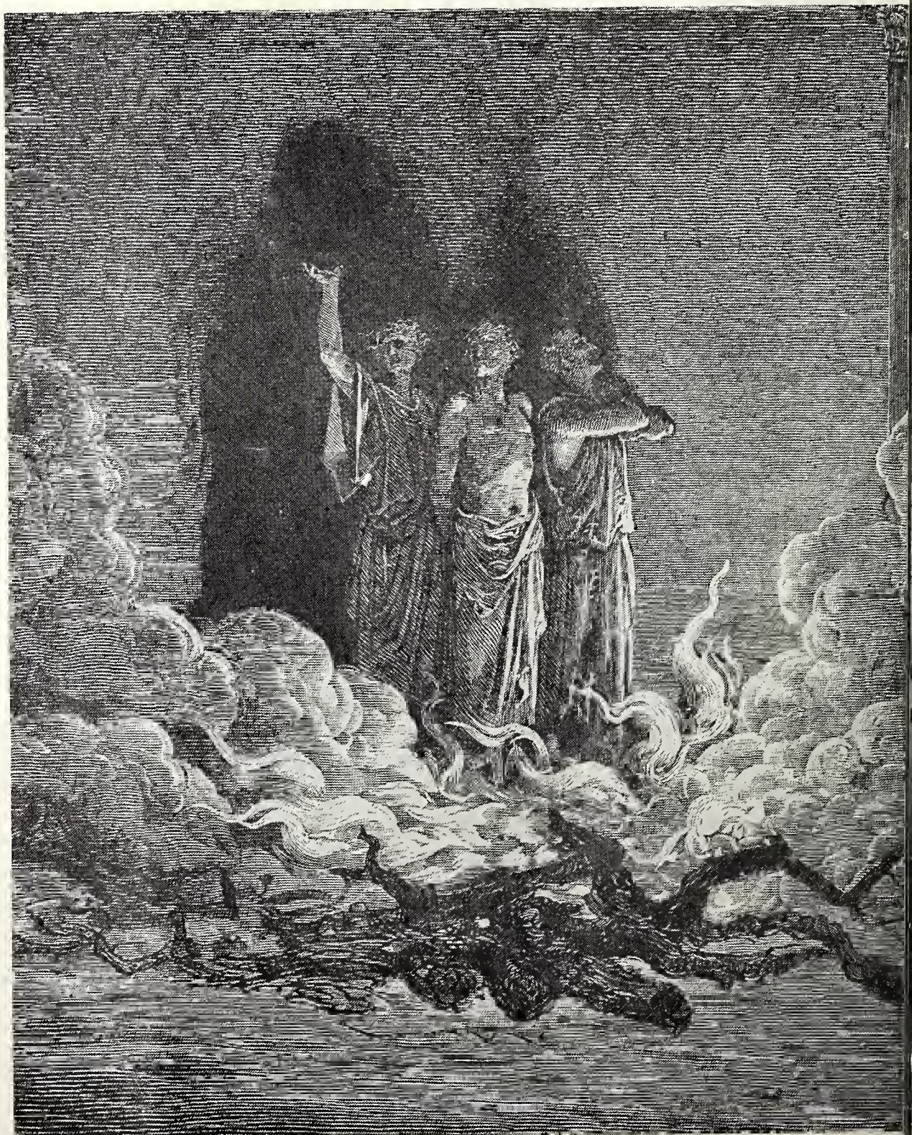
R: Why are you so sensitive about your name? Didn't you carry your Babylonian name almost all of your adult life?

H: Among the Babylonians, yes. But not within me. Inside I remained an Israelite. The name *Shadrach* meant "under the command of Aku," the Sumerian moon god. I hated the name.

R: This takes us to the heart of what I'd like to know. Officially you were a Babylonian, a high official in Babylon. Privately, you say, you were an Israelite. It sounds as though you lived two lives.

H: I lived one life, that of my people. The Babylonian life was only an outer garment, to be cast off when it was no longer useful. You must keep in mind the time we lived in. We were slaves, living in exile. We had to survive as a people. We could not totally disregard commerce with our captors.

R: Becoming a high court official in the employ of your captors and enemies sounds almost as if you sold out.



Shadrach, Meshach, and Abednego in the fiery furnace, *by Gustave Doré*

H: Do not our subsequent actions prove otherwise?

R: You were really quite young when you first came to the Babylonian court, weren't you? The account in the Book of Daniel says this about you and your friends: "The king ordered his chief eunuch to take certain of the Israelite exiles of the blood royal and of the nobility, who were young men of good looks and bodily without fault, at home in all branches of knowledge, well informed, intelligent, and fit for service in the royal court." That describes you. You were then instructed in Babylonian ways.

H: The description is too flattering. Yes, we were just lads then, twelve years old. We were born in Jerusalem, but grew up in Babylon, to which we had been exiled.

R: How is it possible that you could be taken at a young age, really before you could own a mature identity, could be given a thorough three-year Babylonian education, be made to speak Chaldean fluently, be in the royal service, learn the arts of divination and magic, exert a great influence on the court, be immersed in their religion and culture, and still remain so stubbornly and pigheadedly Jewish?

H: I see you do not understand how it was in an Israelite home. Our early training was thorough. From our earliest days we knew that, inside and out, we were Israelites. We were instructed every day in the acts of Yahweh. With such a training nothing could root out our sense of being a people, a proud people, followers of Yahweh.

R: What about the fiery furnace? I must say that I'm skeptical about that incident. But I'd like to hear what you have to say about it.

H: You can read the story in the Book of Daniel.

R: Yes, but did it really happen?

H: You seem to miss the point entirely. You are concerned only about whether or not we were actually thrown into the fire, and if so, whether we survived it. That is much less important to us than the reason for being thrown into the fire in the first place. You talked before about our living two lives. Well, we had the opportunity to declare once and for all which life was most important to us, where our loyalties really lay. The king had a huge image of his god, Bel, made. He demanded that everyone bow down to it. This we could not do.

R: That seems strange. You were practically Babylonians. You lived like they did. Hadn't you already compromised yourselves? Surely you bent your principles a bit on many occasions to remain in royal favor?

H: It is true. We lived at court, and we obeyed the king. In many outward ways we lived a Babylonian life. But we never, ever, not even once, in any form whatsoever, acknowledged any of their gods. In this we bent no principle. There is no God but Yahweh!

R: How then could you gain your prestigious position?

H: The king respected our religious strength. And we served him well.

R: I don't understand Nebuchadnezzar's allowing you to maintain your religious loyalty for so long.

H: The Babylonians had many gods. They didn't mind at all that we worshiped Yahweh. They simply expected us to add their gods to ours, not to deny ours. The more gods, the better the chance of being helped by some of them. It was only when Nebuchadnezzar built that showcase monument to his personal god and made its worship a test of loyalty to him that we came into such sharp conflict with him.

R: I understand you were reported by others to the court?

H: They were jealous of our influence and, I think, of our strong convictions.

R: Then the king made a special test of your loyalty. He gave you a choice of worshiping the image or being thrown into the furnace.

H: That's right. We chose to die.

R: That's stupid! Plain thick-headed stubbornness!

H: We called it loyalty to Yahweh.

R: Isn't religion—faith, if you will—something of the inward person? It's what's inside of you that counts, isn't it? The externals aren't that important, are they?

H: Faith is indeed a matter of the heart.

R: You see! What matters is what you believe inside. So why not pretend to worship Bel, or whoever it was, and keep the king happy? In your heart, while you're bowing to the image, you could be praying to the real God. He'd understand.

H: And you chastised me for living two lives! What is on the inside must agree with what is on the outside. This occasion was a public test of loyalty. Had we done what you say, we would have betrayed our God and our people. The Babylonians had to know that they could not command our ultimate allegiance. Our people had to be given an example, the courage, to retain their own faith.

R: But at the price of death?

H: We were prepared even for that. We felt privileged to be able to show our loyalty to a great and worthy God.

R: I have another theory to explain the story of the fiery furnace.

H: That's your privilege.

R: It is true, isn't it, that the Book of Daniel was written about 400 years after you lived, about 168 B.C., during the time of Antiochus Epiphanes?

H: So I've been told.

R: At that time your people were again severely oppressed—this time it was by the Syrians—just like you in your time were by the Babylonians. The writer of Daniel, in an attempt to encourage his people in 168 B.C., told them stories about your time.

H: I'm glad we were able to be of service beyond our own time. That is more than I had expected.

R: Don't you see? The author would then not be concerned about historical accuracy. If his purpose was to lift the spirits of his people and to give them courage, he naturally would select events, or even make up stories, to fit his purpose. You wouldn't be able to trust him to be historically accurate.

H: Our people have too sacred an understanding of history, of God's acts on our behalf, to misuse history.

R: But you have to admit that there are errors in the account?

H: In our Scriptures there is only truth.

R: I'll show you an error. Daniel 5 says that Darius the Mede took over the Babylonian kingdom from Belshazzar. History knows that it was Cyrus the Persian. Darius followed Cyrus. That's a clear historical misstatement.

H: You talk about historical facts. I talk about truth. In our Scriptures there is only truth.

R: The question of historical accuracy brings me to my theory. In 168 B.C., several hundred years after your lifetime, Antiochus Epiphanes of Syria built a huge statue of the god Zeus right in the temple in Jerusalem. Then he demanded that all the Jews worship it. The author of Daniel wanted somehow to persuade the Jews not to worship it, to keep their faith in spite of the pressure. The best way to kindle such courage and faith was to tell them stories about a similar situation, such as the one you found yourself in. Using the story about Bel was a stroke of genius.

H: I'm glad you finally see the value of courage, even the courage to die for one's faith. That's what I've been trying to tell you.

R: The point that I'm trying to make is that maybe these stories were made up, or doctored up, or maybe simply poetic ways of reading history. The point was not their accuracy, but whether they fulfilled their purpose in 168 B.C.

H: Do you not think that our people, in our own time, needed encouragement too, not only by reading, but by actual life-and-blood example? I'm glad our story fulfilled its purpose also for that later time of which you speak. It shows how marvelously God works. Many people, in both periods of history, gave their lives for their faith.

R: You've made your point and I've made mine. It is time to return you to the pages of history.

H: I'm surprised you haven't asked about an important part of the story.

R: What's that?

H: The fourth person in the fire. Only three of us were thrown in.

R: Oh, him! I had meant to ask. I can't say I believe in angels.

H: What a peculiar mind set you twentieth-century people have. You claim to be objective. You claim to be concerned about finding out the facts, but you do not pursue truth nearly as relentlessly as you do fact.

R: Look here, Hananiah, it may be true that I'm skeptical about angels and miraculous deliverances from fire, but I do believe that God exists.

H: I perceive that you really do not understand what truth is. You may have a good theory. But your theory is to you only a game, not a tool to deepen your faith and understanding.

R: This interview is getting a bit out of hand. I only wanted to establish the facts.

H: And I am interested in establishing the truth, truth that is worthy of living and dying for.

R: Thank you for consenting to this interview, Hananiah.

H: Do you know what the fourth person in the fire meant to us? The presence of God. The assurance, the complete confidence that our loyalty, our choice in the face of death, was worth it. We experienced the presence of God!

Letters

What's left after 100%?

DEAR EDITOR: After reading several negative letters to the article, "Diary of a mad housewife" (February 25 issue), I felt a need to respond. The women who commented on the article (Letters, April 8 and April 15 issues), did not say whether their husbands were clergymen or "very active" members of a church. This could make a difference.

To simply say, "When you change diapers, allow God to sing and speak through you in molding a life for him and be submissive," and suggesting that if the author of "Diary of a mad housewife" had read *Total woman* she may have perhaps "seen her husband change if she as a wife started following God's plan for them," is grossly oversimplifying the problems that exist. Men and ministers, in my opinion, have seemingly gotten away with "murder" by being active in all kinds of work in the church under the label of "Christian" or "doing God's will."

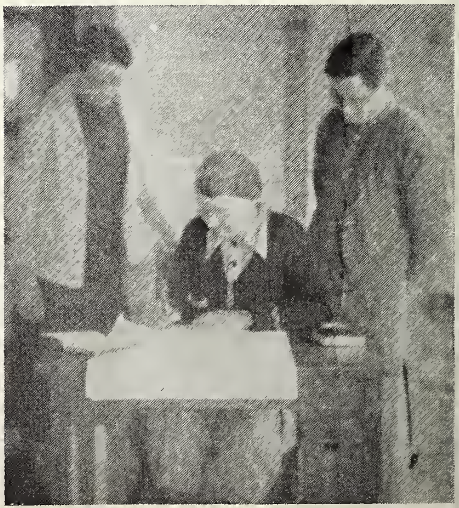
I feel there is some hope for those wives who are alone so much and denied their husband's presence. These women are beginning to be heard. Thank God for those who listen! I feel it is high time for articles such as "Diary of a mad housewife" to be published, and I have great respect for the woman who had the nerve to walk out, because as she said, "After 100 percent there is not much left." *Susan Buhler, Box 205, Cartwright, Man. R0K 0L0* Apr. 29

The property in China

DEAR EDITOR: This letter is a little slow in coming, but I want to comment yet on the question of reparations for mission property in China. With regard to the past, people have a tendency either to idealize something or to feel that it is all bad. Objectivity seems difficult until history is pretty well along. In church and mission circles, missions in China have taken a lot of criticism for all the things that were done wrong, and to hear some people tell it, most everything was wrong.

My experience with China was as the child of missionaries. From what I remember, have heard, and have read, it has not seemed all that dark to me. Perhaps we Mennonites were more enlightened than others! Already prior to World War II, the church-mission program was under the direction of a committee, largely Chinese, and with a Chinese chairman. It is true that the deeds for the property, which had been purchased in the name of the mission, were, and still are, in Newton (not Peking).

In Marie J. Regier Frantz's letter (April 8 issue), she tells of Elizabeth Goertz and herself signing over the property to the national church (see picture below), though she questions the legality of it. Whether or not it was legal, it was in line with the official position of the mission which is recorded by E. G. Kaufman in his book, *The development of the missionary and philanthropic interest among the Mennonites of North America* (page 370): "In 1927 (at a time of civil war and unrest) the Workers' Conference expressed itself as being opposed to the taking of indemnities by the following resolution: 'That our mission go on record as being opposed to accepting any indemnities for the loss of life or property.'" *Roland P. Brown, 1101-C Boyd St., Newton, Kans. 67114* Apr. 29



Signing over the Chinese property

PACE: A peacemaking vision

DEAR EDITOR: What do you say to a black high school senior who announces that he is going into the military because it is the only career or educational possibility open to him?

What do you say to a white college graduate who earned her degree in psychology and is going to take a job as a secretary in an army depot because she cannot find anything else?

For poor and rich alike, there is a career crisis in the peace churches—and beyond. The pages of your paper have carried articles on the biblical and theological grounds for peacemaking, and reports of peacemakers at work in Pax, VS, etc. Pax and VS have been great, innovative programs in their time. But a new situation demands a new and radical initiative. It is time for the peace churches to respond courageously and imaginatively to the peacemaking career crisis which is upon us.

Hundreds of Christians in their twenties and thirties are in second- or third-choice jobs, out of step with the kingdom-building priorities which should determine their employment. Hundreds of younger Christians in high school and college peer desperately into the job market of this world's twisted goals, looking for a place to give a life (not just make a living) creatively and Christianly. But they look in vain.

I propose PACE as a response to this situation: Peacemaking Alternative Carreers Exploration.

Let the financial resources of peace church wage earners, businessmen and women, congregations, and boards be mobilized to create a new model for discipleship in the arena of vocation. Let the Spirit move through men and women in congregations and existing agencies to give shape to this model. Let the necessary administrative structure emerge, working substantially through local congregations where careers and vocations must be lived out on the long haul.

PACE is a vision, a fund, and a structure. It is a vision because it is not yet reality, but also because the ideal, or the exploration, will always be some steps ahead of the achievement. It is a vision for doing something about the lack of career alternatives for conscientious Christians who are presently trapped in the job market of the world system. It is a vision which in some form exercises the minds of a great number of Christians, Christians who can bring the vision to reality if they will come together under the Holy Spirit to give shape to their dream.

PACE is a fund to provide seed money for the exploration of peacemaking alternative careers originated by local congregations. There are needs in every community which are not being met. Urban housing, repair, alternative food processing and distribution arrangements, the manufacturing, retailing, and recycling of clothing, health, education, and spiritual welfare services—these are irreducible necessities of life to which peacemaking Christians must give their lives in ways not yet imagined by the worldly minds that have brought America and the world to the present impasse.

Christians who are already established in careers and businesses providing these life needs can link their experience and dreams with the availability and openness of other Christians, some young and some older, who are ready to explore under God new vocational possibilities. The local church can be a community of discernment and support in this program, engaged in the process of identifying human needs which are not creatively addressed by the world's career system. It is assumed that in time new careers that are launched will be substantially self-supporting, as their worth is recognized and society rewards them accordingly. However, the ultimate motive is not profit, but Christian peacemaking. A substantial fund, at the beginning, and on a continual basis, will be necessary.

PACE is a structure to administer the fund and to carry out general policy. It will have to be a flexible structure, for PACE will always include exploration. Time moves on, new needs and possibilities emerge. The national, or one binational (Canadian/U.S.), structures will be needed to receive funds, approve loans, and shape policy. But the local church, which stands closest to people and careers, will be the keystone of the structure.

Is the idea of PACE something you can relate to? Do you have something to add to the idea? Write me. I'll send your ideas on to MCC Peace Section, the VS people, and whoever else is working on peacemaking alternative careers. Let's see what God working through his people will do. *John K. Stoner, 1803 Mulberry St., Harrisonburg, Pa. 17104*

Apr. 22

Contents

What shall we wear? 329
Pride 332
News 333
Record 338
Hananiah and Nebuchadnezzar's furnace 340
Letters 342
A model for inter-Mennonite cooperation 344

COVER

An Amish woman and two mannequins in a store window provide a study in contrasts on a downtown Lancaster, Pa., street. Although skirt length and design change in the world of fashion, the simple dress of the Amish remains constant.

CONTRIBUTIONS

Anne Neufeld Rupp's address is 5732 Floyd, Shawnee Mission, Kans. 66202.

Grace Shawalter can be reached through Eastern Mennonite College, Harrisonburg, Va. 22801.

Gary Harder, 3508-78 St., Edmonton, Alta., is pastor of the First Mennonite Church in Edmonton. The interview approach to Hananiah (Shadrach) was one of a series of sermons the church heard on the theme of eschatology last fall. It is published here as part of our occasional series on Old Testament themes.

CREDITS

Cover, 330, 333, 337, RNS; 334, Neil Janzen, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett Janzen, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 819 Stump St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, Moundridge, Kans. 67107.

A model for inter-Mennonite cooperation

"THE HIGHER LEVEL must not absorb the functions of the lower one, on the assumption that, being higher, it will automatically be wiser and fulfill them more efficiently. Loyalty can grow only from the smaller units to the larger (and higher) ones, not the other way round—and loyalty is an essential element in the health of any organization."

This is the "principle of subsidiary function" as outlined by British economist E. F. Schumacher in *Small is beautiful.* He argues that overcentralization kills creativity and initiative, while too much decentralization leads to disorder. What is needed, says Mr. Schumacher, is not either-or, but both-and, and his principle of subsidiary function is one of five principles by which such a combination can be achieved.

In a business context, the resultant large structure would not look like a Christmas tree, but would be a collection of semiautonomous firms, symbolized by a person holding a number of balloons, each with its own buoyancy, but with strings held firmly in the person's hand.

This principle is one which has already been applied, to a degree, with regard to the General Conference and its member congregations. Although the conference has a common statement of faith and supports various common programs, tremendous diversity exists among the congregations and even among the commissions. Diversity is not necessarily something to fear and can help provide flexibility and creativity as long as someone is holding the balloon strings.

Why not apply the same principle to future inter-Mennonite cooperation? Here also is both diversity and commonness. There are ways, I believe, to keep both while increasing the scope of our cooperation.

I have sensed in some recent meetings that Mennonites, in trying to work together, have been hung up on the centralization-decentralization question.

At the first meeting of the MCC Department of U.S. Ministries last month, some people whose ties are closest with MCC were urging increased inter-Mennonite cooperation, particularly in voluntary service, under the MCC umbrella. Those with close conference ties felt the diversity of their own programs threatened by such a move.

But there need not be a conflict between cooperation and diversity, if boundaries are sufficiently defined so that each VS program can float semiautonomously and if all parties feel tied together by a common goal.

Such a definition of boundaries might be based on geography, denominational lines, function, or some combination. But each program could operate noncompetitively within those boundaries.

A larger inter-Mennonite organization (such as DUSM) would assure that cooperation did take place (would hold the balloons) and take on only those programs which it could show could best be done jointly.

The same principle could also be applied in other inter-Mennonite activities.

Although the Church Member Profile, administered three years ago, showed that one-third of the members of the five Mennonite and Brethren in Christ groups surveyed were ready for structural unity on an inter-Mennonite basis, many people—including some church administrators—are not.

Most people would be uncomfortable with a monolithic, hierarchical inter-Mennonite church structure with tight control over all programs.

But, says the profile, a full two-thirds of Mennonites in these five groups are ready for increased cooperation of some sort.

The type of inter-Mennonite organization on which consensus would most likely be reached is that in which diversity and flexibility are best safeguarded, while at the same time assuring cooperation and order.

First of all, boundaries would need to be defined—and not necessarily geographical boundaries. Boundaries based on theology might cause some shifts in present groupings of congregations. In two recent district conferences I have attended, I sensed that some people are not comfortable in their current groupings. But need that be threatening as long as basic unity is affirmed?

Along with diversity, however, there needs to be a minimum superstructure to (1) ensure coordination of programs, (2) project future programs, (3) avoid the confusion of three Mennonite mission-service programs in the same area, (4) keep reminding the various agencies and conferences that we are all one body, and (5) meet the needs of the growing number of congregations which have joined more than one conference.

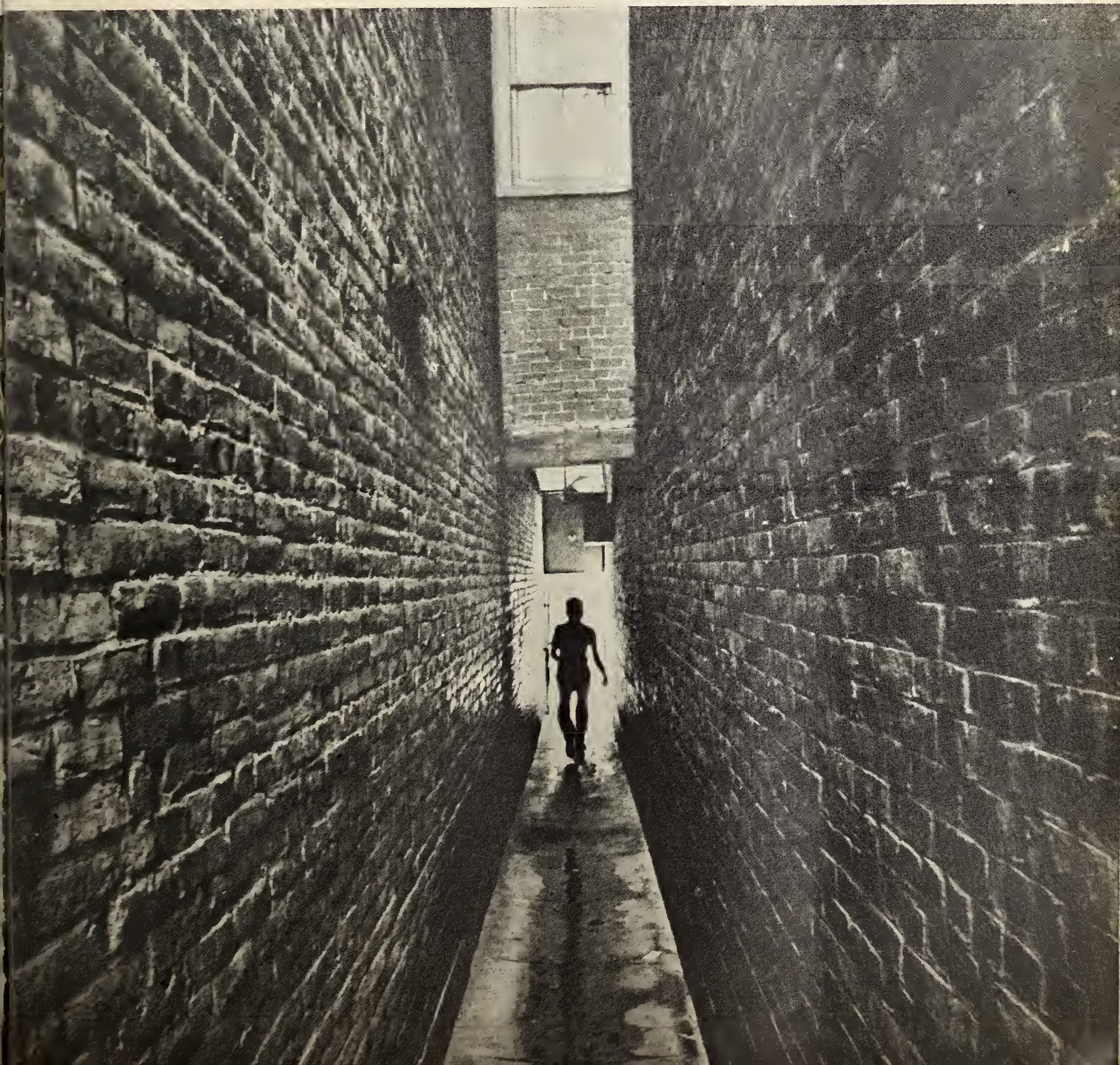
Many people are ready to say simply, "I am a Mennonite." And more would be willing to make that statement if opportunity for diversity and creativity were guaranteed. LJ

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:22 JUNE 3, 1975



Anne Stewart

SILENCE

It was a quiet summer day in a small Mississippi town. Mother was sleeping late that morning when a car began honking loudly and persistently in front of our house. Mother, very much annoyed, went to the door. Before she could speak, a man sitting in his car raised a revolver and squeezed the trigger. The quiet of the day, of the summer, of our lives, was irrevocably shattered.

Mother was shot because she had never learned to be quiet. A black woman who taught black children was expected to teach them to be humble, obedient, and unquestioning of a society which kept them as poor, as ignorant, and as spiritless as terrorism and economic blackmail could manage. Instead, she taught them that they were human, "as good as the next man." But following the 1954 Supreme Court decision to desegregate schools, an all-out effort was being made to insure the perpetuation of the status quo. Mother was considered a threat.

We were surrounded by silence that summer. The hospital corridors were quiet as we waited, finally to learn that Mother would be well. My father was silent, heavy with the realization that his manhood did not include the right to protect his family. The law enforcement apparatus was quiet, except to suggest that we should not press charges. The black church quietly and patiently looked forward to a world where these things did not happen, and the white church was just quiet.

Twenty years later I am still trying to answer all the questions that were posed by that summer. Why was there no outrage, no outcry? Where were the people of God? Had they not read the condemnation of Isaiah 59:4? "None calleth for justice, nor any pleadeth for truth." Had not the church, like the Pharisees, transgressed the commandments of God by their traditions? Why was there no outrage, no outcry?

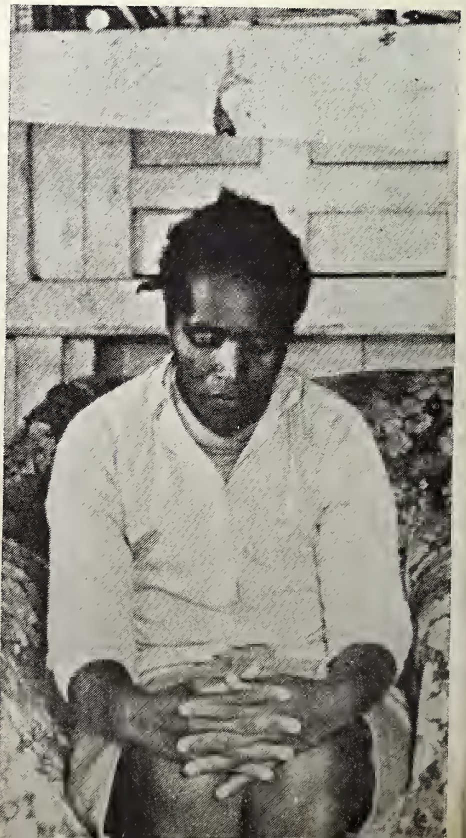
In the years that followed I learned to answer these questions in a number of ways. First I learned the historical reasons, then the sociological reasons, then the psychological reasons. But these explanations were insufficient, since my understanding of the Bible suggested that the people of God were a people apart from the world (Rom. 12:1-2). In the world I expected to find evil and those who compromised with that evil, but the people of God had been told: "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

Silence is compromise with evil. The Christian church has shown that it understands this concept by its frequent use of the phrase "sin of omission." Silence is to take a position; it is to support the status quo. With the silent help of the people of God in the town where I grew up, my family's little drama has been reenacted over and over again, with variety only in the particulars. With the silent support of the people of God, black young people have grown up, isolated in their own communities, with resentments that have twisted their perceptions and their personalities. Because of the silent support of evil by the people of God, the gospel of Jesus Christ has been held up to ridicule and has been rejected by large numbers of people who want to see some measure of justice in this land.

I would like to take issue with two of the explanations (excuses?) that have been given to me when I asked, "Why?"

First, people have told me that compromise is necessary for Christians in their role as peacemakers. Obviously Christians have to compromise in the sense of being flexible and understanding. But they are not to sell out. I do not believe that Christians should choose the lesser of two evils; they should reject both and look for a third alternative. We are told to lose our lives, to deny ourselves, to expect persecution from the members of our own families. Everywhere the early Christians went they stirred up trouble because of their preaching and teaching and their identification with outcasts and the downtrodden. Theirs was not the spirit of compromise with evil.

Secondly, I have been repeatedly told that it just would not be practical to speak out. What most of these people



There is a mental and physical anguish all over this land which could be eased if the people of God bore an active witness to his love, compassion, and mercy.

have done, it seems to me, is to relegate Christianity to a spiritual realm. Even when the New Testament emphasis on love and good works is pointed out, these individuals think of love as a generalized feeling of goodwill toward people they never see, and they think of good works as their check for 10 percent of their often rather impressive earnings, divided usually among several organizations which are "doing the Lord's work."

I believe, however, that the Christian witness is active. It means that we are to welcome strangers, feel that we are in jail with those who are in prison, suffer with those who suffer (Heb. 13:1-4). 1 John 3:18 reads, "My children! Our love should not be just words and talk, it must be true love, which shows itself in action" (TEV).

This is not an intellectual exercise for me. I know, from the perspective of an American black woman, that there is a mental and physical anguish all over this land which could be eased if the people of God bore an active witness to his love, compassion, and mercy.

I live, always, with the knowledge that my children are in jeopardy. They do not live in a southern state, and it is no longer 1955. But in the North, twenty years later, their very lives are still endangered. On the south and west sides of Chicago, black boys are shot with a regularity that can be charted. Sometimes the person who holds the gun is a gang member. Sometimes the person who holds the gun is a police officer, usually white. (An automatic response to the words, "Halt, this is a police officer," is to run, since experience has taught that policemen sometimes maim or frame or both.)

My sons are in jeopardy. White Christians tell me that I should have faith, that God will protect them. My reply is another question: "Since God lives in you, will you protect them? Will you speak out?"

I hope we have not forgotten the words of Proverbs 24:11-12: "Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. If you say, 'Behold, we did not know this,' does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not requite man according to his work?"

Some of my best friends

David Waltner-Toews

At the little island airport
there was a big white man
with his smiling wife,
both tanned, blond, tall,
in properly tailored tropical tan suits,
he with a meerschaum and whiskey on ice,
she with a purse and cola.
They walked out to a small private jet,
a big black man in suitably tattered shorts
tagging after with four suitcases
and a couple of packages,
across the hot, lifeless airfield.
At the plane the white man
helped his wife up through the small door,
turned, and, smiling benevolently,
slipped the black man a few crinkled green papers.
The black man grinned, panting,
drenched in sweat; after the hatch was safely shut
he dropped his grin and walked slowly, stooped,
back to the terminal, calculating in his head
how many of his friends and family this would feed
for how long.
Years later, by an English fireplace,
the big white man, white-haired, wise with his pipe,
would grow nostalgic.
"You know, Margaret, that black boy we had
was really quite good,
even if he did smell of sweat.
I believe he liked us—
you saw how he smiled."
In the meantime
the black man will have died of old age,
at forty.

Jeremiah confronts the church

The Latin American experience

John Driver

During the past twenty-five years an extraordinary series of social, economic, and political currents have been troubling the waters in Latin America. Often the church has been dragged along by the pressure of these tides as they have come and gone. Because of their intensity these currents can be identified with considerable clarity, but I sense that these elements are generally present wherever the church is struggling to be obedient. Several alternatives face the church in Latin America today.

A liberal western vision. In the revival of liberalism beginning in the 1950s, the outlook was essentially optimistic, and socioeconomic development was promoted in Latin America. It was hoped that science and technology from the developed nations would be the tools for the construction of a better world to make possible decent human existence.

The industrial capitalism of western democracies served as a model. The Alliance for Progress, which grew out of the liberal North American vision for a better world, is a vision which still appeals to many people in both Americas who view the social and economic forms which prevail in western democracies as fundamentally Christian, or at least, as supportive of the Christian church.

But thoughtful Latin Americans soon observed that development was not happening. The gap separating the rich nations from the poor was growing rather than decreasing. The poor were falling hopelessly behind. As time passed it became clearer and clearer that relationships between the two hemispheres really involved a far-reaching new imperialism which had both economic and political dimensions and in which the enlightened self-interests of the already developed nations were those which were primarily being served. Agents of the empire showed themselves to be masters in the art of intrigue and the covert (and sometimes overt) use of power and influence as they moved about in Latin America.

Among the imports from the industrialized nations was an abundant supply of arms. The United States has become the greatest peddler of arms in the history of humankind. Along with the sale of military hardware has gone instruction in its use. Since 1950 in Uruguay alone, with about two million in population, an average of 100 students per year have been trained in the art of war by the U.S. In Chile the figure is twice as high.

The bitter experiences of Santo Domingo and Chile, as well as Vietnam on the other side of the globe, have only served to underscore still more clearly the real relationship between the developed nations of the North and the undeveloped nations of the Southern Hemisphere. All of these things have conspired to make the United States the most feared and hated nation in Latin America today.

While the causes of exploitation and hunger, of oppression and suffering are certainly numerous and complex, nonetheless, what I have described is the daily reality for millions of people in Latin America. Yet many Christians in both South and North America feel that in spite of these evils, hope for the future lies in the direction of a continuing evolution along the lines of the liberal vision.

Two and one-half millenniums ago the Old Testament prophet Jeremiah entertained no illusions that Judah would simply evolve, through continuing development, into a just society (Jer. 22: 17-18). Far from holding out any hope for the status quo, or even for the gradual evolution of a better society, his message was one of judgment, accompanied by a call to radical repentance which went to the root of the matter. Jeremiah insisted that the only real hope for Judah lay on the other side of judgment and a radical change of attitudes and socioeconomic practices: biblical repentance.

A revolutionary vision. In sharp contrast to the liberal view stands a revolutionary vision of the future. The evident failure of liberalism has led to a combination of pessimism and revolutionary hope in the decade of the 1960s. The message of the church's revolutionary prophets included pronouncing judgment on the old system and announcing revolution as the way to usher in the new one. For Christian revolutionaries, politics became a new religion and religion became politics. In a notable way some Christians exchanged religious faith for political ideology which they then proceeded to practice with a religious fervor.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

For many of the revolutionaries, frustration was not long in coming. Destruction of the evil system does not assure the advent of the new. Real liberation is elusive. Obviously it is much more than revolution. The failures of revolutionary movements which attracted many Latin American Christians soon became apparent.

From within the movement appeared such self-defeating tendencies as legalism and ideological dogmatism. I recall speaking to an evangelical seminary student in Buenos Aires who was steeped in the theology of liberation and who sounded more like an old-fashioned Fundamentalist heresy-hunter than he would care to admit as he told me of plans to rate professors and limit admission on the basis of ideology.

Christian revolutionaries in Latin America have been taking their inspiration from the biblical exodus, but the promised land has eluded them.

In Jeremiah's time judgment came to Judah, just as he had warned, and with it the deportation of a considerable part of the population to Babylon. But within three years or so prophets among the exiles were inciting them to rebellion and calling for an early end to their captivity.

"How shall we sing the Lord's song in a foreign land?" was the question. So harps were hung on the willows and revolution was preached. In fact, the songs of the exiles in Babylon were not unlike the lyrics sung by some Latin American revolutionaries.

Yahweh, remember
what the Sons of Edom did
on the day of Jerusalem,
how they said, "Down with her!
Raze her to the ground!"
Destruction, Daughter of Babel,
a blessing on the man who treats you
as you have treated us,
a blessing on him who takes and dashes
your babies against the rock!"

Psalm 137:7-9

Jeremiah denounced the deceitfulness of these prophets of revolution who held illusions of a quick salvation for this oppressed people. Quite contrary to the program of these revolutionaries, Jeremiah called for construction, food production, and normal family life which would contribute to the welfare of both Judah and Babylon.

In a letter to the exiles, Jeremiah commanded:

Build homes, settle down;
plant gardens and eat what they produce;
take wives and have sons and daughters;
choose wives for your sons,
find husbands for your daughters
so that these can bear sons and daughters in their turn;
you must increase there and not decrease.
Work for the good of the country to which I have exiled you;
pray to Yahweh for its behalf,
since on its welfare yours depends.

Jeremiah 29:5-7

Now when neither evolution nor revolution can provide a decent human existence, where are people to turn? This is a live issue in Latin America in the 1970s.

Temptation to spiritualize faith. For Christians in these circumstances there remains the temptation to interiorize or to ceremonialize faith as a third alternative. South America is experiencing a revival of spiritism of enormous dimensions, especially among people of the lower class. Tired of the seemingly impossible struggle for human dignity and disillusioned by failures to attain a decent life, people retreat into the world of the spirits. One of the reasons, no doubt, is because the real world is so unbearably hostile.

But in Latin America it is not merely the oppressed and the downtrodden who seek solace in spiritual religion, but also many who occupy more comfortable places on the social ladder. Christians who find the ethical demands of the gospel too costly for comfort also find personal satisfaction in an interiorized or ceremonialized expression of their faith. Ethical responsibility appears to be sublimated in religious spirituality and actualized in religious ceremony.

Jeremiah did not offer mere spiritual solace to the oppressed in his day, nor did he countenance spiritualizing ethical elements of faith or finding personal satisfaction in cultic ceremony as a sub-

The liberal western vision for improvements in Latin America through development has not happened. The rich are leaving the poor farther and farther behind. Thousands of children are growing up poorly nourished and suffering from the ills that come with malnutrition.

stitute for right relationships. Jeremiah denounced those whose confidence in holy phrases led them to intone, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord" (7:4). To claim salvation on the basis of holy language or holy places is a dangerous illusion. Sacred liturgy can never right evil deeds, thundered Jeremiah (see 11:15).

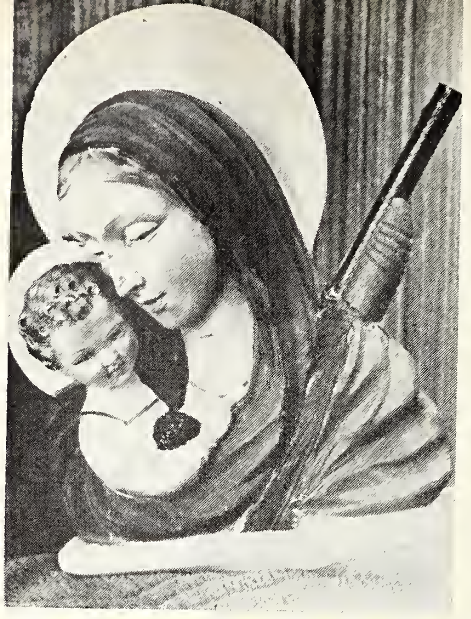
The option of spiritualized religion, taken in Latin America by oppressed classes for one reason and by privileged classes for other reasons, was simply not acceptable to the prophet Jeremiah.

A covenant community. What, then, are the alternatives for the church? I suggest that Jeremiah 32:6-15 provides a clue. Six or eight years after the rise of revolutionary ferment among the exiles in Babylon (which furnished the occasion for Jeremiah's letter to them) Jerusalem was again under seige. In fact its fall was only a few months away.

Jeremiah was imprisoned, charged with unpatriotic activity. In those days nobody in his right mind was investing in real estate in Judah, and certainly not political prisoners, of all people. But Jeremiah was constrained by a word from the Lord to purchase the field of his relative, because beyond judgment he saw that "houses and fields and vineyards shall again be bought in this land" (Jer. 32:15).

In this concrete act Jeremiah began in the very darkest hour in the life of God's people to live the life that belongs to the future. The concrete commitment of the covenant community to begin to live God's way for the future is, I think, a fundamental clue to the biblical understanding of the nature of the church, as well as of its missionary strategy. This is the community of God's new spiritual covenant to which Jeremiah points (31:33).

In lower South America there are some covenant communities which, like Jeremiah, have in these dark days begun to invest in God's way of the future. I say that there are *some* of these, because most Christians in Latin America, and perhaps in other lands as well, would probably fall into one of the first three categories which we have identified, and to which Jeremiah in his day announced judgment.



Military authorities in Chile say this statue of Mary and the Christ Child was found in a guerrilla hideout following the overthrow of President Allende. There is a rifle on Mary's shoulder and a hand grenade in the child's arms.

One example of Christians in Latin America who live according to this vision is the Timbues Christian community in Montevideo. Community members live and work in a marginal area of the city in which people know the meaning of human misery firsthand. Their desperate situation often leads to delinquency which, in turn, is repressed with greater violence. Gradually, perhaps through its experience of suffering, this brotherhood has come to understand itself as a covenant community called to begin already to practice the way of the coming kingdom. Their study of the Sermon on the Mount, lasting nearly a year, culminated in an attempt to come to a consensus on a social creed. They have undertaken their commitment seriously.

Humanly speaking, the life of the community is precarious. Harassment of the church in Uruguay in general has been mounting recently. Some members have been arrested and even tortured for purposes of interrogation. But members are determined more than ever to persist in the dangerous way of the peacemaker which they have chosen. Threats against the personal security of members of the brotherhood testify to the effectiveness of their witness. The spiritual resources found in this worshiping and discipling community make it possible for its members to absorb, in humanly impossible ways, the anger and violence which is directed against them in their struggle to be an expression of God's coming kingdom.

The message and task. The church and its missionaries, in the tradition of Jeremiah, are called to invest in the future. Christians are called to live in the conviction that the present reality which surrounds them is less real than it appears. The structures of domination seem to be stronger than the fraternal ties which bind people together. In Latin America generals and politicians, bankers and lawyers, and even soccer stars appear to be more powerful than teachers and social workers, poets and prophets, saints and servants.

But Jeremiah's message is that power which carries people into captivity will not endure. Brutality, repression, and oppression will not have the last word.

Jeremiah speaks to the life and mission of the church. He is telling people that the liberal vision of a good society evolving out of the so-called Christian models of western civilization is really a dangerous illusion. People's only hope lies in God's saving judgment. It saves in that it leads to radical repentance.

On the other hand, the revolutionary impatience apparent in many Christians is cooled by Jeremiah's word to the exiles in Babylon: "When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place" (29:10). Perhaps the most important thing is not to overthrow Babylon, but to build a truly righteous countercommunity in spite of Babylon, and for the long-term benefit of Babylon.

To those in the church who are tempted simply to spiritualize their faith, either by hiding it in the depths of their souls or transferring it to their liturgic acts out there, Jeremiah will not let them off the hook. To pretend to be religious and at the same time be pressed into the world's mold is to be deluded.

Jeremiah calls on persons to invest now in God's future. God's coming kingdom must not be put off. It begins now. The prophet calls on the church to partake of God's way of the future—to actualize and to proclaim that new community of the Spirit, of which God says:

I will put my law within them
and I will write it upon their hearts
and I will be their God
and they shall be my people . . .
for I will forgive their iniquity,
and I will remember it no more.

Jeremiah 31:33-34

This is the task and the message of the church and of its missionaries.

We are all kings

The chief of a group of Baluba villages was getting old and too weak to participate fully in tribal affairs, so he felt he should appoint somebody who could be accepted by the villages.

The rumors were that he would appoint one of his three sons. But people did not feel the sons had the necessary qualities of humility and wisdom to be chief. They were sometimes drunk and couldn't be relied on.

One night after everything was quiet—about 10 P.M.—the chief sent someone around the village announcing a meeting to choose a new chief. "Come to the meeting tomorrow. It is very important."

Late the next afternoon everyone gathered—men, women, children—about 100 in all. One of the elders greeted the people, "You kings!" The people shouted their approval of the title.

Then he made the proposal: one of the chief's sons should be chief.

There was silence.

Then someone stood up. "We should go with what is right rather than with our brothers" (that is, with our feelings).

More people began to speak, including some children. The familiar proverbs were tossed out. "The king belongs to the people." "We are all kings; nobody has been bought."

The discussion continued, with about twenty people participating, until it was almost time for the children to go to sleep. Finally, when consensus seemed near, one of the elders proposed one of the chief's grandsons. "Am I wrong?" he asked.

"No," the people shouted, and the decision was made.

This is the decision-making process in the tradition which Mutombo Mpanya knows. For Mutombo — a Zairian now studying at Bethel College, North Newton, Kansas, and former Mennonite Central Committee assistant director in Kinshasa—the process is authentically African, democratic, and something not to be tossed away in favor of western-style bureaucracy.

Decisions are still made in this kind of "palaver" in rural Africa, which includes 90 percent of the population, said Mutombo.

"People use the word *palaver* in a derogatory sense," he said. "They say it takes too long and it doesn't get things done. But they forget that through the palaver, people are solving their problems by discussion. (We don't vote.) And the problem is discussed until people are sure the solution will be implemented."

The selection of a chief would require a long discussion. But that doesn't mean the chief has all the power. Most decisions are made in the village.

The chief is responsible only for justice among clans—for example, disputes over land distribution—or defense against other tribes. Even those decisions are made with the elders of all the clans, on the basis that everyone should have access to food, land, and other necessities.

This decentralized form of government has not carried over into the Mennonite Church of Zaire, however, Mutombo said.

The church inherited a North American structure in which missionaries had made all the decisions, such as where to evangelize. They had created three Bible schools with North American funds. They had visited village churches on trucks, taking records and collecting ststistics on baptisms.

After fusion of church and mission in 1971, Africans took over the decision making, but the structures remained the same, said Mutombo.

Zairian church leaders are now the ones who fly to villages in a small plane and gather statistics, but the process is causing some tension, particularly among local pastors, who used to get money from the mission, but now must live on the $30 to $40 a month supplied by the local community.

Both pastors and lay people on the local level see North American money expended at the top levels of church administration with little filtering down, so why should they give?

"The pastor thinks the top people take money and he doesn't get anything," said Mutombo. "And it's partially true. People feel they should get something from the top. It proves that the structure is not African because African people cannot support it."

Mutombo saw a solution to the prob-

Zairian women gather outside a local church building. The local church should be the focus of Mennonite work in Zaire, says Mutombo Mpanya in the accompanying interview.

lem in the traditional form of decentralization—making basic decisions on the local level.

"It would be bad to try right away to cut off the whole administrative structure," he said. "But we need to start now to build local structures in such a way that they can be self-supporting."

Part of the solution, Mutombo said, lies in allowing the pastor to earn a living farming, raising chickens and a goat, but taking time for evangelization.

"Many missionaries say that when they train students as pastors, the students don't want to go back to their homes. But the reason is the low salaries. If the Bible institute were an agricultural institute, too, the pastors could live."

He said pastors should receive training in public health and Christian education as well.

Teams of an evangelist, a public health nurse, and an agriculturist might come into a village on request to demonstrate what could be done, much as missionary Fremont Regier and others are already doing, Mutombo said.

But the emphasis should be on local people's needs, not on constructing a church building with all the equipment, he said. "People can still have a good worship service under a mango tree."

Mutombo also talked about the need for better financial stewardship among Zaire Mennonites. "Nobody is trying to find out how Africans gather money," he said. "The Kimbanguists (an indigenous African church) give money, but they found their own methods."

Mutombo wasn't criticizing North American structures for North Americans. "Those structures grew up because congregations wanted them, didn't they?" But Africans need African structures, he said. Basic decisions should be made in the village, not in Tshikapa or Elkhart.

North Americans need to be aware of this so they will not impede movements toward decentralization, said Mutombo.

"You can't evaluate the programs solely in terms of how many people have you baptized," he said, "but in terms of people learning something and creating their own community life."

Mutombo will spend the rest of the summer in North Newton, Kansas, then go to Mennonite Biblical Seminary in Elkhart, Indiana, for a couple of months before he returns to Zaire, where he hopes to work in village development. *Lois Barrett*

Those who stayed in Vietnam

The following declaration prepared by Mennonite nationals in Vietnam was sent to Eastern Board missionary James Stauffer, who has served with his family in that country since 1957. James translated the declaration from Vietnamese.

During the last few days there have been many reports of evacuation from Vietnam including several instances of people leaving privately. This makes everyone restless with indecision.

We, a group of Mennonite believers, feel that we have a responsibility to challenge the spirit of our people—so that Christians in particular and our people in general will understand our position.

We therefore declare the following:

1. We will not leave the country under any circumstance. Since we are all brothers and sisters, we do not discriminate in matters of religion, race, or political ideologies.
2. We take the Word of God as the foundation of love and reconciliati between all people.
3. Serving our fellowmen is a wort cause, and in it we accept hardship a every kind of sacrifice.
4. Believers accept life or death b cause of their overwhelming faith the living God.

We strongly urge Christians and a fellow citizens to have the fortitude an courage to remain in our homeland i order to rebuild it in both spiritual an material ways.

We hereby promise to remain in ou native land, Vietnam.

Saigon, April 2

The following Mennonites signed thi statement: Mr. Nguyen Dinh Tin, Mennonite social worker; Mr. Nguyen Hu Lam, evangelist, Gia-Dinh congregation Miss Nguyen Thi Bach Ly, believer Phan Thauh Gian Center; Miss Nguye Thi Bich Nguyet, believer, Phan Thau Gian Center; Mrs. Ho Tuong Ty. Othe names were added later.

Refugees who want to return, stay may get help

The decision whether and to what extent MCC will further assist in the resettlement of Vietnamese refugees is waiting the results of a special study of refugee needs and wishes to be carried out in cooperation with the American Friends Service Committee (AFSC). Several Vietnamese-speaking Mennonites will join the Friends in the study.

MCC is already sponsoring Nguyen Van Ninh, long-term MCC employee in Saigon, and his family. The Eastern Mennonite Board of Missions is helping Tran Xuan Quang, former pastor of the Saigon Mennonite Church, and his family to resettle.

"We're proceeding carefully so we can find the people Mennonite Central Committee is best able to help," explained Donald Sensenig, former Eastern Mennonite Board of Missions missionary to Vietnam currently assisting MCC with the increased Vietnam-related administrative load.

MCC assistant executive secretary Paul Longacre also emphasized that the role the committee takes should be seen in the context of continuing Mennonite interest in all of the Vietnamese people. "What we do should not jeopardize our freedom or ability to relate to Vietnam and our four personnel who stayed there," Mr. Longacre said.

Ten Mennonite and AFSC personnel remained in Vietnam during the change of government. The two MCC volunteers in Quang Ngai were reported to be working out of the AFSC rehabilitation center there. They are now in Saigon.

"We believe there may well be some persons who left Vietnam in panic who want to return," Mr. Longacre added. "We would want to be helpful to those persons as well as to persons who would elect to stay here."

Some reports indicate that a significant number of the refugees may, in fact, wish to be repatriated. A medical doctor serving at Camp Pendleton in California said nearly half of the patients he saw expressed a desire to return to Vietnam. And according to the May 14 *New York times,* two staff members of the Senate subcommittee to investigate problems connected with refugees and escapees said after returning from Guam that many refugees there might wish to seek repatriation. The AFSC study will attempt to clarify the extent of this hope.

Don Sensenig, who has already received over fifteen calls from Mennonite individuals and congregations interested in sponsoring Vietnamese families, also emphasized the need for thorough casework.

Those who left Vietnam

"Everything you decide, you must pay a price. We left everything behind, things we had to work a long time to have," said Nguyen Van Ninh, leader in the Saigon Mennonite Church and former MCC worker in Vietnam, who left the country with his family shortly before the Saigon government changed hands.

Ninh, his wife, Nguyen Thi Nhung, and their four children left Saigon on the first flight of refugees going straight to Guam.

The Ninh family spent eight days in Tin City, one of numerous refugee camps on the island of Guam. They lived in barracks, but heard that refugees in other parts of the island were staying in tents. Food lines were long, but there was plenty to eat and each meal, although basically American, included rice.

Leaving Guam, the Nguyen family arrived in Onofre, an overflow camp about twelve miles from Pendleton, an air force base through which many of the refugees pass. After spending two days in barracks at Onofre, the family spent three more days at Pendleton in tents.

Throughout their experiences in refugee camps, Ninh was glad to find his family making easy adjustments. "We did not complain," he said. "We found it an interesting experience. Some people think coming to the United States is like going to heaven, so it was good to break in the hard way. If we make it through this time with no difficulties, we will be all right for the future."

The majority of the Vietnamese immigrants are former American or South Vietnamese Government employees, Ninh said. Many others are well-educated and are professional people such as doctors, lawyers, dentists, and engineers.

For Ninh himself, this is neither the first time he has been a refugee nor the first time he has come to the United States. In 1954 he was a refugee from North to South Vietnam, and two months later he began work with MCC helping refugees resettle. Ninh worked for MCC and Vietnam Christian Service until 1973, when he became director of Asian Christian Service, an agency which concentrates on development. Through his work with these two groups he has traveled and has visited the United States.

Ninh also was secretary of the administrative council of the Saigon Mennonite Church along with James Stauffer, Eastern Mennonite Mission Board worker, who was chairperson, and Pastor Quang, who was vice-chairperson. "The church is faced with a basic leadership problem, and we all are to blame because we all came to the United States," Ninh noted. "I feel badly about deserting Asian Christian Service and the Saigon Mennonite Church, but this was my personal choice. What could I have done if I stayed? I cannot really answer that, but I believe I would have had opportunity to do little."

Ninh does not think the new government will close the church, but they also probably will not provide conditions favorable to its growth. "Usually, as in North Vietnam, the church is given permission to continue, but within the church building. Propagation of religion outside the church building usually is not allowed. There is no such thing as social service activities by North Vietnamese churches. I don't know if the same will be true in Saigon," he said, adding that some people in the church were worried about the new government, but others were looking forward to the change.

So the decision to leave was made. The Ninh family is currently at MCC headquarters in Akron, Pennsylvania, making plans for resettlement in the United States. "We want to be part of the Mennonite church here. We want to settle in a Mennonite community," Ninh said. "We have concern for a good education for our children, and we can see that can easily be done within the Mennonite circle."

This fall Ninh's eldest daughter and son, Luon Hien and Viet, will be freshmen at Goshen College.

The family is also looking forward to participating in church life. "This opportunity for Vietnamese Christians to be in the United States may change the relationship between American and Asian Christians," Ninh says. "We Vietnamese may now have a chance to contribute to the U.S. church rather than just receiving from American missionaries."

Sarah Ann Eby

In background are Nguyen Huu Phuc (age fourteen), Nguyen Thi Nhung, Nguyen Van Ninh, and Nguyen Hung Viet (age seventeen). In front are Nguyen Thi My Hanh (age seven) and Nguyen Thi Luon Hien (age eighteen).

Gaeddert

John Gaeddert named COE executive secretary

John Gaeddert of North Newton, Kansas, has been appointed executive secretary of the Commission on Education of the General Conference Mennonite Church.

The appointment was announced by the Commission on Education, the General Board, and by Bethel College, where Mr. Gaeddert is director of admissions.

He will begin his new assignment at the Newton, Kansas, offices August 1, overseeing the conference's work in editing and publishing materials for Christian education of all ages, Sunday school teacher training, higher education, and other related work.

Mr. Gaeddert, a native of Buhler, Kansas, is a graduate of Bethel College and Mennonite Biblical Seminary. Since his ordination in 1955, he has served as assistant minister and senior minister at Bethesda Mennonite Church, Henderson, Nebraska (1955-65); Mennonite Central Committee director in Congo (now Zaire) in 1965-68; and pastor of the Tabor Mennonite Church near Newton, Kansas, in 1968-72.

He joined the staff at Bethel College in 1972.

Mr. Gaeddert was elected to the Commission on Education in 1968 and has served as its chairperson since 1974. He is also chairman of the Western District Conference's music and worship committee.

Words & deeds

Conrad Grebel College, an affiliate of the University of Waterloo, has been selected as the first Canadian member of the Inter-University Consortium of the Martin Luther King, Jr., Center for Social Change in Atlanta, Georgia. It joins thirty other universities in keeping alive the vision of peaceful social change symbolized by the late Martin Luther King.

Medical people discuss death and dying

Dying hasn't become any easier, but people have been talking about it more readily during the past few years. The latest occasion was at a Mennonite Medical Association consultation on death and dying at Chicago's O'Hare Inn.

Fifty doctors, chaplains, nurses, pastors, theologians, and others from various parts of the U.S. and Canada responded to MMA's invitation to come together May 9-10 to reflect on how people in the helping professions can better understand and assist dying persons and those who are close to them.

The two-day session began with a lively interview by psychiatrist Wallace Schellenberger of Paoli, Indiana, of a fifty-seven-year-old woman from the Chicago area who has terminal cancer.

Lavergne Littwin is a Catholic mother of four and wife of an alcoholic husband who is not on the wagon. Her victory three years ago over her own nagging attitude toward her husband was a high point in her life. She accomplished her new attitude through the help of Al Anon, an organization for spouses of alcoholics. The change in her was so marked that her husband decided to join AA.

Ms. Littwin, whose sense of humor shone through repeatedly during the hour-long interview, told the consultation that she tries to live one day at a time. "I live by the serenity prayer," she said. "I just ask God for another good day."

Myron Ebersole, a chaplain from Lancaster, Pennsylvania, and one of the planners of the consultation, said people with a genuine, affirmative faith are often able to face death more hopefully than people with a less active faith. Faith, however, is not necessarily synonomous with church affiliation, he said.

Theologian George Brunk III of the Eastern Mennonite Seminary faculty, Harrisonburg, Virginia, admitted that he becomes uneasy when people try to "domesticate death." He reminded the consultation of how Jesus suffered through a painful period of coming to terms with his own impending death.

In his prepared paper, "Toward a theology of death," Mr. Brunk quoted Dietrich Bonhoeffer, "(Do) we not attach more importance nowadays to the act of dying than to death itself? We are much more concerned with getting over the acting of dying than with being victorious over death. . . . There is a real difference between the two things. The one is within human capacity; the other implies resurrection. . . . We need . . . the resurrection of Christ to invigorate and cleanse the world."

Kenneth G. Bauman, pastor of First Mennonite Church, Berne, Indiana, sounded a similar note in his presentation, "The ministry of caring—A synthesis."

"A true ministry of caring," he said, "includes not only efforts to meet physical and psychological needs, but to provide the patient with a faith and life to transcend his impending death. For the Christian, death is not the end, but a glorious beginning in God's presence for eternity."

N. LeRoy Lapp, MMA president from Morgantown, West Virginia, indicted the growing professionalism in the Mennonite church which inhibits some of the community caring which has characterized Mennonite relationships in the past.

The discussion which followed each presentation and the Friday evening panel, which included a nurse, a pastor, a chaplain, and a doctor, focused on diverse series of concern:

—Patients should be allowed to die at home with their own family members if possible. It was noted, however, that some families are not prepared to have the dying person come home.

—The helping team of doctor, nurse, chaplain, and pastor should draw on each other's strength and insights. The doctor should not look on himself as the "quarterback."

—Funerals need to be simpler, inexpensive, and more of a family and community affair.

—Persons counseling dying persons should work through their feelings about their own deaths.

—Patients should be told forthrightly what their condition is, but they should not be told more than they want to know.

—Pastors need to speak against bad theology which insists that terminally ill patients will be cured if they will but have enough faith.

—Euthanasia and discontinuing life-support systems at a certain stage in a person's illness were referred to several times as needing further discussion, but this topic was not delved into. It was noted, though, that the decision to "pull the plug" should not rest with the physician alone. Doctors need help and support in making such decisions. *Larry Kehler*

Record

Ministers

Elmer and Nadenia Myron have assumed leadership of the Bacavi (Ariz.) Church with the help of some other Christians in the area. Both are employed at Hopi Mission School in Oraibi, Elmer in maintenance and Nadenia in bookkeeping and the school lunch program. At the Bacavi Church, they replace *Daniel and Amy Schirmer,* who have retired as missionaries under the Commission on Home Ministries. The Schirmers began work under the Board of Missions of the General Conference in Birney, Mont., in 1950. They also served in Busby, Mont., and Moencopi, Ariz., before going to Bacavi in 1964.

Frank Ward, executive secretary of the Commission on Education until June 30, will become pastor of the Rainbow Boulevard Church, Kansas City, Kans., Sept. 1. Before joining the former Board of Education and Publication staff in 1966, Mr. Ward was pastor of the Eden Church, Schwenksville, Pa.

Workers

Neil Blough and *Larry Miller* have been appointed MCC Peace Section representatives in Europe to help explain the Anabaptist Mennonite peace position to those not of Anabaptist background and serve as a liaison for peace concerns between the European and North American Mennonite communities. A major part of their time will be spent working together on a Mennonite Board of Missions project relating to African students in Paris, France, possibly establishing a hostel for African students. Both will be studying part-time as well. Mr. Miller is a member of the College Mennonite Church, Goshen, Ind. Mr. Blough is a member of First Church, Bluffton, Ohio. The Millers arrived in Paris in March. The Bloughs will be joining them at the end of the summer.

Edna Kaufman is retiring after forty years as a college home economics teacher. She has spent the last eight years at Bethel College where she headed the home economics department. Ms. Kaufman taught home economics at Bluffton (Ohio) College, her alma mater, for thirty years (1935-65). She spent two years at Punjab Agricultural University in Ludhiana, India, before moving to Bethel. She holds MA and PhD degrees from Ohio State University.

Orlo and Edna Kaufman, Commission on Home Ministries workers in Gulfport, Miss., will terminate their assignment sometime this summer. Orlo will serve half time as director of Pine Lake Camp, a Mennonite campgrounds near Meridian, Miss., beginning June 1. On Oct. 1 he will begin half-time work as a regional staff person for the Gulf Coast Mennonite churches of various conferences.

Wally Kroeker, Vauxhall, Alta., has been appointed executive director of MCC (B.C.). He will assume his new responsibilities in June. Mr. Kroeker is pastor of the Vauxhall Mennonite Brethren congregation and has served as a member of the MCC (Alberta) executive committee. He is a 1967 graduate of Winkler Bible Institute and in 1970 received a ThB degree from Mennonite Brethren Bible College.

Ray Schlegel has been appointed executive director of MCC (Ontario). He will begin his duties this summer, succeeding *Douglas Snyder.* Mr. Schlegel has taught in the business education department of the Hagersville Secondary School for seven years. He and his wife, Marianne, live at Dunnville, Ont., and are members of the Rainham Mennonite Church.

Ruth Stoltzfus, law student in Boston, Mass., and member of the MCC Peace Section, has accepted a six-week summer assignment of legal research on war taxes in preparation for an inter-Mennonite conference on war tax issues next fall.

peace is
a community that cares

"If There Be Peace"
is a forty-two
minute color film.
Four Mennonite
communities
experience
the way of peace
as the way of Jesus.
A study guide
and posters
are available with
the film.

CHM

COMMISSION ON
HOME MINISTRIES
Box 347, Newton,
Kansas 67114

Marianna and Roman Stutzman, administrators for the Germantown Mennonite Corporation and its information center in Philadelphia, have resigned effective June 1. They will devote full time to being in charge of the Wyck House, a historic home half a block away. They had begun serving the Germantown Center three years ago.

David C. Wedel, associate director of development at Bethel College for the past eight years and Bethel president in 1952-59, retired in May. Since 1946 he has also served Bethel as teacher, interim dean, assistant to the president, and acting president. He also served as pastor of First Church, Halstead, Kans.; executive secretary of the General Conference's Board of Education; and part-time ministerial placement director (1972-74).

Published

A study guide on women's concerns, to be available next fall or winter, was approved recently by the Department of Christian Education of the General Conference's Commission on Education. The course will emphasize biblical and historical material. Tentatively planned are a series of four lessons written by Mennonite writers (yet to be chosen) and a nine-lesson guide to the book *All we're meant to be.*

A packet of materials on issues relating to handguns and domestic violence has been compiled by the MCC Peace Section. The packet is available for $1.00 from MCC Peace Section, 21 South 12th St., Akron, Pa. 17501.

**ELIM
BIBLE
INSTITUTE**

invites you to be part of their Christian community. Classes will commence on October 6, 1975.

Elim is a school dedicated to presenting Christ and his call to follow. It will equip persons to share the good news at home, in the community, or abroad. Students will receive

—sound biblical instruction

—practical training in the church's varied ministries, such as preaching, teaching, witnessing, counseling, music, and Christian service.

Address inquiries for particulars, applications, or assistance to:

Elim Bible Institute
Box 120, Altona, Manitoba R0G 0B0

Jesus said: **If anyone would serve me, he must follow me.** John 12:26

Calendar

June 5-8—Conference on the believer's church, Pepperdine University, Malibu, Calif.; theme, "Restitution, dissent, and renewal"

June 13-15—Pacific District Conference annual sessions, Lynden, Wash.

July 4—Reunion for former staff members of Argentine Youth Services (formerly Mennonite Children's Home), Kansas City, Kans.; in charge of Carolyn Burkholder, 4208 Lloyd, Kansas City, Kans. 66103

July 5-9—Conference of Mennonites in Canada, Swift Current, Sask.

July 8-13—Mennonite European Regional Conference, theme, "The Beatitudes," Bienenberg, Switzerland

Canadian

June 6, 7, 13, 14, 20, 21—*In search of a country* by Urie A. Bender, a drama about early Anabaptist Conrad Grebel, sponsored by Conrad Grebel College; produced at Theater of the Arts, University of Waterloo, Waterloo, Ont.

Eastern

June 15-20—St. Davids Christian Writer's Conference, Eastern College, St. Davids, Pa.

Western

June 7—Symposium on "The Problem of prisons," at All Souls Unitarian Church, 4500 Warwick Boulevard, Kansas City, Mo.; sponsored by Grea Plains Prison Project

June 8—Mission fair, Lorraine Ave. Church, Wichita, Kans.; Roland and Sophie Brown, speakers

Pacific

Aug. 23-24—Retreat for MCC alumni in Oregon, Western Mennonite School, Salem, Ore.; in charge of Bruce Harder, 2555 Northeast 28th St., Portland, Ore. 97212

Audiovisuals

A filmstrip about the activities of MCC is now available. "MCC in a world of need," a seventeen-minute filmstrip with narration on reel tape, includes a glimpse of world needs and a short survey of MCC's history. The filmstrip may be borrowed from Audiovisuals Department, Mennonite Central Committee, Akron, Pa. 17501; Canadian MCC provincial offices; MCC (West Coast) and MCC (North Newton); or Audio Visual Library, Faith and Life Press, Box 347, Newton, Kans. 67114.

Letters

Call for prayer

DEAR EDITOR: Recently while listening to an NBC newscast I heard one of their men say that there was no war going on at that time. I think what he meant was that the United States was not involved in any war. It was just after our Congress had refused to let the United States become involved in Vietnam.

This morning's news report sounds just the opposite again. The papers and congressmen are talking about the "act of piracy" that was committed on the "high seas" against a U.S. ship. Each one has his own answer. Which is worse —this act of "piracy" or an act of war, which some call legal? . . .

A good Christian should really pray as much as possible to stay in tune with his Almighty God, praying for his fellow Christians to keep everyone alert to the needs of our world. . . .

If all the people in the United States who call themselves Christian sincerely prayed to the Almighty God to keep the world at peace and not let the United States get involved in a war, our war problems would be solved. . . . *O. K. Galle, Route 1, Valley Center, Kans. 67147* May 12

Short-nosed, short-sighted?

DEAR EDITOR: I believe Mrs. Liechty misinterpreted the Meditation "If I had my life to live over" (Letters, April 29 issue). One should not always take literally words that are meant to provoke thought. If we could keep close at hand the thoughts and ideals presented, we would become spiritually uplifted every day of our lives.

Don't be a pessimist. Stop along the way to wade in a few brooks (even if there are none close enough to put your feet in) and pick a few flowers (even when the earth is covered with snow).

Is it possible that short-nosed people may also be somewhat short-sighted? *P. Keller, 2916 Shore Road, Fort Collins, Colo. 80521* Apr. 28

to live is to learn
CANADIAN MENNONITE BIBLE COLLEGE 600 SHAFTESBURY BOULEVARD WINNIPEG MANITOBA

Discussion

The Mennonites' place is in small cities

Lloyd Mackey

SOMETHING GOOD is happening to community life in the United States; it is still waiting to happen in Canada. Howard Raid talked about that something in "The surprising city-to-country turnaround" (April 8 issue).

What I am writing now is one Canadian's response to what he described. My response comes out of two years of testing, in various parts of Canada, my assumptions about population growth and shifts.

Mr. Raid talked about the United States Census Bureau figures which showed that since 1970 more people moved out of metropolitan areas—including suburbs—than moved into them.

In Canada, that has not happened . . . yet.

In fact, simmering beneath many of Canada's main political and social issues has been the fact that, if the population projections of the last twenty years were to be carried to the end of the century, then almost nine of every ten Canadians would be living in the three largest cities: Toronto, Montreal, and Vancouver.

Statistics Canada projections were showing, for some time, that Montreal and Toronto would each reach end-of-the-century population levels of six million. Later the projections were altered tentatively to four million.

To the average resident of New York, Chicago, or Los Angeles, four or six million might not seem like much. But Canada's total population is only 10 percent of that of its southern neighbor. To put the projected Canadian balance of growth into the American picture would be to put most Americans into cities of about 40 million each.

Admittedly, there will be no megapoli of 40 million in either United States or Canada. My point is that Canada—with its vast spaces—has been rushing headlong toward crowding most of its people into three little pockets. One of those pockets is on the Great Lakes, another on the St. Lawrence River, and the third is in the southwestern corner of British Columbia.

The situation is serious enough that Barney Danson, Canada's urban affairs minister, is now meeting with his provincial counterparts, one by one, to seriously discuss how growth patterns can be changed.

Howard Raid suggested in his article that Christians—in particular Mennonites—can respond effectively to the American population turnaround. By the same token, I would like to submit that Canadian Christians—Mennonites, in particular—can help to create a turnaround.

Before saying how Christians can help, let me suggest one assumption regarding the church and the community. That assumption is: the church can more effectively be what it is meant to be in rural settings or small and medium-sized cities than in large metropolitan communities. The assumption works as follows: as cities get more congested their social problems become more complex and more serious. As various social agencies become more frustrated with the enormity of the problems, they turn more frequently to the church to help resolve those problems. As the churches dive into the problem-solving fray, they begin to behave less like churches and more like social agencies. As they spend more time working with social concerns, church members are squeezed away from the teaching, nurture, and regular spiritual guidance they need. They move from the "Mary" stance to the "Martha" position.

In city after city there are churches which function as effective social agencies. Invariably, however, those churches have lost a generation of people they could have helped spiritually. The workers in those churches, often lacking spiritual depth, could only see social changes in terms of power politics or humanistic techniques.

The churches which have provided the nurture in the large cities, the congregations where preaching, Christian education, and other "spiritual" pursuits have been priorities, have remained strong, for the most part. But they also stand accused of rejecting some of thei neighbors in need.

If growth patterns were changed so that more Canadians lived in smaller communities, churches could help more of those Canadians. And they could do so by behaving like churches, not by turning into social agencies.

Let's look at one such possible growth pattern change. Take British Columbia as a model. At present half of British Columbia's 2.5 million people live in 1,000 square miles in the southwestern corner of the province. The other half are scattered across the other 365,000 square miles, clustered in communities ranging in size from fewer than 100 to a maximum of 60,000.

If something could happen to redirect all the people expected to be crowded into Vancouver and Victoria by the end of the century, each of those communities would have to grow only moderately to accommodate them.

The policies of governments and large corporations have contributed to this imbalance. Urban affairs planners, as well as immigration people, have often operated with the strange reasoning that it is wrong to "coerce" people to live outside the big cities, but right to permit an economic situation that forces more people to work and live in those cities.

This is where Mennonites can enter the picture. More than most religious or ethnic groups, Mennonites have developed and retained rural and small-city roots. In Ontario, they have not flocked in great numbers to Toronto, but have contributed to the development of smaller urban centers such as Kitchener-Waterloo and St. Catharines.

In Manitoba and British Columbia, admittedly, they have moved in larger numbers to Winnipeg and Vancouver. Nevertheless, they have maintained strong small-city bases in both those provinces, as well as in Saskatchewan and Alberta.

They have excellent and proven arguments with which to influence the movers and shakers in the urban affairs ministry. They can show the importance of the agricultural base to the country. They can give numerous instances of prairie communities virtually abandoned by the rush to the cities. (They would be careful to point out, of course, that most of the abandonment was not done by Mennonites.)

There has been some controversy in recent years over how much or how little influence Mennonites should try to have on government. Without getting into that argument, let me just say that if ever there was a social concern which could legitimately be picked up by Christians, Mennonites included, and pressed upon government, it is the concern over galloping urbanization.

Part of the mushrooming city growth has come from the fact that recent immigrants have converged on the cities and have not been encouraged to settle in smaller centers. Mennonites, more than almost anyone, could provide the expertise that could change that pattern. It is often argued that the kinds of immigrants we are getting now do not want to settle in smaller centers. It would be interesting to put that theory to the test, and the view from this corner is that it would be found wanting.

A real effort to encourage immigrants to live in smaller communities, unhampered by big city politicians and corporation heads who want their tax money and cheap labor, could change the picture. And Mennonites can supply some of the quiet openness needed to receive their successors on the immigrant beltline.

The rural village model suggested by Mark Wagler (April 8 issue) is one alternative to the metropolitan concrete jungle. I am suggesting specifically another, perhaps more traditional model: the moderate growth of existing small cities. For the Christians in those cities, the social problem pressures are low enough that churches, in fulfilling their traditional Christian nurture roles, will offer their best and highest form of service to their communities.

Cities such as Abbotsford, Kamloops, Saskatoon, Lethbridge, Brandon, Thunder Bay, Kitchener-Waterloo, Kingston, and Sackville are all pretty good places to live. They could all be somewhat larger than they are now without losing the characteristics which make them good places for human beings to be.

There are dozens of communities like them across Canada. Some of them are what they are because Mennonites are there, practicing and sharing their Christian faith.

If those Mennonites can do their part to help change Canada's growth patterns, they will have also increased their opportunities to share more with people who could benefit from what they have to offer.

Meditation

A song will come

What do you do when
part of life
is not a song,
and every hymn you try
to sing
is wrong
for you
in this time and place?

You reach for solace from him
in prayer
yet somehow
you don't find it there,
until
you think
of him.

His hurts were there
for all
to see;
some even scoffed with glee,
while
others
wept.

You may still cry
and feel deep pain
like him,
but you know, too,
that even now
he feels with love
for you—
and once again a song will come.

Helen C. Coon

Contents

Silence 346
Some of my best friends 347
Jeremiah confronts the church 348
News 351
Record 355
Letters 356
The Mennonites' place is in small cities 358
A song will come 359
Motorcycles and lawn mowers 360

COVER

In 1965 thousands set out from Selma and marched to the Alabama capital in Montgomery. Partial victories were achieved in some areas of race relations, but the promise of Selma is not fulfilled. The light at the end of the tunnel for blacks still seems perilously far away.

CONTRIBUTORS

Ann Stewart's article appeared originally in The Other Side, Box 158, Savannah, Ohio 44874.

David Waltner-Toew's address is No. 3 112-110th, Saskatoon, Sask. S7N 1R9.

John Driver was director of studies for the Mennonite seminary, Montevideo, Uruguay. He and his wife are now under Mennonite Mission Board assignment in Spain.

Lloyd Mackey, a journalist, 213 Magnolia Ave., Chilliwack, B.C. V2P 3J1, worships with the Mennonite Brethren Church in Chilliwack.

Helen C. Coon's address is 724 Juniper, Quakertown, Pa. 18951.

Wes Seeliger is an Episcopal priest in Houston, Tex.

CREDITS

Cover, A. Charles Russo, RNS; 346, Steve Dunwell, RNS; 348, Jean Speiser, UNICEF; 349, RNS; 351, Tina Black, COM; 353, Jan Swartzendruber, MCC; back cover, © 1973, Forum House, Inc., 1610 LaVista Road, N.E., Atlanta, Ga. 30329, by Wes Seeliger, is used by permission.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editor: Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117.

Motorcycles and lawn mowers

Wes Seeliger

I LOVE MOTORCYCLES.

Not long ago I was in a Honda shop drooling over a 750 and lamenting the pay scale for mission priests. A 750, for the benefit of non-motorcycle people, is Honda's beautiful, four-cylinder monster. Its 68 h.p. motor is so large it sticks out on both sides of the bike. The 750 will do a quarter-mile in twelve seconds and will top out at over 125 mph. The particular bike I was looking at was a dream in metallic gold with all the chrome trimmings. As it caught the late afternoon sun, it looked like a neon sign on wheels.

My covetous fantasy was abruptly interrupted by a hustler-type salesman. (It should be noted that I was in civilian clothes, not clericals.)

Salesman: "This baby will really haul. Go up to the line on this bike and nobody wants to mess around. You can do a wheelie in third. You ought to hear those pipes growl! This bike will cruise at a hundred all day. Man, that's moving!"

Yours truly: "That's fast, all right."

Salesman: "It's not like driving a car. Go through a town in a car and nobody notices. But on this baby, it's a different story. Pop those pipes and people notice! By the way, sir, what do you do?"

Yours truly: "I'm a clergyman."

This statement was followed by a long, heavy silence. The salesman's eyes were glued to the floor. Finally he spoke softly.

Salesman: "Uh, Reverend, uh, you know these machines get pretty good mileage. (Pause) Uh, they aren't as dangerous as some people say. You have many advantages . . . like total visibility. And bikes . . . I mean, motorcycles are very maneuverable. You can stop on a dime. (Pause) I sold one to a doctor here in two. (His voice was almost in a whisper) I know you people aren't supposed to be interested in this sort of thing, but they are fun to drive." (End of true story)

Observation: Lawn mower salesmen are not surprised to find clergymen looking at their merchandise. Motorcycle salesmen are. Why? Does this tell us something about clergymen? About the church? Lawn mowers are slow, safe, sane, practical, and middle class. Motorcycles are fast, dangerous, wild, thrilling; they are associated with youth and/or the rabble.

Thinking out loud: Is being a Christian more like mowing the lawn or like riding a motorcycle? Is the Christian life safe and sane, or dangerous and exciting? Does it have more appeal to the settled or to the adventuresome?

Friedrich Nietzsche said that Christianity is a religion for weaklings because it is a religion of love. He was wrong, but his accusation is haunting. Look around. Is the church stationed out in front giving direction to our troubled society? Are we facing the life-and-death issues of the twentieth century with insight, good organization, and courage? Do our idealistic youth look to Mother Church for moral leadership? Unfortunately, the church too often plays the role of helpless young maiden tied to the railroad tracks of history.

We need to recapture the motorcycle spirit, for without it we cannot understand or express the Christian faith. The common image of the church is pure lawn mower: slow, deliberate, plodding.

Our task is to take the church out on the open road, give it the gas, and see what the old baby will do.

ASSOCIATED BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:23 JUNE 10, 1975

Genesis

In the beginning
God created the heavens and the earth.
The earth was without form and void,
and darkness was upon the face of the deep;

And God said, "Let there be light"; and there
was light. . . . God called the light Day,
and the darkness he called Night.
And there was evening and there was morning.

And God saw that the light was good.

On the second day . . . God said,
"Let there be firmament in the midst of the
waters,
and let it separate the waters from the waters."
. . . And it was so.
And God called the firmament Heaven.

And God saw that it was good.

On the third day . . . God said,
"Let the waters under the heavens be gathered
together
in one place, and let the dry land appear."
And it was so.
"Let the earth put forth vegetation, plants
yielding seed, and fruit trees bearing fruit in
which is their seed, each according to its kind,
upon the earth," said God. And it was so.

And God saw that it was good.

Anti-Genesis

In the end,
There was Earth, and it had form and beauty.
And man dwelt upon the lands of the earth,
the meadows and the trees.

And man said, "Let us build our dwellings in
this place of beauty." And he built cities
and covered the earth with concrete and steel.
And the meadows were gone.

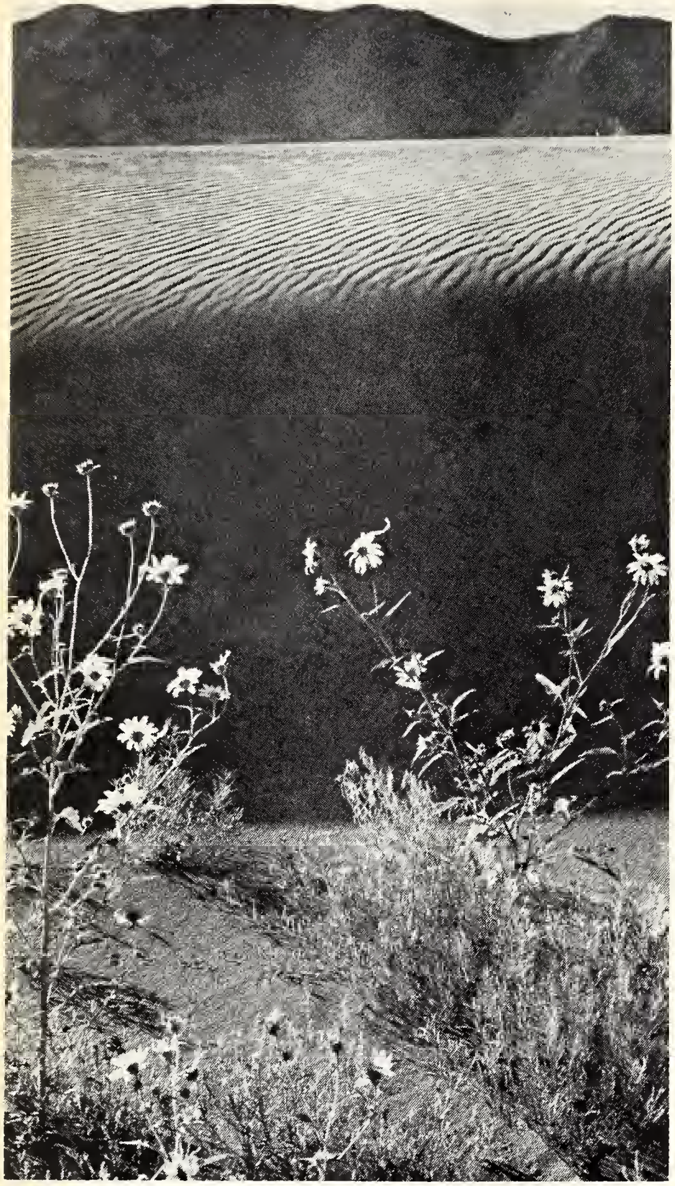
And man said, "It is good."

And on the second day, man looked upon
the waters of the earth. And man said, "Let us
put out wastes in the waters that the dirt
may be washed away." And man did. And the
waters became polluted and smelled foul.

And man said, "It is good."

And on the third day, man looked upon the
forests of the earth and saw that they were
beautiful. And man said, "Let us cut the
timber for our homes and grind the wood for
use." And man did. And the lands became
barren and the trees were gone.

And man said, "It is good."



Genesis

Anti-Genesis

Genesis
Anti-Genesis

On the fourth day . . . God said,
"Let there be lights in the firmament of the heavens
to separate the day from the night;
and let them be for signs and for seasons
and for days and for years. . . ."
And it was so.
God made the two great lights, the greater light
to rule the day, and the lesser light to rule
the night; he made the stars also.

And God saw that it was good.

On the fifth day . . . God said,
"Let the waters bring forth swarms of living creatures,
and let birds fly above the earth. . . ."
And it was so.
And God blessed them, saying, "Be fruitful and multiply
and fill the waters in the seas, and let the birds multiply on earth."

And God saw that it was good.

On the sixth day . . . God said,
"Let the earth bring forth living creatures according to their kinds:
cattle and creepings things and
beasts of the earth according to their kinds."
And it was so.
Then God said, "Let us make man in our image,
after our likeness; and let them have dominion
over . . . all the earth. . . ."
And it was so.

And God saw everything that he had made,
and behold,
it was very good.

On the fourth day man saw that animals were in abundance and ran in the fields and played in the sun. And man said, "Let us cage these animals for our amusement and kill them for our sport." And man did. And there were no more animals on the face of the earth.

And man said. "It is good."

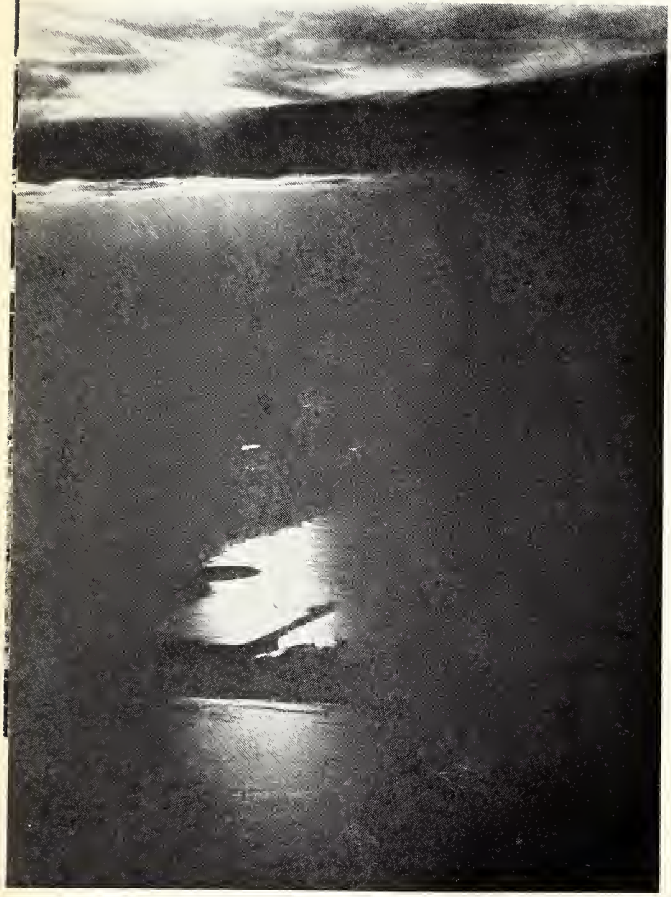
On the fifth day man breathed the air of the earth. And man said. "Let us dispose of our wastes into the air, for the winds shall blow them away." And man did. And the air became filled with smoke, and the fumes could not be blown away. And the air became heavy with dust, and choked and burned.

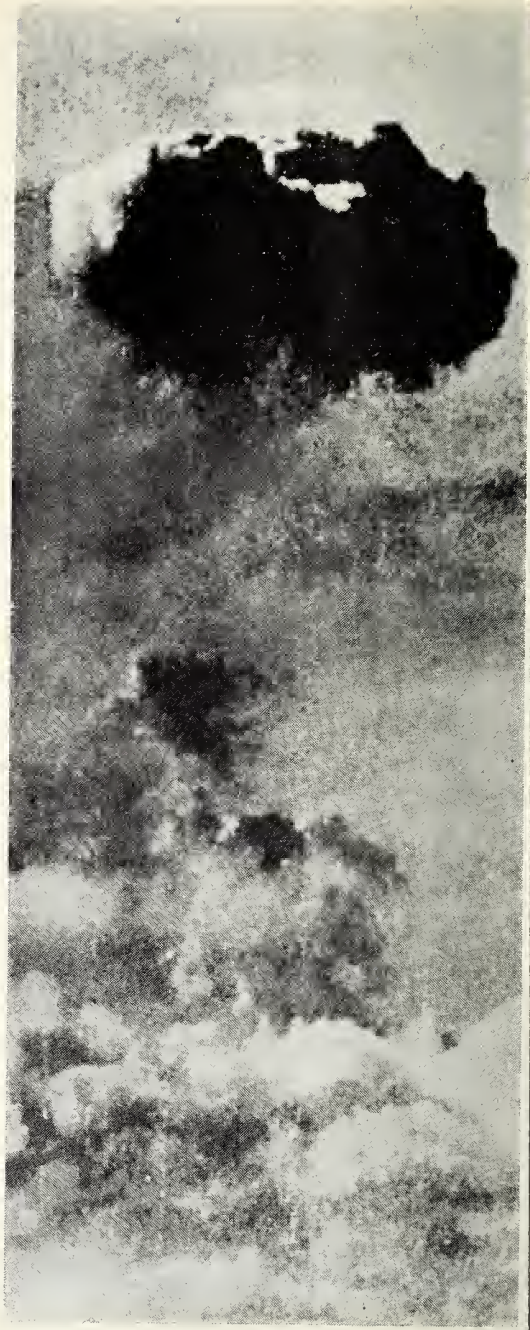
And man said, "It is good."

On the sixth day, man saw himself; and seeing the many languages and tongues, he feared and hated. And man said, "Let us build great machines and destroy these people, lest they destroy us." And man built great machines, and the earth was fired with the rage of great wars.

And man said, "It is good."

Genesis
Anti-Genesis





And on the seventh day God finished his work
which he had done, and he rested. . . .
So God blessed the seventh day
and hallowed it. . . .
And God saw that it was very good.

On the seventh day, man rested from his
labors, and the earth was still. For man no
longer dwelt upon the earth.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

MCC volunteers send word "life happy"

The four MCC workers who remained in South Vietnam after its takeover by the Provisional Revolutionary Government have sent word to MCC offices and their parents that they are alive and well.

The two cables—one to MCC in Akron, Pennsylvania, and one to the parents of Jim Klassen in Goessel, Kansas—were received the weekend of May 25 and were the first direct word from the four since April.

The cablegram to MCC read: "Life happy, exciting. Send copies PRG correspondence. EHMJ."

MCC information services director Gayle Gerber Koontz said the last sentence was a reference to correspondence between MCC and the PRG regarding food aid to PRG-controlled areas of South Vietnam.

The initials in the cablegram are thought to stand for the first letters of the workers' names: Earl Martin of New Holland, Pennsylvania; Hiro Ichikawa of Sapporo, Japan; Max Ediger of Turpin, Oklahoma; and James Klassen of Goessel, Kansas.

Mr. Klassen and Mr. Ediger also sent a cable to Mr. Klassen's parents saying, "All fine. Never endangered. Still teaching Bible. Notify the Edigers. Love, James and Max."

MCC has also received word from Murray and Linda Hiebert, MCC volunteers who left Vietnam in April and went to Thailand, but are now in Laos exploring possible work there. A press service correspondent who recently arrived in Vientiane from Saigon brought word to the Hieberts from the four volunteers in Vietnam that Mr. Martin and Mr. Ichikawa had arrived in Saigon via bus. The two men had been in the provincial capital of Quang Ngai when the PRG took over.

Hard evidence missing on bloodbath stories

Reports of a bloodbath following Provisional Revolutionary Government takeover of South Vietnam have been unsubstantiated, according to American Friends Service Committee sources.

Quaker workers in Saigon cabled April 23 that "almost invariably the person spreading the story left before the alleged incident took place. For example, one woman said the PRG were shooting all police in Quang Ngai. When questioned, she admitted she had left early on Monday, before the PRG came in. But she and her neighbors who were policemen believed this would happen. The U.S. Embassy has launched a comprehensive campaign of 'atrocity' stories to feed to the press."

Christian science monitor correspondent Dan Southerland reported from Saigon that he had been unable to verify reports of executions in PRG-occupied areas. Noting that the U.S. Embassy had cabled to Washington reports of alleged executions, Mr. Southerland said that one monk supposed to be an eyewitness was nowhere to be found, while another alleged witness in Danang declared that he had seen no such thing."

Newsweek reporters drew similar conclusions after questioning a number of Catholic anti-Communist refugees who had spent up to twelve days behind PRG lines.

The reporters were "unable to substantiate any of the reports and rumors of mass executions. Every one of the Vietnamese who claimed to have been an eyewitness to an atrocity ultimately admitted he had not actually seen the incident—but that he had merely heard of it second- or third-hand."

During this turbulent period, the Catholic and Buddhist churches have remained calm. Despite U.S. claims that Catholic refugees from the North would be marked for reprisal, the Roman Catholic archbishop of Saigon, Nguyen Van Binh, urged all Catholics not to flee the areas abandoned by Saigon government forces. Among those choosing to remain was the bishop of Danang, Pham Ngoc Chi, who was one of the principal organizers of the 1954 exodus of Catholics to the South.

Evidence is also mounting that reports of half a million murdered in North Vietnam in the Communist takeover in 1954-56 have been exaggerated.

The principal source for such a figure, quoted by former President Richard Nixon, was a book by Hoang Van Chi, which said 5 percent of the population of North Vietnam was massacred.

Later Chi admitted that the percentage had been arrived at "by projecting countrywide the experience of his own North Vietnamese village of about 200 persons. He said about ten people died there from Communist persecution, one from execution and the rest of such 'other means' as imposed starvation." Chi, a State Department employee, told the *Washington post,* that he did not know at the time that the group financing his book, the Congress for Cultural Freedom, was a CIA front.

"Our knowledge of how past bloodbath myths have been managed and the 'black propaganda' skills of the CIA should alert us against drawing quick conclusions until these charges are fully investigated," AFSC spokespersons commented.

Letter to president urges amnesty

A letter urging President Gerald Ford to grant amnesty to United States citizens still alienated from their country because of their opposition to the Vietnam War was dispatched by executive representatives of the historical peace churches.

Louis W. Schneider, executive secretary of the American Friends Service Committee; William T. Snyder, executive secretary of the Mennonite Central Committee; and Joel K. Thompson, associate general secretary of the Church of the Brethren General Board, further urged the president to move in the same spirit of reconciliation that prompted his call to the American people to close ranks and offer sanctuary to refugees from South Vietnam and Cambodia. They state that granting amnesty would unify the people to move beyond the war.

From remodeling whole kitchens to fixing leaky

Next to food and clothing, housing is the most basic human physical need. But adequate housing is only a mirage for the elderly woman left without heat in the midwinter, for the widow who doesn't know how to fix her leaky faucet, for the low-income family without the tools or finances to make their house livable, for the person who can't get an electrician to come to his house for a $5.00 repair job.

These are the people with whom General Conference Mennonite volunteers are working in housing rehabilitation projects in five cities. Three of the projects have begun within the past year.

"Three issues converged to suggest that we should consider housing to be a priority item for service work," said Mennonite Voluntary Service director Gene Stoltzfus.

"First through our community work experience, we have witnessed firsthand the hopelessness many people feel in the face of a leaking roof, a broken faucet, broken windows, and other problems requiring the help of skilled or semi-skilled people. Poor people cannot pay $10 to $15 per hour for repairs."

Secondly, there is no more concrete place at which volunteers feel the plight of poor people than in their homes, he said. Through small rehabilitation projects, often carried out in cooperation with the people who live in the houses, a shared aspiration for new community can emerge.

In addition, many potential volunteers have the construction skills required for housing rehabilitation.

Most of the voluntary service housing programs are working with small repairs rather than major rehabilitation.

The most piddling jobs are often the most needed, said volunteer Duane Beachy.

In Oklahoma City, volunteers have been working since January in Home Repair and Maintenance Service. Mr. Beachy works full-time. Gloria Beachy and Barb Kusik, volunteers, and Stan Smucker, associate pastor at Trinity United Mennonite-Presbyterian Church, work part-time.

They have fixed roofs and broken steps, painted, repaired windows and plumbing, and put in new joists and flooring. The owners pay for materials and whatever they are able for labor—at least $2.00 per job. The minimum charges for labor bring in only about $100 a month. The rest of the volunteers' support is made up from donations.

The Home Repair Service of the Crossroads Community Center in Philadelphia operates in a similar fashion.

Volunteers Daryl Nickel, left, and Jonathan Auker roof a house in Wichita's Midtown neighborhood.

Ray Linberger has temporarily shelved his position as youth worker with the center to operate the Home Repair Service with the help of usually one voluntary service worker.

"We are specialists in fixing doors," said Mr. Linberger. "After seventy-five or a hundred years, doors on these row houses wear out."

"The owners buy all materials, and we charge $4.00 per hour per man. But that's still far cheaper than anybody else would do it."

Since the program started in October, jobs have ranged from $1.00 to $900, with the average between $40 and $50 for labor and some materials.

"The objective of Home Repair Service," said Mark Miller, Crossroads Center director, "is to help homeowners make repairs that will keep their houses from further deterioration and abandonment."

In some blocks near the center, in Philadelphia's interracial Fairhill area, twelve of thirty houses have been boarded up and abandoned.

"We want people to feel able to do something about their houses and feel more optimistic about the community," said Mr. Miller.

The third VS housing project to start within the past year—in Wichita, Kansas—has concentrated on more major rehabilitation.

Although there have been $100 jobs, some contracts have been as much as $10,000.

Working with contractor Willard Ebersole of Fairview Mennonite House, volunteers Daryl Nickel and Jonathan Auker plus a number of shorter-term volunteers have been doing major renovation, mostly in the Midtown neighborhood, a socioeconomically mixed area of older houses.

In most cases, homeowners receive grants or low-interest loans from the Urban Renewal Agency. For low-income homeowners who receive grants, labor charges are often not made, since the cost of materials eats up most of the grant. For middle-income homeowners, contracts are bid at the market rate, with the surplus beyond materials going for some volunteer support and for a fund to buy materials for those who cannot afford them.

"I have no problems with using federal money as long as we're using it against the system," said Mr. Nickel.

faucets

"Most people are surprised that Urban Renewal is interested in anything besides demolition. They say, 'Urban Renewal can fix up stuff?' "

The older housing repair project in Fort Wayne, Indiana, has shifted within the past two years from buying condemned houses and redoing them to minor home repair in the city's predominantly black east central neighborhood.

Two of the eight volunteers in Fort Wayne are involved in painting houses, roofing, fixing plaster, and other odd jobs. However, they are still working under East Central Improvement, a nonprofit neighborhood organization, even though the government and corporate funds it once had have dried up.

The VS workers charge $1.00 to $2.50 an hour — mostly for small jobs — although they remodeled a whole kitchen last winter. Their earnings support one volunteer.

A similar situation exists in Portland, Oregon, where Frans and Kathy van der Horst are continuing a small home repair service started 2½ years ago in the Alberta neighborhood. The van der Horst, however, combine the repair work with visitation in the neighborhood and providing transportation, mostly for the elderly.

Most of the people for whom they make repairs are on Social Security or welfare. They replace bathroom sinks, build stairways, put up fences, repair electric lamps, spade up gardens, and have even replaced a light bulb for an older woman who was not able to do it herself. The VS workers charge $1.50 to $3.00 an hour.

Portland, Fort Wayne, Wichita, Philadelphia, and Oklahoma City are not the only locations where VS housing workers are needed, said VS office personnel.

"We could open two or three new housing projects," said VS associate director Dale Suderman, "but we are short of volunteers. We especially need foremen."

With soaring interest rates and costs of materials—and with less government money for housing available in the U.S.—housing is rapidly the most critical problem for poor people, said Mr. Stoltzfus. And through small-scale rehabilitation and commitment of church resources, he wants to help work at that problem. *Lois Barrett*

Ray Linberger of Philadelphia's Crossroads Community Center fixes a door jamb while the homeowner watches.

Rich get housing subsidies, consultation told

The present tax system in the U.S. provides the rich with more housing subsidies than the poor, and housing funds available for low-income families have decreased over the past several years, said Paul Leatherman, executive secretary of Menno Housing, Lancaster, Pennsylvania.

Mr. Leatherman was one of sixteen Mennonites at a housing consultation this spring in Washington, D.C., sponsored by the Inter-Religious Coalition for Housing.

"It is estimated that in 1976, the 14 percent of our population with incomes below $3,000 will receive $932 million in housing subsidies, while the 1 percent of our population with incomes over $50,000 will receive $1.5 billion in subsidies through tax deductions of mortgage interest payments and state and local property taxes," Mr. Leatherman explained.

Of the people with incomes under $3,000, less than 10 percent will receive housing tax subsidies, but over 90 percent of those with incomes over $50,000 are eligible for such subsidies.

According to information at the consultation, the fault for such a situation lies in two areas. Few people realize that housing subsidies provided through the tax system are so skewed, and the wealthy have political power and can affect legislation, while the poor have no advocate.

"This becomes a role for the church. The church must be the conscience for the society to assure that justice is available for all," said Mr. Leatherman. "Under our housing and zoning system those who need housing help the most get it the least. We therefore issued a call to all of our Mennonite churches as a matter of conscience to alter this situation."

Mr. Leatherman also noted that, according to studies of the U.S. Department of Housing and Urban Development, there are about 15 million low-income families who are eligible for subsidized housing, but for whom there is none available.

Russian Mennonites join German relatives

Close to 2,000 Mennonites have migrated from the Soviet Union to West Germany as part of a family reunification plan, reported Hans Niessen, pastor of the Mennonite church in Neuwied, Germany, and part-time employee of International Mennonite Organization (IMO) working with these German-speaking immigrant families.

A number of Mennonites in the Soviet Union with close relatives abroad who made a request for them to emigrate have been allowed to leave. Fifty thousand or more Mennonites remain behind, and there is no indication that a general larger-scale emigration will be allowed. Nor is it known how many of them actually want to emigrate.

Mr. Niessen spent six weeks traveling in Canada and the United States, speaking at the Mennonite Central Committee's annual meeting in Winnipeg, various Mennonite churches, particularly those with members who migrated to Canada from the Soviet Union, and the MCC headquarters staff.

Many of the immigrants are middle-aged, with about half of them between ages twenty-six and sixty-five. Another third fall between ages seven and twenty-five.

Most of them have settled in West Germany, where the government has welcomed them and cares for them financially, rather than Canada which imposes more difficult age and health restrictions for immigration.

The German Government reimburses the immigrants for the cost of their trip, provides unemployment help for the first months while they look for jobs, provides job opportunities and pays older people a pension based on their working time in the Soviet Union.

Although the world these immigrants find in Germany is completely different from the one they left, and their moving there requires them to fill out many forms written in a legal language they have trouble understanding, the differences are not so big that they regret coming, Mr. Niessen said.

"When I tell them that European and North American Mennonites have asked me to help them, they are deeply moved at such attention given them in the West," he said. Mr. Niessen's job is helping the Russian Mennonites integrate socially and religiously into their new environment. He is assisted by Anne Schmidt, MCC volunteer.

Mr. Niessen said he also hopes to help the immigrants with their literature. "They have a very vague concept of who they are and where they're going," he reported.

About 35,000 of these Mennonites, Dutch-German in origin, had made their way west to Germany during World War II, but 23,000 of them had to return to the Soviet Union. They were part of many refugees told about in *The last secret: Forcible repatriation to Russia 1944-47,* a book by Nicholas Bethell, published by Andre Deutsch in England. Their worship services have become long and intense experiences, a time when complete personhood in Christ and with each other could be experienced, Mr. Niessen said.

"A remarkably high percentage of them are believers and very much concerned about coming to a believers' congregation in Germany. Here we find the greatest adjustment difficulty," Mr. Niessen said.

Mr. Niessen is trying to lead the immigrants to congregations that already exist, instructing the congregations that they must allow the newcomers to question some of their practices, and telling the immigrants that "they must also accept question marks from the Germans."

"I sat with one man for two hours to explain that whether a pastor has a beard has little to do with his faith," Mr. Niessen reported. "Later he actually joined that congregation. Later I sat hours with him to explain that if this congregation expresses worship in different forms, it is still the church of Jesus Christ. The immigrants find German congregations too cool; they give too little for their faith—it is almost a sideline. But they do find acceptance and a warm reception in many of the congregations. My expectation is that the immigrants will bring a lot of positive things into the congregations of Germany, too."

Couple has happy reunion after long separation

"I'm so happy now, I don't need to eat!" Those were the words of Jacob Neufeld, sixty-eight, the day after he received word from Moscow that his wife, Katharina, was on her way to rejoin him after nearly thirty-one years of separation. She was scheduled to arrive in Winnipeg the next day (May 22) at 10 P.M.

The Neufelds were separated from each other in Europe on September 8, 1944, during the closing months of World War II. She was returned to Russia and sentenced to twenty-five years in a concentration camp, from which she was released after Stalin's death.

He went first to Paraguay and then to Canada. He learned that his wife was still alive in a letter he received in March 1956, just two months after his arrival in this country.

Mr. Neufeld made six applications to the Russian authorities to seek permission for his wife to join him here. The sixth appeal finally succeeded.

Mrs. Neufeld, who is also sixty-eight, has lived in Alma Ata, Siberia, in recent years. The family's last remaining son also lives there. Four of their children have died.

Mr. Neufeld resides at Sunset House, 1133 Arlington St., Winnipeg.

An MCC (Canada) spokesperson said that upwards of twenty Mennonite households in the Winnipeg area have experienced reunions of this type during the past two years. In some cases several persons from the same family have come, bringing the total number of Mennonite immigrants from the Soviet Union to this area to over thirty since 1973.

Seminary marks thirtieth anniversary

The thirtieth anniversary of Mennonite Biblical Seminary was celebrated on the Elkhart, Indiana, campus, May 23, in conjunction with the dedication of the new library addition.

Erland Waltner, MBS president, made the initial presentation of *Ventures of faith: The story of Mennonite Biblical Seminary,* a new book by S. F. Pannabecker, president emeritus, which tells the seminary story since its beginning in 1945. Some of the original MBS Board members were expected to be present for this occasion.

The anniversary celebration and library dedication were part of the AMBS commencement activities May 22-23. On Friday evening twenty-seven students received degrees at the commencement exercises when David Schroeder of Winnipeg, who has been visiting professor of New Testament at the Associated Seminaries this year, addressed the graduates on the theme "Understanding the grace of God in truth."

The Mennonite
Overseas Mission Edition
encompass

JUNE 10, 1975

LEARN TO BE A MISSIONARY in Four Hard Lessons

by Robert L. Ramseyer, director of Overseas Mission Training Center

Every Christian going overseas to serve in the name of Christ today will have at least three basic tasks to perform, any one of which would in itself be extremely difficult.

First, he needs to be a student of the Bible, one who has learned to understand the Bible outside of the Western interpretations which have enabled us to be comfortable in our own individualistic cultural setting.

Second, one is called upon to interpret this good news in such a way that it comes through as good news to people living in a very different cultural setting with a very different set of values and problems.

Third, the Christian from North America bears the added burden of being seen as the representative of a continent which has grown rich through exploitation of most of the other peoples of the world. In this situation the North American Christian struggles with the problem of coming and being seen as a servant of Jesus Christ, as one who has come to serve in His name, rather than as an agent of imperialism.

In addition, the missionary may also need to be an expert in some technical skill—medicine, education, engineering, agriculture, or linguistics.

Faced with the task of sending women and men into this kind of situation with this kind of assignment, the Commission on Overseas Mission, the Mennonite Board of Missions of Elkhart, and the Associated Mennonite Biblical Seminaries set up the Overseas Mission Training Center in 1972 to help prepare and train persons for filling this difficult role.

In an effort to prepare people for the first aspect of this role, we try to bring together serious biblical study and an understanding of human society and culture. We need to know what God said to men and women in the biblical narratives, what He wanted of them, what His will for them was. We need to understand their situation in their world. Then we need to bring this biblical understanding to our own day and setting so that the Word of God comes alive for us, God directing our lives through His Word and His Spirit. Students work with biblical

languages, with the social and historical background of the Bible, and most of all with the Bible itself. For an understanding of God's message for us His people, there is no substitute for immersion in the Scriptures.

For the second aspect of this role, we concentrate on ways of understanding people of different backgrounds and societies, ways of communicating across cultural boundaries. Many students have already served in other parts of the world and merely need help in understanding what they have already experienced. Others are coming to this for the first time. Through reading, practice in counseling, interpreting, and serving they can begin to attain competence in sharing the good news of Jesus Christ with other people. In addition, students will want to study the history and society, the culture of the people whom they hope to serve overseas. This may be done in a wide variety of settings, here in North America or overseas.

For many the third aspect of this role may be the most difficult. How does one go as a servant from a rich and powerful society to work as a servant sharing good news with a people much less wealthy, often living in poverty, who may feel that the missionary's country is responsible for their own poverty? In January, thirty-eight of us went to Washington, D.C., to try to gain some new insight into the international power relationships which affect the work which we try to do overseas. In March, Samuel Escobar, a Latin American who has been serving the last few years with the Inter-Varsity Christian Fellowship in Canada, was here to share with us on the theme "Christian Mission and Social Justice." Experiences such as these have not only made us much more sharply aware of the intensity of the problem, but have also begun to provide resources for overcoming it. We believe that properly prepared, it is still possible to go from North America as a servant sharing the good news with people in other parts of the world.

For the specialized technical skills which a missionary may need, the Overseas Mission Training Center functions as a counseling agency to put the missionary into contact with training facilities which can help him or her to achieve excellence in these skills.

In carrying on the mission of God's people in the world today, we need men and women who are clear in their faith, who have experienced the love of God in Jesus Christ and want to share it with others. But in that sharing we need a maximum of flexibility, creativity, and freedom so that the love of God can be seen for what it truly is—good news for all human beings. As Michael Green said at the Lausanne Conference on World Evangelization last summer when he spoke of letting the world set our agenda, "You have to find out where a man lives, mentally and spiritually, before you can show him how Jesus relates to his life. It is not much good talking to a schizophrenic about pardon—what he needs is to be integrated. It is not much good showing a man plagued with demonic forces that Christ is his substitute on the cross. True, but not that part of the truth which will help him at that point. He needs to know that Christ is the conqueror, that He stripped off principalities and powers and triumphed over them on the cross. In a word, be totally committed to the biblical Christ in your message; and for the way you present Him, be totally flexible."

Bogota Missionaries Active in Kaleidoscope of Service

Bogota, a city of three million, offers an almost unlimited variety of opportunities for service. Our missionaries have become involved in various ways according to their interests and abilities.

Mark Claassen, agriculture technician, has been serving the Lord by trying to help produce more food for the people of this hungry world. Besides serving in Colombia, he has been active in Panama, Bolivia, and Paraguay. Living at present in Bogota, where he anticipates teaching in a university, he also works in the interdenominational home for street children on a farm near La Mesa. In Cachipay he gives guidance for better use of the land on the farm and retreat grounds of the Mennonite mission.

Three missionary families find that one of the most effective methods of witness and service is opening their homes to friends and acquaintances.

Glendon and Reitha Klassen live in an upper-middle-class suburb where their neighbors, mostly professionals, are often looking for people who will love and understand them. The Klassens, by making themselves members of the community, have found their neighbors are depositing faith and confidence in their friendship. Their three children help them make contacts which lead to personal involvements in the community.

John and Elma Wiebe, operating a bookstore in their home, have one of the finest selections of Christian Spanish books in Colombia. Because their customers come from many different parts and denominations of Colombia, including charismatic Catholics, the Wiebes have good opportunities to share the Christian faith.

Gerald and Mary Hope Stucky operate a continuous open house for the alumni of the school in Cachipay who live in Bogota. Their home is also the meeting place of the Community of Believers and friends of Christ, a "church in the home" program that ministers to 70-100 people. The Stuckys also host the many people traveling through Bogota from other Latin American countries and the United States.

Government Decree Redirects Zaire Church

by Earl Roth

According to a decree published by the Zaire government, all educational institutions which follow a state-authorized curriculum, have been nationalized as of January 1, 1975. Before that most schools in Zaire were operated by missions and churches. Thus, the primary, high, and professional schools organized by the Africa Inter-Mennonite Mission and located on former mission stations and in recent years administered by the Zaire Mennonite Church, are now considered state-controlled schools. All buildings and equipment used by these schools are considered government property. The application of the new ordinance depends largely on local interpretation.

In a companion decree the government announced that religion courses would no longer be permitted in schools. This constitutes a further major change. Religion has been a required course in schools ever since the formation of the educational system. The course content was determined by the administrating body. The Zaire Mennonite Church took full advantage of this opportunity.

The entire administrative plan of the Zaire Mennonite Church must be reconstructed since its massive administrative system was formed around the educational program. The need for regional officers, such as legal representatives, treasurers, personnel secretaries, and office personnel no longer exists. Eight of the nineteen members of the church's administrative committee are now employees of the state and will be placed in various areas within the country. The committee will likely be composed of fewer members with a shift to men and women who have the qualifications and spiritual convictions to initiate a new evangelistic and Christian education thrust within the church. Its constitution and bylaws must be revised to eliminate the educational structure and provide for the changes.

For both the Zaire Mennonite Church and AIMM, the suppression of religion courses in the schools marks the end of an era of evangelization to Zairian youth through education. In reality the church has been released from its responsibility to sustain an educational program and is now able to put much more energy and emphasis into personal evangelism and Christian education. However, it will be more difficult to witness to a large spectrum of Zairian youth, and new methods of contact are necessary. The church is already in the initial stages of planning a global Christian education program as well as other evangelistic thrusts.

Theology and Bible schools are not yet affected by the government decree. The Kalonda Bible Institute of the Zaire Mennonite Church continues to train Christian workers and has become the focal point of the Church's training program.

Religion has not been suppressed. The church is free to evangelize, preach God's Word, train leaders, hold worship services and rallies, and inaugurate new methods of witness. However, its program must be separated from that of the state.

The church must seek new ways to function as the fellowship of believers and as the channel through which God reveals His power and love to people of all ages in this land.

Education Decree: *The Groaning and the Glory*

by Fremont Regier

This move by the government has produced different reactions from different people. Some see it as a legitimate step in the process of the government of a young country taking responsibility for institutions that normally should be handled by the state. Others see the present scramble and confusion resulting from the transfer as evidence of coming chaos. And some even see it as part of a Communist plot. But for most people these developments have caused some serious thinking regarding the strength and weaknesses of the Mennonite church community.

An almost universal initial reaction to the move was a drastic reduction in church attendance. Many incorrectly interpreted the government elimination of religious training in the public schools as government suppression of all religious activity. Students formerly required to attend church took the development as a chance to exercise their freedom and stayed away from church initially after the new order. Many see the reduced church attendance as a result of a certain testing going on now in which the weak are weeded out and the strong Christians become visible.

Financial support of the church through tithing is the second part of church life and faith expected to be affected by the new school system. Though formerly paid by the government, teachers were hired by the church, and fairly strong constraints were brought to bear upon them to tithe. These tithes, whether voluntary or otherwise, formed the lion's share of the local church budget. The big question now is, Will teachers voluntarily tithe now that they are no longer hired by the church?

Exciting exceptions to the almost universal weaknesses evident in the church since the new government educational policy was applied are in striking evidence. Rural village churches at Ibombo Iyeye, Malanga, and Ille Munene in the Nyanga district are experiencing continued high levels of interest and faith. Church attendance and tithing continues high at Malanga. Interest is increasing at Ibombo Iyeye and Ille Munene where new mud and stick churches are being built, soon to be covered with grass thatch. The fervor here is happy evidence of what the Holy Spirit is doing where people are dependent for their strength and enthusiasm upon His daily filling, rather than audiences swelled by required student attendance or church boxes filled by pressured teachers' tithes.

Medical Extension Service of Mennonite Christi

The healing ministry of Mennonite Christian Hospital (MCH) in Hualien on the East Coast of Taiwan extends beyond the wards of the institution into the community and the surrounding mountain tribal villages in a variety of programs.

MCH Health Promotion Program

Mary's Room is a maternity hospital for mountain mothers, established and operated by Mustard Seed, Inc., a Christian organization founded by Mrs. Lillian Dickson. Women from a radius of fifty miles come here to have their babies. Some from farther away wait here a few weeks before the baby arrives. On the average there are fifteen to twenty mothers in the hospital. Nurses from MCH visit Mary's Room three times a week to give individual and group health instruction. (Not long ago two mothers of harelipped babies needed help and encouragement regarding feeding and repair operations.) Many opportunities for family planning counsel present themselves. Every month a few come to the hospital for sterilization.

By visiting a patient in the home, one can observe how patient and family relate to each other, and help meet needs that are discovered. This mother had a history of tuberculosis, though her disease was arrested. On a home visit we learned that she was pregnant. We advised her regarding diet, and other care. Noticing that her youngest child was not yet able to walk, and her second youngest had just recently begun walking, we spoke to her about contraception because frequent pregnancies could endanger her health. The second youngest boy was a hydrocephalic (waterhead). He has had surgery in Taipei but still needs extra care. We impressed upon the busy parents the importance of pumping a little valve on his head to prevent his condition from deteriorating.

Jin Syou Mei has just had her first brace put on. We discovered her need when we came to see her sister who had a severe case of sleeping sickness. Although this child improved rapidly at first, she is still physically and mentally handicapped. The family needs material and moral support to cope with caring for their handicapped children.

Another aspect of the health promotion program is speaking to church groups, particularly women.

One of the tasks we have set for ourselves is to encourage and help kindergarten teachers in village churches to teach their students the importance of personal hygiene. Parents provide basin and cup, and we provide a health kit for each child. Washing face and hands becomes an interesting and enjoyable part of the daily program.

Often we find it difficult to attain or locate the "ounce of prevention," and in getting people to accept it. It is easier to reach for the "pound of cure."

The Yuli Clinic

About a year and a half ago a weekly clinic for mountain people in the town of Yuli was begun by MCH. The Southern Presbyterian Mission has loaned us part of a building which houses our clinic facilities and living quarters for a nurse.

Yuli, located eighty kilometers from Hualien, is surrounded by mountain villages. Patients from three different tribes come to the clinic. Tuberculosis, among other diseases, is treated here. We are making special efforts to get tuberculosis patients to remain on continuous treatment. Every opportunity to teach child

This report was written and compiled by Dr. Alvin Friesen, acting medical director and director of Extension Services; Miss Helen Willms, supervisor of Mennonite Christian Hospital Public Health Services (now called Health Promotion Program); and Dr. Carl Epp, director of Medical Education.

Hospital

care, family planning, prenatal, and general health care is used. During the first year we had an average of 100 patients per clinic; the past few months the average has been between 60 and 70.

Mobile Clinic

This service, begun in 1948, continues to meet preventive medicine and health care and education needs at the village level. The clinic operates one or two days weekly at more distant points where visits are made monthly, and Saturday afternoons in villages within a half-hour drive of the hospital. The team (consisting of a dentist; a chaplain; one or two nurses, pharmacists, doctors, and health promotion nurses; a registrar; and laboratory technician) endeavors to meet a wide range of needs. It engages in immunizations; teaching hygiene, sanitation, family planning, nutrition; finding and following tuberculosis patients and those needing hospital follow-up; treating illnesses; and bringing back to the hospital those seriously ill. The dentist is often very busy, since many villages have no other dental care available.

Ministry to Tuberculosis Patients

Although Mennonite Christian Hospital has an isolation ward for treating tuberculosis, patients from mountain tribes are transferred to the TB hospitals under the auspices of Mustard Seed, Inc. MCH personnel continue to follow the medical needs of the patients in these hospitals. A doctor from MCH makes four weekly visits for this purpose.

At present fifty-three patients are at the adult TB Hospital and twelve at the Children's TB Hospital. Work with TB patients is an important part of the training of the MCH medical resident. Children under the age of two whose mothers require prolonged hospitalization, are often placed in the Babies' Home, another Mustard Seed institution, medically supervised by MCH.

The Public Health Report of 1974 indicated a total of 22,232 contacts made by Medical Extension Service during the year.

MENNOites Enjoy Southern Neighbors

Ten persons from Indiana and Ohio visited Colombia the first two weeks in February with a fourfold purpose: to experience a firsthand encounter with missions, to help in the work of the church, to learn to know their neighbors to the south, and to enjoy personal fellowship with the missionaries of the General Conference program in Colombia. (They also escaped some miserable weather in Midwest U.S.A.) This was the second MENNO (Mennonites Encountering New Neighbors Overseas) program.

Involved in this venture were Jerome and Dorcas Nussbaum, Kent and Lillian Sprunger, Kenyon and Betty Sprunger, Fred and Sonja Lehman, and Fred and Carol Geiger. The first four couples are from Berne, Indiana, and the other from Pandora, Ohio.

These volunteers generously invested their lives by doing a substantial amount of work and by paying their own expenses. Most of their time was spent in Cachipay at the Mennonite School and Retreat grounds, and some at La Mesa. The work consisted of a "face-lifting" project for the "big house," where the ladies painted walls, cleaned floors, and combatted bats and cockroaches. Some of the men reconstructed a guest house, and one of them trimmed long hedges of shrubs with electric clippers that he had brought with him. Curtains were made for the guest house, and the roof of the teachers' residence was reinforced.

In addition to working, the MENNO group visited the hot tropical city of Girardot, the Leper Colony of Agua de Dios, and the underground salt cathedral of Zipaquira. They observed a fantastic bullfight and did considerable shopping.

All ten of the MENNOites seemed to feel that the experience was enjoyable and worthwhile. From the Colombia missionaries and nationals come words of appreciation for the good spirit and work. Tentative plans for third and fourth MENNO experiences in October and February are under way. *Gerald Stucky*

REFLECTIONS– Aron and Kathryn Jantzen

"Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you" (Jer. 7:23).

This verse, given to Kathryn at a critical point in her life, has continued to guide us through the years.

Although we had dedicated ourselves to the service of the Lord Jesus, Kathryn for China and Aron for Africa, it was through Missionary W. F. Unruh's messages at a youth retreat that we began to feel God leading us to India. The next year we were on our way there.

Getting into the Program

Korba became our home the first seven years. Situated twenty-five miles north of Champa, and cut off by rushing streams in the rainy season, it was a backward place. There we studied Hindi and slowly got into the mission program.

Mr. and Mrs. Paul A. Wenger became our "parents." What good fellowship we had singing and praying together. Packing two buffalo carts with supplies, we toured the villages with them, the evangelists, and Bible women. A high point those days was the week of evangelistic meetings in the mission schools of Jabalpur. Quite a number of students accepted Jesus as Savior that week.

In September 1944 Cynthia Rose was born. Our faith was tested when at twelve days of age she lay ill with pneumonia. God answered the many earnest prayers by restoring her health. When she was four months old we took her touring.

In the summer of 1945 we were advised to take an early furlough. Due to World War II only troop transports were calling in India, and they refused to carry women and children. How were we to go home? God sent the *Gripsholm,* a Swedish mercy ship, for us. What a wonderful trip that was! We never feared being sunk by a torpedo because we were traveling by neutral ship. We enjoyed good Christian fellowship and God was very near.

From Asylum to Provincial Headquarters

Two and a half years later we were back in India, stationed at Bethesda Leprosy Home at Champa. With joy we entered into this work where we served, except for a year's furlough, for fifteen years. We saw the institution grow from an asylum to Bethesda Leprosy Hospital and Homes. Miss Eva Pauls, and then Miss Augusta Schmidt, served as nursing superintendent. Dr. H. R. Bauman was medical superintendent.

Those were the days of chaulmoogra oil injections. Some patients were discharged as arrested cases of leprosy, but many stayed on. Most were happy Christians.

Then came Sulphone and the new leprotic drugs. Dr. and Mrs. A. D. Thiessen joined the staff as medical superintendent and nursing superintendent, respectively. As a team they and their coworkers operated on many crippled hands, and God restored them to function. Indeed, a new era had begun. Patients were discharged free of leprosy.

Champa became the provincial headquarters for the care of children with leprosy. The old "healthy boardings" were closed and the children sent to a neighboring institution. The children from these were transferred to Champa where they attended Kirkham School. After the school was upgraded to a middle school, Lini was the first to finish eighth class. She then attended Janzen Memorial Higher Secondary School (JMS) in Jagdeeshpur and upon graduation was admitted to nurse's training. Today Lini is nurse-in-charge at Nasik Leprosy Home. That thrills us.

Bethesda Hospital continued a busy place with its share of ulcer cases, reaction fever patients, and those with complications of leprosy. More room was needed. With money raised by Thiessens and us on our furloughs, Penner Memorial Wards were added to the old building.

Aron and Kathryn Jantzen receive an India plaque from Howard Habegger, COM Executive Secretary, in recognition for their thirty-six years of missionary work. The presentation was made last February in Newton, Kansas, at Council of Commissions.

Through extreme suffering some patients found Jesus as their Savior. One of these was Narayan. When he opened his heart to the Lord, his pain subsided and he was joyful in his new life. Mr. Joel K. Asna served as pastor at Bethesda for thirty years. He was of retirement age and wanted a successor. Harihar, a high caste Brahman by birth, had become a Christian while he was a patient at Bethesda. After discharge and four years of seminary training, he was installed as the new pastor.

New Work—Old Associations

In August 1972 we were transferred to Jagdeeshpur where Aron became business manager of Sewa Bhawan Hospital in Miss Anne Penner's absence. He also had the oversight of the maintenance department, was in charge of mission motors, and continued on as mission treasurer. Kathryn helped in the local church activities, Junior Church, and women's society. Life was worthwhile.

It was rewarding to be associated with persons whom we had known as children in Korba and Champa, and to find well-educated staff members in the school and hospital, many of whom fill highly responsible posts in church conference and mission-related committees. It has been a joy to have had a part in building Christ's kingdom in India and to have witnessed what God has done through His church. We have many fond memories of the years spent in India.

Forward with ALM

But we press on. The Lord has work for us here. COM has secunded us to the American Leprosy Mission (ALM) under whom Aron will serve as state representative in California. Since we received half our annual budget at Bethesda from ALM, there has been a tie between us for many years. We are happy to tell churches, groups, and individuals about what God is doing in leprosy research and treatment and to praise Him for His abiding faithfulness.

Merle and Dorothy Schwartz Take a Long Look Back

Three things stand out as we take a look back over the years we spent in Zaire:

God will lead you if you earnestly seek His will. We were each definitely shown that God wanted us to work with Him in Africa long before we knew each other. His way of leading has been a revelation to us.

If God calls you to a task, He will give the grace to perform it. We were two unlikely people to build up a medical service. As we look back, we see that God's guidance brought us through many a situation for which we were unprepared in ourselves. We have become convinced that it is not man but God doing a great work using man as His instrument.

You are truly happy only when you are in God's will. Your place may not seem important or even chosen by you. But if it is God's place for you, you find contentment and fulfillment.

Things are Changing

Many changes have taken place and are taking place in Zaire. While we were not pioneer missionaries, we did work in a different era. We were in Zaire (Congo) early enough to ride in a kipoi, a chair or hammock carried by poles on the shoulders of four men. As we rode, the carriers sang songs which we did not then understand. But we did hear that we weighed twice as much at the end of the ride as at the beginning. There was a Model A Ford at Mukedi when we arrived, and kipois were seldom used. Now they are reserved only for demonstrations on special ceremonial occasions. It was not unusual for Africans to walk many days on journeys they needed to make. Our church choirs would walk the better part of a week to attend conferences. Now most travelers prefer to wait for some commercial truck. When we left, patients were still occasionally carried to the hospital in blankets since trucks come on their own schedule and are not always available when illness strikes.

The mission plane has revolutionized mission strategy and planning. In our early years, going on vacation was quite different from what it is now. When we went to the field, cottages were being built at Lake Madimape where we went for an annual vacation. The Model A and its successor, the Model B, were not large enough for passengers, bedding, food, and all we considered necessary. So two weeks before we planned to leave, we sent the push-push (a two-wheeled cart with a long tongue for pulling) manned by six men to take our things. We followed by car, making the trip in two days. Now one can go from Mukedi to Madimape in one hour by plane.

But crossing the Loange River by ferry, which is necessary when going overland to any station in the Kasai, has not changed. The ferry is a platform of boards built over four or five canoes. Because of the shifting sand banks the crossing is never the same. Usually the men, two in each canoe, pole far up river along the bank, then, catching the current at right angles, go down stream and reach for the bottom with their poles as they near the other side. It looks and is dangerous, and in Zaire we say that one has really not lived until he has crossed the Loange on this ferry.

We often think of the class for unsaved women which Dorothy taught for a number of years. When they accepted the Lord, the women were transferred to another class, and so our greatest joy was to see women leave the class. We can still see them—twenty-five to fifty women in woven raffia skirts, sitting or lying on the grass under the palm trees, graciously putting up with our limited use of the language and only occasionally laughing when we made some gross error.

Medical work was begun in a grass-roofed building with a few untrained Africans working with us. It grew into a one-hundred-bed hospital. A school for training young men as nurse's aides was added. These men are now in charge of many of the dispensaries throughout the area. The hospital was almost completely destroyed during the rebellion of 1964 but has been partially restored.

In recognition of their thirty-three years as medical missionaries in Zaire, Dr. Merle and Dorothy Schwartz were presented this inscribed plaque at Council of Commissions, February, 1975, by Howard Habegger representing the Commission on Overseas Mission.

The Church Today and Tomorrow

The Mennonite Church in Zaire has made great strides in its growth from being a mission field to a sister church. One of the problems it faces is tribalism. There have been episodes when this has been placed in proper perspective, and there have also been times when tribalism has negatively affected decisions. The president of the country is trying to overcome narrow tribalism by promoting nationalism. The church must promote God's love among the brethren.

Another problem is finances. Though the African people here have the necessities of life, as they learn about other cultures, they too want more material comforts, which in itself is not bad. But it often means less giving for the church.

The church in Zaire is alive and growing as it faces a great future. That it may soon have to meet persecution is a real possibility, and its greatest need is for prayer.

We are thankful that we have been able to serve God in Zaire these many years. With Paul we encourage you, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Printed in U.S.A.

CRISES IN KORBA

by Mrs. Ruth Ratzlaff

In 1974 a series of crises arose in the Christian work in Korba, India. This meant a change in direction for our mission ministries.

Resignation of Principal

In June 1974, Mr. J. R. Benjamin resigned as principal of Beacon School. This English medium school, started in 1966, is our Christian witness to Korba's educated people. During his tenure of 6½ years the school had developed from the elementary level (grade 7) to a high school recognized by the All-India Council for English schools. Mr. Benjamin, the school's first Indian principal, had many years of experience in schools and public relations. The forward thrust of the school has slowed down, and under new leadership it will take time to regain momentum.

Campus and Building Impasse

During this same time, Beacon School has fallen into an impasse with regard to its campus and school building. The aluminum company in Korba is prepared to give a plot of land for the campus, but the company, the mission, and COM have not yet come to terms on the lease and the building.

Transfer of Church Leadership

With industrialization, Christians from all parts of India have come to Korba, but most are unable to attend church due to transportation difficulties. For fifteen years worship services have been held in about eight homes every Sunday. When the pastor, Mr. Mahendra Kumar, was chosen to go to the United States on the Overseas Churchmen Abroad Study-Service program, the church in Korba was left without young, dynamic leadership, and as a result there has been confusion and some misdirection in carrying out the church's program and mission.

Visas Refused

Some years ago COM put high priority on placing two missionary couples in developing Korba. The visa application for Mr. and Mrs. Lubin W. Jantzen was upheld with a resolution of the Beacon School Parent-Teachers Association and a petition signed by a dozen administrative officers of Korba industries, requesting the return of the Jantzens to India and to Korba. Eight months after the applications were filed, word was received from the government in Delhi regretting that the visas could not be granted. We are near retirement age and had expected the Jantzens to replace us.

Ceiling on Education Budget

Ever since our mission work in India began (1900), education has been a major branch of our ministry. Through the years this work has increased—primary schools, middle schools, Janzen Memorial High School in Jagdeeshpur, and more recently, Jyoti High School in Korba. Jyoti, only three years old, is housed in a large new structure built largely with COM funds. Inflation has hit India. Salaries and maintenance costs have increased. In 1973 COM informed the India mission that a ceiling was being placed on the education budget and no increase would be allowed. The mission had to take drastic steps to stay within the specified amount. In a very somber session in October 1973, we decided to request the state government to take over Jyoti High School. This was a most painful decision for the eleven missionary and twelve Indian members of Mission Conference. In a land where so many can be taught with comparatively little money, it is hard to understand the necessity of transferring one of our schools to government control.

Priority Six of the Goals-Priorities-Strategy statement of 1972 is Urban Witness. Korba is the only urban (newly urban) area in our India mission field. Schools have always been considered a Christian witness, for they touch about a thousand families in urban Korba. Now there must be some retrenchment. But we hope and pray that other avenues of Christian witness will emerge and that each Christian will proclaim Christ through word and life.

SPECIAL MINISTRY TO CANCER PATIENTS

For the past year and a half, Mary Hope Stucky has been spending time each week as a volunteer at the National Cancer Hospital in Bogota, Colombia. People come to this hospital from all parts of the country since it is the only place with complete facilities for the diagnosis and treatment of cancer. There are many small centers for preliminary checkups and in a few larger cities equipment for some treatment, but Bogota is the only place, for example, with machines for cobalt therapy.

Many of the patients are very poor. Some, from isolated places in the mountains, may be coming to Bogota, or even to a hospital, for the first time. A major concern of most of the women is that they have had to leave their children with their husbands, who have little time to care for them, or with relatives or neighbors. When the weeks of treatment drag on into months and they have heard very little from home, it becomes most difficult for them. One can also imagine the trauma of little children who are brought in for treatment. Volunteers spend time each day giving them needed attention.

During the past months Mary Hope has had the opportunity to visit many patients. Most of them are glad to share their questions about the disease, their fears, and concerns with someone who has time to listen. Often these visits become the occasion to pray and talk together about the future and faith in God. Mary Hope has had specialized training in clinical pastoral education.

Words & deeds

Residents of Swiss Village and the Berne Nursing Home in Berne, Indiana, had a concern for hunger in the world. They could not join a walkathon or ride-a-bike program, so thirty-six residents were to rock for hunger May 4-11. Richard Zulauf, pastor of the Cross United Church, was in charge of the rockathon. Each "rocker" had a young person as sponsor, who rounded up pledges. The funds were to be divided among CROP, MCC, and the National Association of Evangelicals.

Freeman Junior College celebrates seventy-five years

Freeman Junior College and Academy celebrated its seventy-fifth anniversary May 16-18 with a pork barbecue, art exhibit, seminars, talent shows, bake sale, alumni banquet, and dedication of a community museum building. The celebration ended with graduation ceremonies Sunday evening, with James Waltner of Normal, Illinois, as speaker.

The school was chartered on December 14, 1900, as South Dakota Mennonite College. Classes in subjects from Learning to Read to Latin and Psychology began in 1903 with 109 students. Instruction was about half German and half English.

Other names of the school were Freeman Mennonite College and Freeman College. The name Freeman Junior College was given in 1939.

Delegation to recommend missionaries in South Brazil

An exploratory delegation to Brazil will be recommending to the Commission on Overseas Mission expansion of mission work in southern Brazil and in the satellite cities of Brasilia.

The delegation was made up of Harris Waltner, COM member; Howard Habegger and Hector Valencia, COM staff; and Henrique Ens and Peter Sawatsky, representatives of the Evangelical Mennonite Association (AEM), the inter-Mennonite mission organization in Brazil.

After consultations with both German- and Portuguese-speaking Mennonites in Brazil and with missionaries of the Mennonite Board of Missions (Elkhart), traditional Protestant missions, Roman Catholics, independent churches, Pentecostals, relief and service agencies, and government officials, the delegation is recommending a concentration of mission work with General Conference personnel in the State of Parana' in southern Brazil.

Before the delegation's trip, COM staff had been leaning toward northeastern Brazil, in the Recife area. However, consultations in Brazil focused on Parana', in which almost all General Conference churches are located and which adjoins the State of Sao Paulo, where Mennonite Board of Missions has placed personnel.

The AEM executive committee told the delegation that it would rather see five Mennonite churches in one city of half a million than five churches in five cities. Cities in Parana' are mushrooming with the population flow from the northeast to the south. In addition, Recife is about 2,000 miles from Curitiba.

As Mennonite Board of Missions is doing, the Commission on Overseas Mission—if it approves the delegation's recommendations at the June 9-10 meeting—would send all personnel to Brazil under the direction of AEM. The commission will also check with Mennonite Board of Missions before proceeding.

Farm Workers supporters walk in New York

School children participated in a walkathon in Central Park recently during Farm Workers Week. They were raising money for the United Farm Workers strike fund. In California, Governor Pat Brown has worked out with United Farm Workers, the Teamsters Union, and growers proposed farm labor legislation which would allow for secret ballots on union votes, allow harvesttime strikes, and restrict secondary boycotts.

Record

Workers

David Augsburger, past producer and radio voice of "The Mennonite hour," was commencement speaker in graduation exercises at Bluffton College, Sunday, May 25.

J. Lawrence Burkholder, president of Goshen College, and *Ben Sprunger,* president of Bluffton College, will be among twenty-one American teachers and educators visiting the People's Republic of China July 1-25. The group will tour cities, collective farms, cultural and historical sites, and educational institutions. Mr. Burkholder, a relief worker with Mennonite agencies and Church World Service in China in 1944-48, will report back to MCC upon his return.

D. Dick

S. Dick

Delbert and Susan Dick, Omaha, Nebr., will be commissioned June 29 at the Gospel Church, Mountain Lake, Minn., for a three-year term of service in Zaire with the Commission on Overseas Mission. Delbert, son of Zaire missionaries Elmer and Esther Dick, will work with Zairian technicians at the church's radio station in Kananga. Susan, a member of the Conestoga Mennonite Church, Morgantown, Pa., is a licensed practical nurse. In addition to their other duties, the Dicks will host mission and church leaders who come to Kananga for meetings. They will be working under the direction of the Mennonite Community of Zaire. Delbert has been a student at Grace Bible Institute in Omaha.

Frank H. Epp, president of Conrad Grebel College and author of several books, received an honorary doctor of laws degree from Brandon (Manitoba) University at its spring convocation, May 24. While honoring Mr. Epp's contribution to knowledge of the ethnic Mennonite community through his writing and public speaking, the award was timed to coincide with, and to give recognition to, the Mennonite centennial in Manitoba.

Jack Suderman, a former teacher at Westgate Mennonite Collegiate in Winnipeg and now a student at Mennonite Biblical Seminary, Elkhart, Ind., has been appointed principal of Rosthern Junior College in Saskatchewan. He will succeed Ernest Epp, who is returning to graduate school this fall.

Perry and Liz Yoder, Bluffton, Ohio, were commissioned May 25 as People's Teachers of the Word for the General Conference's Commission on Home Ministries. They began their itinerant Bible studies June 1 in Champaign, Ill., and will continue west through the summer and fall to Markham, Ill.; Swan Lake, S.D.; Hutchinson, Kans.; Newton, Kans.; Portland, Ore.; and Seattle, Wash.

Calendar

June 13-21—World missions institute, Eastern Mennonite College, Harrisonburg, Va.; theme, "Priorities in mission, 1975-2000"

June 13-15—Pacific District Conference annual sessions, Lynden, Wash.

June 19-22—Northern District Conference annual sessions, Pioneer Hall, Freeman, S.D.

Canadian

June 21—General Conference coordinated workshop, Saskatoon, Sask.

June 21—MCC relief sale, Chilliwack, B.C.

June 29—Twenty-fifth anniversary celebration, Sargent Ave. Church, Winnipeg

Central

June 14-15—Seventy-fifth anniversary celebration, Wayland (Iowa) Church

A PEOPLE OF TWO KINGDOMS
The Political Acculturation of Kansas Mennonites
by James C. Juhnke

How do voluntarily-uprooted people respond to their new country? How does a country respond to its newcomers? What can be learned from seventy years of history of people who feel an inescapable tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord"? What explains the fact that in their 100 years in Russia, the Mennonites with few exceptions did not learn the Russian language and yet within fifty years in the United States had largely given up German in favor of English? What changed the persecuted people of the 1500s to the "good citizens" of the nineteenth and twentieth centuries? Dr. Juhnke answers these questions by telling the story of a particular ethnic group, but it is also a story of any pilgrim people.

215 pages, hardback, illustrated **$7.95**

Available at your local bookstores.

A FAITH AND LIFE PRESS PUBLICATION.

Discussion

A church management course: Pros and cons

Jake Harms and John H. Neufeld

The writers were among the 200 persons who attended the first Canadian conference on church management. The conference, held in Edmonton, Alberta, May 5-9, was sponsored by Campus Crusade for Christ. Their report and evaluation follows.

We felt good about some things at the conference, and about others we had reservations. Our intention in this article is to follow Paul's directive, "Do not quench the Spirit . . . but test everything, hold fast what is good."

We shared a room in the residence and dialogued with each other about the content and the methodology of the conference in the light of our experience and our Anabaptist-Mennonite heritage. We hope that our sharing will be an encouragement to others to share in an ongoing discussion.

1. The church management course was unquestionably helpful. Steve Douglass, a committed Christian who has an MBA degree from Harvard Business School, was our instructor. The text was a looseleaf manual entitled, *The ministry of management,* written by Mr. Douglass and Bruce Cooke. They have integrated their management philosophy with Scripture and experience in churches. Prayer was emphasized again and again in order to seek wisdom and direction from the Lord. Techniques and procedures of management are seen as necessary for us to get done what God wants us to do.

The course dealt with two basic areas: managing oneself and managing others. Emphasis was placed on planning, organization, leading, and controlling. The practical help given here was invaluable.

We have no hesitancy in recommending this course for pastors, conference leaders, and executive secretaries. Mr. Douglass provided handles for management procedures.

2. The conference was sponsored by Campus Crusade for Christ. Our days were scheduled in such a way that their theology and approach was presented to us in unambiguous fashion. Again, we would have to say that about some of their emphasis we felt good, but at the same time we have some serious questions and concerns.

We agreed with their emphasis on decision making: "Have you ever received Jesus Christ into your life?" We have sometimes been too vague on this issue, *but* we have strong reservations about the decision making stressed by Campus Crusade.

Is it right to expect someone you may never have seen before to reach a decision regarding such a basic, far-reaching matter as becoming a Christian in ten or fifteen minutes? We have felt that a person should have the opportunity before reaching this decision to discover something of what it is really going to involve. We have seen the value of sowing and tilling, or nurturing, prior to harvesting. Our weakness has probably been in not helping persons who are ready to make conscious decisions to receive Christ into their lives. We wonder about the emphasis on speed. Jesus didn't seem to be in a hurry with the people he met.

There was also a strong emphasis on *discipling,* which has a precise meaning in Campus Crusade's system to train believers to witness effectively with others. We appreciated their concern to train believers how to witness, but their understanding of *discipling* seems too narrow for us. In our tradition we have viewed discipleship as including all of life. Witnessing is one aspect of that total life.

We appreciated the emphasis on Jesus Christ as Savior and Lord. We have stressed lordship, following Jesus, which is really emphasizing what we ought to do. Perhaps we have not emphasized sufficiently what Jesus Christ has done for us—that he lived and ministered, died, and rose again, and that we are reconciled to God by his death on the cross.

On the question of lordship we need to refer to their booklet, *Four spiritual laws,* which speaks in terms of Jesus being on the throne of our lives. The meaning of this is not spelled out though, except in an individual, interior way.

Closely linked with this is the lack of emphasis on the church. New believers are won individually and privately and then encouraged to find a church "where Christ is honored and his Word is preached."

We also struggled with the approach used at the conference. They were the ones who "had the truth," and they were doing their best to get us to accept it. In practice this meant that there were no opportunities to question or to debate a point with the speakers. Also there was no concern on the staff's part (at least not in our experience) to inquire how ministry was being carried out in our settings or how we were sharing the gospel with others.

At one point we said to each other, "They're beginning to put the screws on us." As we reflected on this a few days later, we realized that we were placed under considerable pressure to adopt their system.

Although we sat at circular tables in every plenary session, we were never encouraged or scheduled to discuss the input of the lecture around the tables. From morning until night we were constantly being spoken to. We feel we could have experienced the meaning of brotherhood, of church, around those tables.

As mentioned above, prayer was stressed, and we both admitted that we were weak in this area, even in the face of the clear teaching by Jesus and the disciples in this regard. It was evident that these men and women were deeply committed and attributed their success to God, who answers persistent believing prayer, and not to techniques or organization. They also exhibited a simplicity of faith which was expressed in straightforward talk. We reflected on our failure to pray as we ought and also on our preaching, which is not always clear.

We are glad that we attended this conference. We have learned a number of things which we will now incorporate into our ministries, and yet, we cannot accept uncritically the system that Campus Crusade has developed.

Letters

Bordering on arrogance?

Dear Editor: The Kauffman-Harder committee is to be commended for the monumental work of research and compilation incorporated in its Church Member Profile report. Results are valid in comparing what Anabaptists once were to where Mennonites today are. The danger I see is that we so focus our attention upon a tree that we no longer see the forest. While it is perfectly in order to compare our beliefs with those of our forebears, we must at the same time remind ourselves that, in my opinion, our primordial task as twentieth-century Christians is not to pattern our lives after the interpretation of Scriptures of sixteenth-century Anabaptists. We are not committed to an ideology, but to a Person. Our authority for faith and practice is not a reformation historical precedent, but the New Testament Scriptures.

In Jim Juhnke's article "Anabaptists then and now," I get the impression that the Anabaptists' revelation of scriptural truth was so exclusive, inerrant, and complete, that other groups outside an Anabaptist tradition have nothing in themselves to contribute to the universal church of Christ. Aren't we bordering on spiritual arrogance to declare that the single criterion for a healthy church is that it be Anabaptist? Don't we recognize that some churches which take great pride in their Anabaptist heritage are fossilized?

We claim adherence to the New Testament. While we insist that Jesus' command to love our enemies be taken literally, how can we downgrade so-called Fundamentalists who choose to take other parts of the Scripture literally? (And anyone who reads the current programs of Grace Bible Institute and Wheaton College against the backdrop of the liberal-Fundamentalist conflict of two generations past is either purposely bending truth to prove a point or is simply ill-informed.)

In my understanding, the Kauffman-Harder image of Anabaptism as presented in the article is incomplete. The dynamic of growth for sixteenth-century Anabaptism was evangelism . . . more specifically, person-to-person evangelism. The article doesn't mention the word. This is an aspect of Anabaptist understanding of Scriptures which is unaccented or overlooked in most Mennonite schools today; it is a vital contribution being made by the aforementioned institutions and by churches which are not a part of Anabaptist tradition.

To further illustrate, while U.S.-Canadian church membership remains essentially the same year after year, it grows steadily and consistently on the foreign mission fields. Would someone like to make a study of where General Conference missionaries, primary instruments for that growth, got their training? It takes a lot of trees to make a forest and a lot of members to make a body. Maybe we have something to contribute to each other. *Levi Keidel, 1104 West Wildwood, Fort Wayne, Ind. 46807* May 15

The "forum" storm

Dear Editor: We are responding to the article, "Washington church brings up *forum* discussion again" (April 22 issue, page 254). "Storm clouds are still rolling over the March 1974 issue of *forum*."

To that item we would like to add the following:

After the publication of the controversial articles on being single, sexual, and Mennonite, the Pacific District Conference went on record (June 22, 1974) asking for materials in *forum* which are upbuilding to Christian and marriage commitment. The articles had presented premarital and nonmarital sex as permissible and even desirable for "mature" Mennonite youth. The PDC pleaded for change in basic editorial policy which permits such articles.

The October 1974 *forum* editorial states, "I'd print those same articles again with some editorial work to balance up the issue." It was not the editing but the articles themselves to which so many had objected.

In the November 1974 issue a whole page was given to a letter in which the writer accuses "the Mennonite society as a whole" of being "close-minded." He then presents a concept in which he says "premarital sex is not wrong." A part of another letter was printed which, in its original form, had included some sober searching questions that must be faced by those permitting, proposing, or practicing premarital sex. Those questions "were deleted in the interest of brevity," it stated. Other longer letters were printed.

A December 1974 *forum* editorial states, "A lot of us would say we do not think the Bible really says that you should not have intercourse before you're married. (Please note that I'm not aligning myself or *forum* with this position)."

We believe our Anabaptist position is scripturally and historically aligned totally against premarital sex. We appeal to the Scriptures, to Menno Simons' teachings, and to James Waltner's *This we believe,* which states, "Petting arouses urges that should not and cannot find healthy expression outside of marriage." Our withholding and reserving of funding that supports the *forum* philosophy is in no way intended as a pressure tactic. We really had not thought of it from that angle. Our small congregation does not contribute all that much. It simply is a matter of conscientious conviction.

This has been a time of serious searching and a kind of sadness for us. It is so much more pleasant to have the "in-total-agreement" kind of association. But near mid-December 1974 we did feel directed in complete unity of spirit here to move as we did.

We felt additional heart tears with the March 1975 *forum* giving a full page featuring a poetical fairy tale of a young man having sex with a witch. It was entitled "Ruth—Sex and the single witch." It states "her mind was pure" though "she lifted her skirts and skipping toward he . . . she smiled and beguiled. . . ." In conclusion she turned into a dragon and "gobbled him up."

We're deeply troubled. Where does this fit into consistent Anabaptist witness? We can't use it here.

On April 21 Frank Ward met with us. We are glad he came. It is good to listen to one another. We still are learning. Our encounter group included our board members and other leadership people. We all desire a spirit of brotherly kindness and pray for an understanding heart.

We believe there is need for good sex education, that it should be taught in the context of New Testament doctrine, Anabaptist theology, and evangelical interpretation. Much in *forum* is good. We praise God for that. Being frank, however, we see some of it as being destructive rather than constructive to the building of youth with strong scriptural ideas and ideals of moral purity and Christlike separation. In this we are deeply grieved. And this is the area of conscientious objection. *Warden Mennonite Church board, Frank Horst, pastor, Box 766, Warden, Wash. 98857* Apr. 24

Correction

Dear Editor: In the article "Pass the sauerkraut, please" by Mike Freeman (May 13 issue), there is an error in the second last paragraph through some misunderstanding. It should read, "The Freeman young people *are* being taught how to make the German recipes."

Homemakers in the area give demonstrations at auxiliary meetings, and classes are taught at miniterm at Freeman Junior College. We feel this is important to keep our Schmeckfest going. We have so many willing families who want to do their part in making it a great success. *Mrs. LeRoy Graber, Marion, S.D. 57043* May 13

Two key paragraphs

Dear Larry: The May 13 issue focused on the Church Member Profile and was an excellent one. The two most important paragraphs of the entire issue are to be found on the first page of Jim Juhnke's article.

These paragraphs should be in big, bold type because here is the core of it for us:

The Anabaptist congregation was a community that made decisions about issues at the heart of life and death. Is it so today? Do Mennonites and Brethren in Christ make their decisions regarding vocation, marriage, money, and witness in the close fellowship of the church? Or are the real issues left to the individual and family, while the rituals of church worship follow a privatized Protestant style?

The Kauffman-Harder study has limited evidence on this point. But they suspect that we Mennonites are far from our roots in the matter of corporate discernment. It is an issue which needs attention.

Pastors, officials, and writers can take the Church Member Profile and analyze it, speculate about it, list lessons from it, and it all ends up being little more than an interesting intellectual exercise. The special issue seemed relatively silent on the question of how we as Mennonites sit down together congregation by congregation, Sunday school class by Sunday school class, small group by small group to discuss how this data speaks to my/our condition. This report must be discussed and if we do we must wrestle seriously with questions such as these: What gifts has God given to us as a people? What strengths and limitations do we have? What is God calling us to be in this hour?

I would encourage you to devote an issue of the Mennonite in a few months to the subject of "Church Member Profile revisited." It would be reports from church members from all over our constituency reporting back on what Sunday school classes, study groups, congregations have covenanted to do in the light of their study, prayer, and discussion of these findings.

I suspect that a good cardiogram reading of where we are as a people will be how seriously we study and confer about the data of this profile. If we politely praise it and ignore it, if we hear only a few sermons preached about it, if we only argue over the methodology—then we are in sad shape.

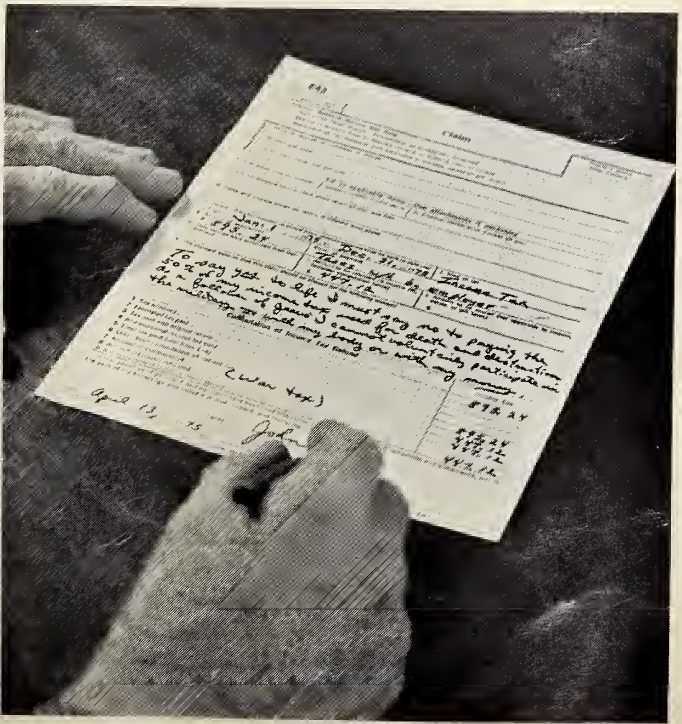
Read those two paragraphs again. *Robert Kreider, North Newton, Kans. 67117* May 12

They're not "bad mistakes"

Dear Editor: I was interested in the articles on mental retardation (May 6 issue). It was just a scratch on the surface of a big subject, but there were several things that you emphasized which I think were good.

One was the idea of keeping the mentally retarded at home and that the congregation should support families that try to do this. I work in an institution for mentally retarded children which has taken amazing steps forward in trying to teach handicapped children. But I know, as an attendant, that I don't

peace is
saying yes to life!



There is little difference between fighting in war and paying for war. In the U.S. over 50 percent of our taxes go for war; in Canada, over 12 percent. Does this trouble you? **God and Caesar,** a CHM newsletter, shares information, questions, and convictions on war taxes that may help you in your struggle. Write for a free subscription.

CHM

COMMISSION ON HOME MINISTRIES
Box 347, Newton, Kansas 67114

have time to give all of my children the extra love and attention they need. We think it is great to have a 3 to 1 ratio of children to attendants, and it is great when you consider other institutions, but just imagine that in a home you could have a 1 to 4 or 5 ratio. Just think of what the child could learn surrounded by so much love and attention!

But taking care of a retarded child at home is not easy. It is often a factor that breaks up marriages or alienates the other children. This is where a family needs the support of a Christian fellowship.

The second point that I was glad you emphasized was that retarded people are not just bad mistakes but they can have something to offer us "normal" people.

My favorite child is one who can do little but smile and wave her spastic arms. But, oh! the joy that she can bring into my day when she flashes that smile! *Elizabeth Martens, 124 North Holiday Drive, South Bend, Ind. 46615* May 5

Hurrah for Norman!

Dear Larry: Thanks for "Norman" and "A theological approach to retardation" (May 6 issue). In telling Norman and his family's story, you bring us within reach of understanding. Life is larger through such a reading. Thanks to Norman and his family for sharing. Hurrah for the teenager! *John Bender, Box 370, Elkhart, Ind. 46514* May 6

A materialistic philosophy

Dear Editor: This is a response to the various letters supporting the *Total woman* philosophy. Margaret Loewen Reimer's review was accurate indeed—I just finished reading the book in order to write this letter.

Marabel Morgan does not "care enough to confront" (*The love-fight* by David Augsburger). Her answer to all marital conflict is "adapt." In order for any marriage to succeed it is the woman who is to adapt to her husband, who is the head of the family (p. 69). "Co-ruler" marriages, she says, cause decisions to clash (p. 72). She advocates subordination of the wife to her husband, based on Ephesians 5:22. "God planned for woman to be under her husband's rule" (p. 69).

Mrs. Morgan is incorrect. God did *not* plan for the husband to rule. This was a result of the Fall. Should Genesis 3 be our model for relationships or the utopian vision of Genesis 1 and 2? (See Perry Yoder's article, February 25 issue.)

Marabel Morgan also quotes Paul out of context. She quotes Ephesians 5:22. She does not quote 5:25. If husbands love their wives as Christ loved the church this makes them servants, not rulers. Thus, Paul points in the direction in which relationships are to go—in the direction of servanthood, not power or domination. Galatians 3:28 is the liberation model.

Why do people insist on going backwards with Paul's first-century instructions to the church? Paul, a man of his time, fitted Jesus' love ethic to his time. We can go beyond Paul. The issue can be compared to the slavery of black people in America. Isn't it sad that white slave owners used passages such as Ephesians 6:5-9 to condone the status quo and failed to see the implications of verse 9 and of Philemon verse 16?

Paul's teachings were revolutionary! To love the slave as a brother invalidated power and hierarchical relationships! Paul pointed the way to liberation, but, because of his time, did not start an abolitionist movement. No one today says we should go back to Paul when South Africa comes into the news. Why do we go back to Paul for women? Why not use Jesus as a model? Jesus *never* put women in their "place." (See

Meditation

No room for hybrids

From U.S. Civil War days comes the story of a soldier, who, desiring to play it safe, decided to compromise. He dressed himself to be acceptable to either side, so he thought. When he tiptoed onto the battlefield, he barely escaped being shot by both sides.

Such is the danger of compromise. While some compromise is necessary in certain spheres of life, and while it may be possible to blend two different elements, there can be no compromise of Christian character without dangerous consequences.

It was Abraham Lincoln who wrote, "To sin by silence when they should protest makes cowards out of men." James Russell Lowell penned it in other words, "They are slaves who dare not be in the right with two or three." We lose a little of ourselves and our religious freedom every time we stand placidly by and allow evil to go unopposed. Our prayers should not be for shelter from strife but rather for courage in facing it.

Christians must develop a concern for what is happening around them and a "holy daring" for doing something about it! J. B. Gambrell wisely declared, "Spiritual cowardice is not only weakness but wickedness." Whenever Christians stand on the sidelines as seemingly disinterested spectators while the battle between good and evil progresses, they bring discredit to Christ and Christianity. A complacent Christian cannot win the respect of those around him.

About a generation ago a sturdy English farmer went with his family to Australia, and there he settled on a small sheep ranch. His nearest neighbor was ten miles away, but the "squatters" thought nothing of riding twenty or even forty miles to a central barn to spend the weekend in drinking and gambling.

When it came time for the newcomer to entertain, he sent his two sons around the circuit with this message: "Father invites you for Saturday and Sunday as usual. There will be no cards and no liquor, only a quiet talk about old England and the welfare of our district." He did not expect a single guest, but one after the other rode up until the whole section was represented.

"With Mother opposite him," one of the sons related, "Father said grace at the table. That night the men talked about bushmen and rabbits and fences and drought and how to stand by each other. The next morning, as he did every Sunday morning, Father conducted prayers, this time before fifty of the roughest men I had ever seen assembled. But when they parted, my father, though a recent comer, was the acknowledged leader of the community. My father's *no*," said the son, "was the one thing needed to save the community and it saved it." *Morris Chalfant*

David Schroeder's article, January 28 issue.)

Mrs. Morgan labels certain behaviors and duties "masculine" and "feminine." Housework is obviously feminine; professions and careers seem to be masculine. Being a good wife and mother is the woman's sole occupation, but husbandhood and fatherhood are not given the same importance in the man's life. Apparently it is "right" and "natural" that men develop their talents but not women—not in medicine, social work, teaching, etc.

For me, liberation for men and women lies in the sharing of household duties and child rearing and the development of their skills towards building God's kingdom. According to Mrs. Morgan, only after the spiritual needs of husband and children are met is the woman to think of a profession or "the public" (p. 84). Who is "the public"? Often the sick, the lonely, the poor, the hungry, the prisoners, the uneducated. If both husband and wife take responsibility for their relationship and for the meeting of children's needs, then the needs of "the public" can also be met by the use of talents and skills of both husband and wife.

Mrs. Morgan presents a materialistic philosophy of life. Submit to your husband and he will spoil you with "goodies" and grant your desires (p. 71). Only a white, middle-class wife with nothing more socially useful on her mind than pleasing her husband — thereby gaining the "security" of marriage—would make the bubble-bath, baby-doll-pajama dress-up, the clean house, the redecorated living room her life-style! Better fewer bubble-baths, fewer costumes, simple and even slightly dilapidated furniture, a house with the lived-in look, and direct one's attention to the poor, the hungry, the sick, and those in prison (Mt. 25:31-46). *Ruth Heinrichs, 3003 Benham Ave., Elkhart, Ind. 46514* May 7

MR programs demand care

DEAR EDITOR: I would like to respond to the good section on mental retardation (May 6 issue). As a rehabilitation counselor, I felt the various comments were particularly appropriate. However, continued emphasis should be stressed for each individual to analyze his feelings of how he can help not only the mentally retarded, but each disadvantaged group of persons.

To help disabled individuals and their families sincerely requires a tremendous amount of personal effort and time. As the article by Robert Seele pointed out, the question is not why the impairments resulted, but rather what action should currently be initiated to provide the disabled persons with the services which will allow them to experience maximum benefit. The services provided should entail action which meets their total needs—psychological, social, vocational, financial, etc.

A plan to provide services is often hard to initiate because of the difficulty encountered by well-intended individuals. Many people activate the proposed services after only the initial formulation of a plan. I believe it is necessary for individuals to incorporate the desire to help into their life-style in order for them to effectively provide services to the disabled. This often means eliminating many of the biases and prejudices toward select groups of people.

Any plan must utilize the full potential of the helping person. This entails using imagination, creativity, and the ability to tolerate the frustration encountered in failure. As Christians we have an added resource, and, with appropriate directions, we should be able to utilize our abilities to the fullest. It is of prime importance to realize we are dealing with human lives. They are entitled to human respect.

One final word regarding a comment made by Aldred Neufelt in his article "Who is retarded?": communication problems such as occur between the "classified retarded" and the nonretarded also hamper other minority and disadvantaged groups. As an amputee, I have experienced communication barriers which have been detrimental to understanding. However, I feel disabled individuals have a responsibility, myself included, toward breaking down the barriers. After all, it seems that individuals who have experienced handicapping conditions are in a comparable position to explain their needs and share their feelings.

I am not negating the fact that groups, such as the mentally retarded, are often unable to contribute to this capacity. I do feel it is important for individuals to help others share concerns so they in turn can share with others. Persons should take this into consideration as they prepare a plan of service for the disadvantaged. *John M. Janzen, vocational rehabilitation specialist, 1117 North LaCresta, Caldwell, Idaho 83605*

May 12

Contents

Genesis / Anti-Genesis 361
News 365
Record 370
A church management course:
Pros and cons 371
Letters 372
No room for hybrids 374
Shakertown pledge 376

CONTRIBUTORS

Genesis / Anti-Genesis is a crossmatching of readings from Genesis and an anonymous reading in New Church Herald.

Jake Harms is pastor of the Sargent Ave. Mennonite Church in Winnipeg and moderator of the Conference of Mennonites in Canada, and John H. Neufeld is pastor of First Mennonite Church, Winnipeg, and chairperson of the Canadian Mennonite Bible College board.

Morris Chalfant's address is 4245 Forest Ave., Norwood, Ohio 45212.

The Shakertown Pledge is used courtesy of Adam Finnerty and the Shakertown Group, 4719 Cedar Ave., Philadelphia, Pa. 19143.

CREDITS

362, Gene Ahrens, 168 Voorhis Ave., New Milford, N.J., David Hiebert, 1202 South 11th St., Goshen, Ind. 46526; 364, 369, RNS; 366, 367, GCNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 457, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

SHAKERTOWN PLEDGE

RECOGNIZING THAT the earth and the fullness thereof is a gift from our gracious God, and that we are called to cherish, nurture, and provide loving stewardship for the earth's resources,

And recognizing that life itself is a gift, and a call to responsibility, joy, and celebration,

I make the following declarations:

1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which each person has full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
5. I commit myself to occupational accountability, and in so doing I will seek to avoid the creation of products which cause harm to others.
6. I affirm the gift of my body and commit myself to proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others and to attempt to relate honestly, morally, and lovingly to those around me.
8. I commit myself to personal renewal through prayer, meditation, and study.
9. I commit myself to responsible participation in a community of faith.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:24 JUNE 17, 1975

Six temptations on the way to storytelling

Is IT POSSIBLE for one to truly tell a story and remain Christian?

Hardly. It is well-nigh impossible, I believe, because of multiple, intense temptations one faces.

one

The first temptation is not to write at all, to quit before you start—because when one writes, he has only two choices. The first is to write about something he does not know about, and that's phony. The second is to write about something he does know about, and that's dangerous.

And so even though one loves to write and he just can't quite help it, sometimes he is paralyzed by a fear of what he might make, what might happen if something he writes comes alive and all of a sudden starts to whip its tail and he has to wrestle with it honestly, because there's truth there——there's something happening and he just can't bend it the way he wants to, and the thing reaches out and almost kills him, and it gets scary. That first temptation is just to lay it down, not to face the challenge, to say, "It's too much. I can't take that pain."

two

The second temptation is to be dishonest. In Lancaster, Pennsylvania, some time ago an alumna of our school, Lancaster Mennonite High School, was murdered by her son who was also an alumnus of our school. The church press never said a word about it. Our school papers and the church periodicals never mentioned it. The Lancaster newspapers carried the story in the headlines with big front-page coverage. But the church never publicly spoke about it. On the gossip level we discussed it a great deal, but not publicly.

The truth is that I find the church being considerably less honest than general society over and over again. And that bothers me. I find that if one tries to write honestly, someone asks the PR (public relations) questions: "Why do you want to hang out all our dirty wash? Why do you tell people these things?" The truth is we don't have to tell them. They know it. Our task is to admit the truth and confess it.

We must tell true stories. Our stories must have integrity. The strengths and the miracles must be balanced with the failures and the arrogance. The good news, the gospel, is not, "Aren't they a great people!" The good news is, "Isn't it a miracle that God keeps loving such a people!"

I think I never can say that to myself often enough. The PR in me just rises up. I like to see the group I belong to and love beat someone else. And there is that identity thing that's strong and good and healthy, and creation must be affirmed, but at the same time I'm caught and I must repent. I must be called back. And I must confess that if God can love me and my people, there's no way he can't love you. That's the good news. We must tell stories with integrity, slice through the fiber of our lives, and hold it up as both a mirror and a window—a window through which we can see the rest of the world, a mirror in which we can see ourselves.

At the Dutch Family Festival in Lancaster we have a live pageant which runs nine times a day during the summer. I remember a man who came out and just stood there for a long time. Then he said, "You know, I just said to my brother-in-law, 'We ought to be better people.' We ought to be better people." I believe he was being captured by a people struggling with a dream rather than having been repulsed by a PR image of the perfect people.

When we tell stories truly, people listen. We all have something inside us. Every generation, every culture, every civilization around the world has something inside us that nods and says, "This is true," or backs off and protests, "Eh, that sounds funny."

three

The third temptation is not to write about our own specific world, to try to write about everything out there. But it will ring hollow both to our own ears and to the ears of the people out there. They read the stuff and they say, "Are they kiddin'?" But it's such a temptation to write about the excitement "out there" because our own world seems mundane and trapped.

If I hate my own world, I'm scared that if I tell a true story someone's going to fall in love with my world. Or if I love my world, I'm scared that someone's going to hate my world. I'm scared that if I tell a true story about Lancaster, the people in Goshen and Virginia and Newton will say, "Yeah, I thought that's how they were in Lancaster. That just goes to show, right?" And there's something in me that loves my world too much to endanger it, to let them do that. On the other hand, if I'm bitter and I hate it, maybe someone's going to fall in love with it and say, "You've really got something there," *Merle Good*

and I say, "Oh no, don't you understand—it's terrible."

I think one of the nicest comments I've ever received in response to storytelling was from a schoolteacher from the Bronx who came out one time after seeing the various features in the Festival auditorium and said, "Look, I don't know you and you don't know me, but you told your story so well that it was my story. I saw myself because you went so deeply into your own world." I'm convinced that it's specific worlds that people understand.

four

The fourth temptation is to avoid the marketplace—not to go into the world and let the world spit on our holy things. "What will people think?" becomes a pagan question. The church speaks to itself to itself to itself to itself. We set up all these programs and minister to ourselves and put the money back in and it just seems like we're caught in one big cycle.

I find it a challenge to tell stories publicly, to try to tell them in the marketplace, before God, and before my community, and where the world can spit on them or be touched by them, as the case may be. And generally it's both at the same moment.

five

The fifth temptation is to avoid critique. I personally feel that Mennonites are rather young in criticism. Most of us don't know how to criticize each other openly, honestly. I feel that there are too few critiques and too often these critiques grind an ax. I find this especially true with young Mennonite writers.

I welcome increased critique. I feel that if one tells stories publicly, or whatever one does publicly, whether it's in history or science or art or whatever, it must be critiqued and if that critique is open and honest, I feel it's a help to everybody. A Christian must be open to critique. But a Christian, when he critiques, must also be honest.

six

Sixth and last, I feel that it's a temptation to get caught up in our own significance. Now that the movie *Hazel's people* (formerly *Happy as the grass was green*) is out and catching on nationally and drawing some favorable reviews from film critics, I find people saying, "Must we take this guy seriously? Is this really the big time? Or is this just sort of a side try? How seriously must we take this?" Everyone wants to discover how important you are and then treat you accordingly. There's a temptation to play into that.

I'm sure all of us face this temptation, regardless of our field of endeavor. Our craft develops an "air" for us. People must go through certain rituals to get to us now, you know, because we are or have this or that.

But we are not called to be great—we are called to be God's children. I don't think we should worry about the continuum, of where we are on the ladder. We must honestly evaluate ourselves. We must welcome critique from others. But we cannot spend a lot of time worrying about our own significance in the universe. Or certainly our creativity will fall by the way and our arrogance will choke what life we have.

Writing, like farming. My father is a farmer. I think in many ways I view my task as a writer very similarly to the way my father views his task as a farmer. He farms because he loves it, and it's a way to make a living and stay close to the family, and there are many things about the farm that help increase his faith.

But after he puts the seeds into the ground, he has to wait.

My father never set out to be a great farmer. He didn't want to be known as Pennsylvania's No. 1 farmer. But he was a good farmer because he loves it. Sure, he has his own style, and he notices the other man's thistles. But he doesn't farm in order to be great; he farms because he loves it and can't quite help it.

And that's the way I feel—perhaps that's falling short, perhaps I should pursue the stars, as they say in the American dream. Perhaps I should set out to be a great writer, and you should set out to be a great whatever. I would submit that to do so is not Christian.

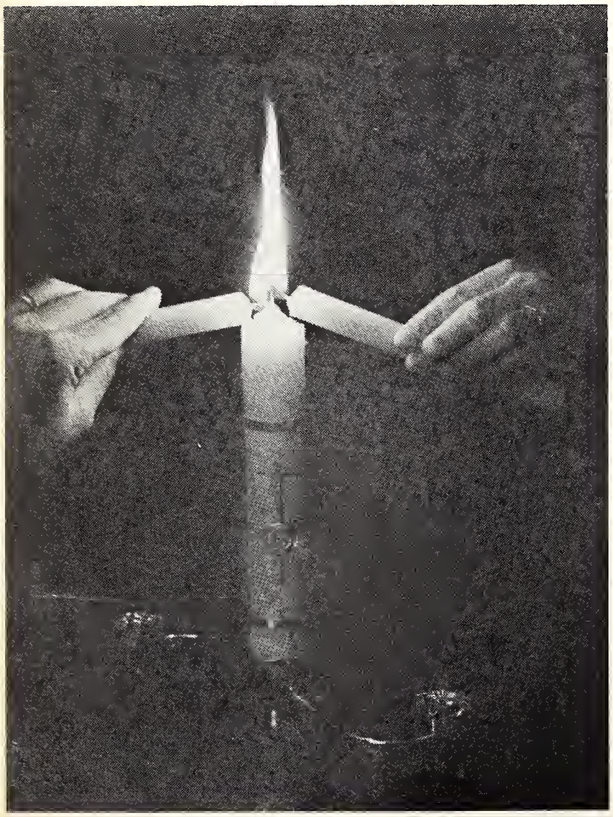
The Christian is called away from that. Not to work less hard, not to work at his craft less, not to close his eyes to all the new fertilizers and all the new seeds. But when the seeds are in the ground, there is a moment of faith. And what comes of it is up to a lot of other things, including God. And then there is a harvest service. We always give thanks, even when there's been a hailstorm.

Is it possible for one truly to tell a story and remain Christian? Hardly. But with a lot of hard work, a lot of faith, and the grace of God, perhaps, occasionally, the miracle is possible. That's the challenge.

Avoiding the "oldly wed" trap

Harry Spaeth

Pastor Harry Spaeth suggests some ways to brighten up a marriage in which the light is going out.



AGAIN IT IS the traditional month for church organs to swell the tune, "Here comes the bride." By custom, the "young thing who cannot leave her mother" is a bride for twelve months. Yet the marriages that maintain some of the excitement and wonder of that first year together are the living relationships that do not grow old and die.

The coming of children and other added responsibilities of married life seem to change the bride and groom into "old married hands" pretty quickly. Though maturing is desirable, why can't the husband and wife remain *bride and groom,* emotionally and romantically, to each other throughout their marriage?

If all the expressions of dutiful love are the logs so necessary in the hearth of each home, expressive love-feelings are the flame. Logs need fire to feed and fulfill their purpose.

When marital relationships are in a rut, the temperature of the hearth is low, even if the logs are piled high. A proper draft is missing.

The following could breathe some fresh life into marriages whose dying embers need to be fanned anew. First, partners need to remember that the hope of marriage depends on mutual love and faithfulness. Marriage is more than respect, although without that it is nothing.

Furthermore, the full sharing of skills, interests, concerns, and of all that both partners have to contribute must be kept growing. When it is not, or when the two compete against each other, talking over the "problem" is essential. Cooperation is the key, by both the man and the woman. The couple that stays together must know how to resolve differences together, and fairly.

Harmony in marriage is a matter of growing together by degrees. It is not perfection. Mistakes and failures are part of the process. Only forgiveness can keep the relationship alive. The spirit of forgiveness frees the partners to extend and to want healing. The Spirit behind forgiveness prompts them to pray for each other—in attitudes and deeds, not merely in words.

Christian marriage is based on a total commitment, an outgoing, ongoing caring for the one on whom they have staked their lives "for better, for worse . . . till death do us part." Such caring can be willed without the aid of, or in spite of, emotions. When this caring is received and returned, however, the emotions generally take care of themselves.

"Till death do us part" is not some challenge to "put up with" each other. Rather, it expresses an undying willingness to care. To remain true to this pledge may at times require the reaffirming (if weak) or the renewing (if lost) of people's desire to love and to be loved by their spouse.

Feelings may establish and feed romantic love, but a *willed love* is needed to maintain the quality and integrity of a Christian home. An enduring, living union of frail human beings needs both dimensions.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

MCC executive committee asserts policy role

The MCC executive committee has adopted a process for long-range planning which will move beyond rubber-stamping of staff decisions to testing program emphases, identifying and influencing program emphases, and determining policies.

The action May 21 means that field staff as well as Akron administrators will annually prepare more explicit and longer-range statements of program objectives, assumptions, priorities, and strategies for executive committee review.

One or two major decisions, such as policies for working and witnessing in oppressive societies or guidelines for acceptance of personnel into service, will get major attention at each meeting. MCC members will give further counsel at the annual meeting.

The new procedure, explained Robert Kreider, former executive committee member instrumental in developing the process, will take the committee to a high place where it can see more than "individual trees . . . the forest, the mountains, the valleys, the meadows, and that range of mountains which we must scale next year and the year after."

Some of the first items to be spelled out at the next meeting in September are MCC's basic objectives. The question is, How is MCC different from other service organizations, emphasized John Lapp, Peace Section chairperson who participated in the May session.

Executive committee policy clarification will be especially helpful to first-term program directors who presently have few ways to draw on the organization's fifty-five years of experience, one staff member pointed out.

Slowdown in refugee study. The committee urged the staff to continue to pursue the planned study of Vietnamese refugee needs and wishes in cooperation with the American Friends Service Committee, although the study is delayed because the State Department has not yet responded to the request for the survey.

Several members and staff affirmed the importance of getting firsthand information in order to develop guidelines for refugee assistance for the committee to consider.

John Lapp, speaking for himself rather than for the Peace Section, cautioned the committee to consider what its actions on the refugee question would say to those here and in Vietnam.

"I think we must recognize that Uncle Sam is simply continuing the war by other means—saying that it's impossible to live in Vietnam," Mr. Lapp said. "We also need to look at our priorities. There are groups of people in the United States needier than Vietnamese refugees, and we haven't been considering big programs for them."

Staff members noted that some of these concerns, and particularly a feeling that MCC's primary focus should be the Vietnamese in Vietnam, led to the decision not to be one of the nine registered agencies working on resettling refugees, but to look at refugee wishes in part to determine how many are seriously interested in returning to Vietnam.

Roy Sider, Brethren in Christ member, also registered a concern that MCC not take a hard line about not helping the refugees. "I realize acts are not apolitical, but I hope that we won't make people in camps the victims of our frustrations with Vietnam," he said.

The committee decided that further discussion of Vietnamese refugee assistance should be delayed until clear information is available about the refugees' own aspirations.

Implications of commodity giving. Increasing MCC expenditures for ocean freight for overseas shipment of wheat and beans since fewer government funds are available for this purpose caused some committee members concern. Shipping costs for MCC may rise if no changes in government policy occur. Since these costs are rising while donations of wheat are increasing, several members felt a closer look at the long-range implications of massive commodity giving is needed. The committee previously decided that Operation 5 Percent, which may involve shipping a large amount of wheat, should not defer personnel from the present development program.

Elmer Neufeld, committee member from Bluffton, Ohio, suggested that the staff explore further assistance in Calcutta, a city in particularly desperate need.

Personnel picture. Applications have been increasing in the past several months, but MCC can use more agriculturists, nutritionists, and family planning workers, Lowell Detweiler, personnel director, told the committee. Although applications are up, hard-to-place persons—those with limited academic training, non-Mennonite applicants who do not profess a peace position, older couples with children, and early retirees—make up a significant portion.

Discussion of personnel concerns included (1) a reminder that a number of country directors prefer to find local needs and then place people rather than to spend time creating jobs for waiting applicants, (2) strong interest in exploring preparatory experiences for prospective development workers in conjunction with Mennonite schools, and (3) the concern that further attention be given to feelings of competition between MCC and conference voluntary service programs for applicants with leadership skills.

Further actions. The committee also approved:

—a small MCC presence in Laos primarily to gather information and listen.

—a part-time writing assignment on the Bible, God's people. and human need for Alvin Beachy on sabbatical leave from Bethel College in 1975-76.

—a one-year scholarship at the Associated Mennonite Biblical Seminaries for Marie-Noelle Faure who has special interest in translating theological materials.

—that personnel be assigned to Bolivia to continue the process of establishing closer relationships with the Mennonite colonies there.

—that MCC with the Baptist World Alliance invite three or four Baptists and Mennonites from the Soviet Union to visit North American churches in 1975-76.

Lutheran farmers draft message to church

One hundred thirty farmers of the American Lutheran Church and thirty-five others drafted a message to fellow church members and fellow citizens at a special consultation in February in Waverly, Iowa.

The message:

—said U.S. farmers are able and willing to continue producing at present levels if given a fair return on their investment and assurance that the costs of providing excess food are not borne disproportionately by farmers.

—said a major shift away from consumption of meat was not wise, but preferred systematic and gradual reductions in U.S. consumption patterns.

—advocated an international system of food reserves with safeguards against dumping of food on the world or domestic market.

—encouraged agricultural and community development projects overseas with more opportunities for farmers to go abroad as volunteer workers.

CIA report may hurt missions; church agency in Laos ousted

American missionaries abroad, whose outreach depends upon trust and confidence, have reported that recent disclosures of Central Intelligence Agency (CIA) activity damage their efforts.

"It creates suspicions and puts the missionaries in a precarious position," said Charles P. Davignon of the Catholic Foreign Mission Society of America. "Our work has been put under kind of a shadow."

George W. Cornell, AP religion writer, said that similar anxieties have arisen in numerous missionary agencies, both Protestant and Catholic, as accumulating information emerges about undercover CIA intervention in the affairs of foreign nations — particularly in Latin America."

Episcopalian missionary William Wipfler admitted, "A lot of missionaries are nervous about it. We see signs it could begin the closing of doors."

MCC worker Murray Hiebert reported from Vientiane, Laos, that all foreign staff of World Vision were expelled from the country in May by the Laos coalition cabinet on reported grounds that World Vision had been interfering in Laotian foreign affairs and had been spying for the U.S. Government.

About a month earlier Laotian employees of World Vision had begun a strike over working conditions, wages, and the lack of any Laotians in leadership roles in the organization, Mr. Hiebert said. The director, Don Scott, was a Canadian, and his two assistants were Thai and Filipino. As efforts toward resolution of these problems dragged on, a poster appeared in front of the World Vision office depicting World Vision links with the CIA.

One poster showed a two-headed "American" (Don Scott), one head preaching from the Bible and the other shooting and stabbing people. Another poster showed the "American" having someone whispering into his ear on one side, while on the other, he was directing bombing raids, Mr. Hiebert said.

Canadian Conference to vote on two new congregations

Two Winnipeg congregations have applied for membership in the Conference of Mennonites in Canada, which will meet in annual sessions July 5-9 in Swift Current, Saskatchewan.

The Springfield Heights Mennonite congregation, organized in 1964, holds services exclusively in German. Recent additions include a large group of young couples from the Menno Colony in Paraguay. Membership was 549 at the beginning of the year, and the Sunday school serves 450 unbaptized children.

The congregation was admitted to the Conference of Mennonites in Manitoba in 1972.

The Northdale Mennonite Fellowship originated within the Springfield Heights congregation in the North Kildonan area of Winnipeg. The group included those who wanted to worship in English and who were concerned about overcrowding in the Springfield Heights Church.

The group began with Sunday morning worship and Sunday school classes. Since then, several other activity groups have emerged—a women's fellowship, a men's Bible study group, and combined family nights.

The group became autonomous January 1 with forty-three charter members and was accepted as a member of the Conference of Mennonites in Manitoba on February 22. George Strempler has accepted congregational leadership as chairman of the council. Various persons from within and outside the group provide the sermon or lead discussions.

The fellowship meets for informal worship in the building of the River East Collegiate.

Hunger planned as theme of West Coast assembly

World hunger will be the theme of the first Mennonite Central Committee (West Coast) annual assembly in October.

Featuring a keynote speaker and a series of workshops on various aspects of world hunger, MCC (West Coast) hopes to tie its annual assembly into the resolution on the continuing world food crisis adopted at the MCC annual meeting in Winnipeg.

Specific emphasis will be given to the part of the resolution which recommends that MCC "plan for five to ten regional conferences in the United States and Canada for the purpose of creating greater awareness of the world food crisis on the local level" so that individual churches can help identify persons to serve, discover, and promote responsible living patterns, work at influencing public food policies, and provide ongoing dynamic to keep such concerns alive at the local level.

The assembly will be held in two sections to minimize geographic distances and transportation costs and maximize community exposure to MCC activities. In the next several weeks, local planning commissions will be formed for the sections which will meet at Portland, Oregon, on October 11-12 and Bakersfield, California, on October 18-19.

Each church will be invited to send one delegate to the assembly for every fifty members in the congregation.

St. Louis meeting to discuss family, marriage, singles

A Continental Congress on the Family is to be convened in St. Louis, Missouri, October 13-17. Three thousand church and national leaders are expected to attend.

Each day of the congress will focus on a different theme. The first day it will be "the marriage." On succeeding days the emphases will be on "the family," "the man and woman," "the unmarried," and "the church-world."

Key personnel in the planning of the congress are J. Allan Petersen, executive director; Gary Collins, program director; and Mark O. Hatfield, honorary chairperson.

Mennonite and Brethren in Christ persons on the convening committee include Myron S. Augsburger, John Drescher, Henry A. Ginder, and Ella May Miller.

Saigon volunteers, church continue work

Four MCC volunteers in Saigon, Vietnam, are visiting friends, teaching Bible classes, and beginning to build relationships with the new government, according to letters from the volunteers brought to Laos by two journalists who left Vietnam near the end of May.

The four workers—Earl Martin, Yoshihiro Ichikawa, Max Ediger, and James Klassen—are living at the MCC offices in the Mennonite student center in Saigon, gathering materials on MCC to present to the new authorities. and rethinking their role in the country.

"Our role here at this point, even if we should be allowed to stay, is uncertain," wrote Earl Martin, who arrived in Saigon May 4 from Quang Ngai, where he had been serving for the past year and a half. "The one positive role I see for this time is to observe sensitively and report on what is happening here. In addition, Max and Jim, who have many contacts here in Saigon, are able to continue encouraging these relationships."

Although many observers feel it is unlikely that additional foreign agency personnel will be allowed to enter the country in the near future, MCC is requesting that Pat Martin and their two children be permitted to join Earl and that Luke Martin, who was out of the country on administrative business when the government changed hands, be permitted to return.

News also came from the Saigon workers through Murray and Linda Hiebert, former MCC workers in Vientiane, Laos, that on May 24 the new authorities went to all houses and buildings abandoned by Vietnamese and foreigners in April, taking careful inventory of possessions and then sealing the building. Included in this were Vietnam Christian Service offices and the Gia Dinh Mennonite Center. The Mennonite church building had been registered under the name of Pastor Quang, who had gone to the U.S.

Later the local authorities turned back the church building and parsonage to the congregation. Luke Martin reported from Bangkok June 6 that he had received word that forty Christians gathered for worship in the church the previous Sunday. The Mennonite school building which also housed a small clinic is still under the jurisdiction of local government authorities.

PRG officials are also using the large house of Nguyen Van Ninh, another Vietnamese Mennonite who came to the U.S., as a district headquarters, leaving one room for two older women in Ninh's family, who said they had no other place to go.

Earl Martin and Hiro Ichikawa, who had stayed in Quang Ngai during the PRG takeover in April, began traveling south about April 4, they felt isolated in Quang Ngai and wanted to register as foreigners with the new authorities. They traveled by bus and occasionally walked; wherever they stopped they made contact with the new government officials. They spent a week in Nhatrang, which they described as probably the most looted, pillaged, and devastated city they passed through. As provinces further south were liberated, Earl and Hiro moved on, arriving in Ho Chi Minh City (Saigon) on May 4.

Two YMCA representatives who had been in Saigon from April 25 and 27 to May 26 told Hieberts:

—the general mood of Saigon during the first days of May was of cautious relief, rather than rejoicing.

—most primary schools are open, but universities are still closed while students clean up, direct traffic, or work in the government offices. Teachers are being retrained to teach from a "revolutionary perspective." The Vietnamese YMCA teachers have already received three 3-hour retraining sessions.

—Crime is still a problem, with the unemployment of tens of thousands of former ARVN soldiers, police, prostitutes, and beggars. As one short-term solution, PRG officials are soliciting contributions for rice. The Chinese merchants of Cholon had already donated over 1 billion piasters. Government employees are being paid in rice rather than money.

Teaching program gets second wind

Lloyd Wiebe at Nyanga, left, is one of twenty-three MCC teachers in Zaire this year. Although the Teachers Abroad Program has fewer volunteers in Zaire than at its peak of forty-four in 1972-73, countries such as Nigeria, Sudan, Swaziland, Zambia, and Botswana are eager for expatriate teachers, says Vern Preheim, MCC Africa director. The ability of some African countries to produce teachers has not kept pace with their educational expansion. In addition, the siphoning off of most potential teachers to government and industrial jobs has left rural schools shorthanded. TAP volunteers in Africa are placed in secondary education, teacher training schools, and some vocational education, including agriculture.

Military attractive choice for minorities

With the downturn in the United States economy, military service is becoming about the only option for Mennonite minority youth in a society which offers few other opportunities for jobs and training, according to a small group of concerned Mennonites who met in Goshen recently.

The ad hoc group of Mennonite minority and agency representatives felt strongly that the church should consider alternative programs for minority youth. They are requesting that the MCC Department of U.S. Ministries discuss the issue at its June meeting and assign staff to study the situation, examine options, and propose programs.

"The military isn't crying about lack of recruits anymore," explained Ted Koontz, who attended the meeting representing the MCC Peace Section. "With jobs hard to find, higher education becoming more expensive and no longer a sure route to a job, the military suddenly looks like a much better alternative to some of our Mennonite brothers and sisters than it did before."

Recruitment appeals offer opportunities for further education, training in skills which are supposed to be readily transferred to civilian jobs, a chance to see the world, and immediate steady employment.

"The appeal of the military is strongest to those relatively few within our churches who find themselves near the bottom of society's socioeconomic pyramid," Mr. Koontz said. "They aren't drawn in by a crass patriotism which equates God and country or the belief that good citizenship requires military service. Many, in fact, feel excluded from the American dream and see little reason to fight for a country which has denied them and their friends the opportunities most white, middle class Americans take for granted.

"Many know the Mennonite teaching on peace and seek to identify with it and live it, in spite of the fear that perhaps nonresistance is simply another way for wealthy whites to tell poor and minority people to accept things the way they are. To join the military is agonizing."

Last November a statement adopted at the Minority Peacemakers' Seminar in Clinton, Oklahoma, put the question to the larger Mennonite church:

"What use is it to counsel minority youth against military service unless the church provides alternative opportunities for jobs and training? It is simply not consistent to preach pacifism without offering other viable options, or working with the larger society so that it offers economic opportunities other than the military."

"What is needed," Mr. Koontz concluded, "is an alternative which can make it possible for poor and minority youth in our fellowship to escape both the dead end of unemployment in their poverty-stricken communities and the death-dealing military machine."

Seminar issue is peacetime militarism

Delegations from the Brethren, Friends, and Mennonite churches met recently to coordinate the work of their Washington, D.C., offices as a common voice for peace and reduction of military spending.

"Historically, we have come to Washington, D.C., in a self-serving way when wars were brewing to work to guard our conscientious objection position," said Dale W. Brown, Church of the Brethren leader, in the seminar's opening address: "It is significant that we come here now when a war has just ended to evaluate ways in which we can coordinate our peace concerns and witness to our faith.

"When the popular peace movement is on the wane, it challenges us to increase our efforts to present peaceful alternatives to our government's policymakers. We see this opportunity as a mandate—and have come together with a sense of mission, to strengthen the voice raised by speaking together against accelerating military budgets. We want to keep our lawmakers in dialog concerning such matters."

"The Pentagon is asking in 1976 for $105 billion for Total Obligational Authority (TOA), which is an increase of $16 billion over this year. And more—they request a 2 percent increase each year for the next four years—or an additional $148 billion. In five years, the amount the Pentagon would receive would be $636 billion. Twenty percent of that amount actually goes for direct defense—the rest to protect the interest of friends and to support personnel and bases. Such money does not advance defense or increase security, it only feeds inflation and weakens the stability of the country as a whole," stated Rear Admiral Gene LaRocque (Ret.) of the Center for Defense Information. "We must offer alternatives to Congress."

In their visits to the Pentagon, State Department, and representatives on the Hill, seminar members reported a change of attitudes, a new sense of humility, and a willingness to review governmental policies and priorities. The Vietnam War, new legislators, and shifting national priorities are creating a climate for new ideas.

A total of fifty seminar members and leaders of the Mennonites, Friends, and Brethren from eleven states were in attendance.

Advisory committee examines women's concerns

Concern about the involvement of women in Mennonite Central Committee both overseas and at headquarters is the focus of an advisory committee to the personnel and administrative offices of MCC which met for the first time May 20.

During the next year the committee will be looking at concerns such as recruiting, assigning, and orienting volunteers, particularly women; identifying administrative gifts in women; appointing husband-wife teams to country director assignments; and the need for someone to play a pastoring-counseling role for volunteers rather than just advising on programs.

The committee will also spend time considering concerns for headquarters staff such as flexible hours, compensatory time off after long administrative trips, the decision-making process, and more leadership by women.

A questionnaire will be sent to current MCC workers to collect information, ideas, and suggestions.

Persons with concerns or suggestions regarding the role of women in MCC may contact the Advisory Committee on Women in MCC, Mennonite Central Committee, 21 South 12th St., Akron, Pennsylvania 17501.

Words & deeds

Youth activities at the Conference of Mennonites in Canada annual sessions July 5-9 will include a coffeehouse, a "bearpit" session on baptism and communion, and showings of two films, "Happy as the grass is green" and "If there be peace." Saskatchewan youth have been planning the events, which will take place in Swift Current.

Study groups at the European Mennonite Regional Conference July 8-13 at the Bienenberg Bible School, Switzerland, will follow the sections of the sixteenth-century Schleitheim Confession. Interest groups on most afternoons will deal with early Anabaptists, Anabaptism today, work of the congregation, and choral singing. Reports on mission, service, and peace work are planned in the evenings.

The Hopi Mission School, Oraibi, Arizona, has taken another step toward full independence from the Commission on Home Ministries. All staff persons, whether recruited by CHM or the local school board, will be paid by the Hopi Mission School from now on. Previously, the school paid locally hired people, while the commission paid voluntary service and mission personnel. Now CHM will give the school a block of funds to be used by the board for staff salaries.

About 475 Saskatchewan Women in Mission gathered in May for a women's conference to hear speaker Margaret Epp of Waldheim, a free-lance writer, and five women who are mission and service workers. The group decided to sponsor a retreat-workshop again next fall and to give financial assistance to needy students at Swift Current Bible Institute.

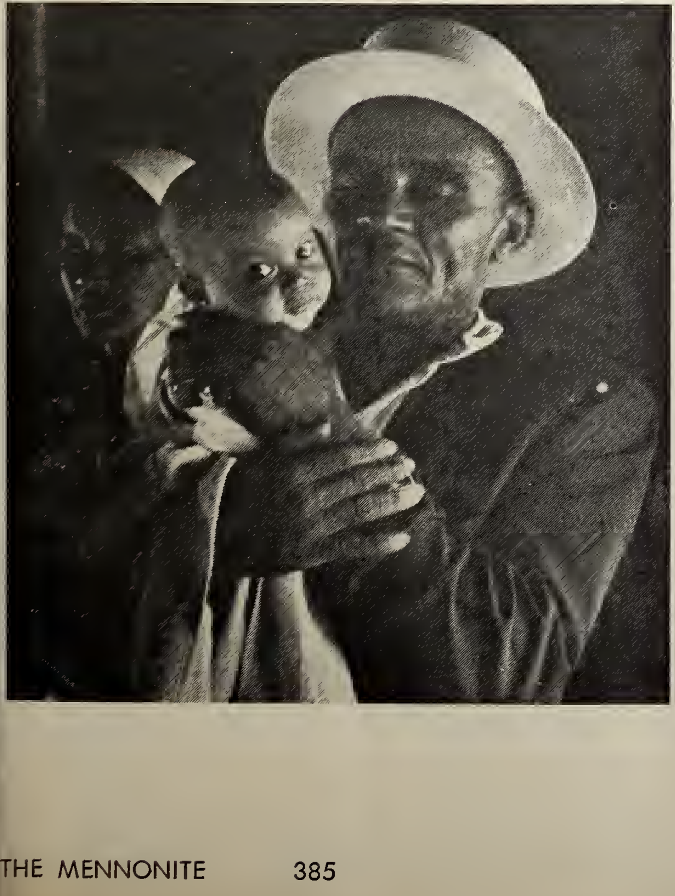
Construction will begin soon on an earthen dam in east central Chad, according to MCC engineer Linden Good, who designed the dam. Located seven miles west of Matadjene, the dam will retain water from the Wadi Maba during the wet season to be used during the dry season when the river stops flowing. When the dam is completed in summer 1976, it will serve over 3,000 people as a water source for themselves, their animals, and their gardens. MCC estimates that the dam will cost about $65,000, with most of the expense being food or cash to pay the workers. Located on the edge of the Sahara Desert, Matadjene has been the victim of drought which killed the vegetation and allowed the desert to sift in.

Sarepta, the former student nurses' dormitory at Bethel Deaconess Hospital, Newton, Kansas, will be converted into one-bedroom apartments for older persons, the Bethel Deaconess Hospital Association's annual meeting was told recently. Marvin Ewert, administrator of the hospital and home for the aged, said the home had put increasing emphasis on socialization groups and improving the activity program. Physicians were asked to make rounds more often, and improvements have been made in the medication distribution system.

MCC (Saskatchewan) will receive just under $100,000 from the Saskatchewan government for MCC's agricultural work in Bangladesh. The first check, amounting to $48,250, has already been received. MCC's request for this matching-fund grant was made through the recently formed Saskatchewan Council of International Agencies (SCIA), of which MCC (Saskatchewan) is a member. MCC also provides vocational education, health services, and material aid in Bangladesh.

The Eden Church, Moundridge, Kansas, has formed a New Life in Our Church committee to help release and support people interested in voluntary service. After the first meeting, several people indicated a desire to support volunteers, and several indicated a desire to serve. The next step will be to get prospective volunteers and supporters formed into commitment groups.

Twenty-five years ago April 1, 1976, the first contingent of Paxmen landed at Espelkamp, Germany. Those interested in a European Pax reunion which might include visits to some of the major sites, some planned meeting time to share memories, visits with friends, and possibly tours to Anabaptist historical sites may contact Calvin Redekop, for the ad hoc committee, Goshen College, Goshen, Indiana 46526.



peace is

being part of God's family

A New Vision by Lois Bartel is a study resource that helps people of different racial backgrounds be brothers and sisters. In thirteen practical, informative, experience-centered lessons, the concept of peace becomes one of liberation and justice in the context of a racist society.

CHM

COMMISSION ON
HOME MINISTRIES
Box 347, Newton,
Kansas 67114

Record

Calendar

July 5-9—Conference of Mennonites in Canada, Swift Current, Sask.

Central

July 24-26—Swiss Days, Berne, Ind.

Ministers

Mark Chen has been named pastor of the Sung-chiang Church in Taipei, Taiwan. He was formerly chairperson of the Fellowship of Mennonite Churches in Taiwan.

Peter Neufeld, interim pastor at the Maplewood Church, Fort Wayne, Ind., will become assistant pastor at the Bethel Church, Mountain Lake, Minn., in September. This summer he is participating in the clinical pastoral education program at Prairie View Mental Health Center, Newton, Kans.

Melvin Nordquist has assumed the leadership of the Hutterthal Church, Carpenter, S.D. He previously served the First Church, Butterfield, Minn.

Bruno Penner, pastor of the Meadows Church, Chenoa, Ill., announced his resignation May 26. He has accepted the pastorate of the First Church, Mountain Lake, Minn.

Richard Sisco, Redland Valley, Pa., a first-year student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., is serving as student pastor this summer at the Eden Church, Moundridge, Kans.

John F. Sprunger, pastor of the Church of the Good Samaritans, Holland, Pa., will become pastor of the Indian Valley Church, Harleysville, Pa., Sept. 1.

Workers

Bill and Barbara Baughman, volunteers at Pine Lake Camp, Meridian, Mississippi, for the past two years, left their position as directors of the camp May 23. They have moved to a new VS assignment in Hammon, Okla. They will be in Hammon through the summer, leading work camps for teenagers and exploring possibilities for an integrated voluntary service program in western Oklahoma. The Baughmans are members of the Pulaski (Iowa) Church.

Lynne Beth, Church of the Good Samaritans, Holland, Pa., has begun a year as a volunteer with Mennonite Disaster Service, spending June in Alabama and the rest of the summer in Xenia, Ohio. She is cooking and serving as a connection between the community and the government for aid needs. Lynne is the daughter of Charles and Carolyn Beth of Holland, Pa.

Beth

Klassen

Ferd and Viola Ediger, missionaries in Japan with the General Conference Mennonite Church since 1953, will return to Tokyo Aug. 11 under new auspices. As workers under the General Conference's Commission on Overseas Mission, the Edigers had been involved in the cooperative work of Mennonite, General Conference Mennonite, and Brethren in Christ congregations, known as the Tokyo Area Evangelism Committee. In their new assignment—actually the same kind of work they did two years ago—they will be secunded by COM to the Tokyo Area Evangelism Committee and will have only fraternal ties to the General Conference work in the Kyushu Mennonite Conference in southern Japan. The Edigers, who have been living in Saskatoon, Sask., for the past year of their two-year furlough, will work under the direction of the seven congregations in the Tokyo Area Evangelism Committee. They will teach English to support themselves, possibly at a junior college and two universities, and spend part-time in evangelism at the invitation of the TAEC. The committee, which has been functioning since November 1972 essentially as a Tokyo Mennonite conference, is involved in such joint projects as retreats, seminars, special common emphases, fellowship meetings, and starting new churches.

Richard and Jean Hirschler, Africa Inter-Mennonite Mission workers in Zaire, have terminated their assignment and are living in Elkhart, Ind. Richard, a physician, is working at a clinic in Berrien Springs, Mich. In Zaire, he had been medical director for the Mennonite Community of Zaire since 1972, stationed at Kalonda. The Hirschlers spent 1971-72 in French language study in Belgium. They are members of the Beatrice (Nebr.) Church.

Heinz Janzen, general secretary of the General Conference, is taking a study leave during June and July. Among his activities during this time will be a human relations laboratory at Prairie View Mental Health Center, courses at St. Paul's School of Theology, the European Mennonite Conference, a theological conference on Anabaptism in Ruschlikon, Switzerland, and visits with Russian Mennonite immigrants to Germany.

Robert Klassen, Hoffnungsfelder Church, Glenbush, Sask., has begun a one-year term of service as a custodian at MCC headquarters, Akron, Pa.

Hugo Neufeld, director of the General Conference voluntary service unit in Hamilton, Ont., will leave that position in fall to attend Associated Mennonite Biblical Seminaries, Elkhart, Ind.

John and Mary Pauls, COM workers in Champa, India, began a three-months furlough June 15.

Harold and Ruth Ratzlaff, COM missionaries in India, are in North America for a six-week furlough until June 20.

ELIM BIBLE INSTITUTE

invites you to be part of their Christian community. Classes will commence on October 6, 1975.

Elim is a school dedicated to presenting Christ and his call to follow. It will equip persons to share the good news at home, in the community, or abroad. Students will receive

—sound biblical instruction
—practical training in the church's varied ministries, such as preaching, teaching, witnessing, counseling, music, and Christian service.

Address inquiries for particulars, applications, or assistance to:
Elim Bible Institute
Box 120, Altona, Manitoba R0G 0B0

Jesus said: **If anyone would serve me, he must follow me.** John 12:26

DEVELOPMENT IS LIKE A LADDER

You take one rung at a time. For the village of Hweija in arid northeast Jordan the next rung was running water. The people, former refugees from Palestine, wanted to clear and develop their barren land but they needed water.

In 1972 MCC helped pipe water to Hweija. Villagers took it from there. They cleared boulders and built five new houses. One man bought broilers; another heifers. Families planted orchards. The village grew.

CROP donations earmarked for MCC extend the presence and caring of Christ's church through development work. Your gifts help developing communities like Hweija make the best of their resources, one step at a time.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba R3T 2C8

Discussion

Bilingual churches: Search for a new identity

David Janzen

"I RESOLVED that while I was with you I would think of nothing but Jesus Christ—Christ nailed to the cross" (1 Cor. 2:2).

A person who possesses the mind of Christ and is gifted with the Spirit can judge the worth of everything (1 Cor. 2:15f.). Thus Paul could be a Jew to the Jews and a Greek to the Greeks even while he was judging in each culture whatever was not according to the mind of Christ. He equally rejected the Jewish craving for miracles and the Greek craving for wisdom. In both cultures he had to "overthrow the existing order" (1 Cor. 1:28), and that has its implications for the exorcists and the rationalists of today.

Jesus likewise had to break through the cultural patterns that hindered the expression of his love. This love broke the barriers of the Sabbath law by healing the sick on this day. It broke the law of the self-righteous by loving publicans and sinners, the outcasts of that day. This love even embraced the enemy whom all the world hated.

The norm for our assessment of problems and enrichments of learning and worshiping in bilingual congregations is *the mind of Christ.* If we would maintain a vital faith, this norm must continuously transform our culture. Whenever the mind of Christ is suppressed, spiritual death sets in.

Preserving the faith for ourselves has often led to such a death. It has been one of our besetting problems. Jesus pronounced his judgment on such a policy when he said, "Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the gospel, that man is safe" (Mk. 8:35).

Our people tried to preserve their faith in Russia by living in closed communities and retaining their adoptive German culture. It led to stagnation and the emergence of the Mennonite Brethren Church.

In Canada a similar isolation prevailed in the 1870s and 1920s when Mennonites lived on the land in farming communities. Our German proved to be a "helpful" barrier that separated us from the "world." Consciously and unconsciously the German language and the Mennonite faith were inseparably linked. Anyone who dared to attack this identification was labeled a "Modernist." Some of our people found it incredible that there should be French-speaking Mennonites.

Societies were formed to preserve the German language. German Saturday schools were established and are maintained. In Sunday schools, teaching of the German language and the faith were synonymous. Parents would sometimes even force their children to go to a German Sunday school class, even though English was already spoken in the home.

The problem was compounded by the use of the Low German language in the home. I still remember vividly an experience of my childhood. The teacher was conducting the class in High German. It was a festive occasion and a small boy was in the class whose family lived on an isolated farm twenty-five miles from the church community. As a result the lad attended Sunday school only a few times a year. When the teacher tried to get a response from him, he finally replied in Low German, "I don't speak English." To him the High German was the foreign language—English.

Recognizing this problem, many parents began to speak a poor High German in their homes. But the High German proved to be more foreign and cumbersome as an everyday language than the English, and so the latter has quickly supplanted it. Even now, new immigrant children from Paraguay quickly learn the English language in school and then the High German is more foreign to them than the English, since they speak Low German in the home. The gospel could be much more readily communicated to them in the English language, but the parents will keep on sending them to the German Sunday school classes.

In effect then we went through a stage where High German was the language of the church, just as Latin was the church language for Roman Catholics. For many it became an adequate and exclusive vehicle for religious communication, while Low German served in the secular sphere. When English displaced the Low German as a secular language, the High German was still maintained as the language of the church.

To show how deeply ingrained this relationship is, let me give an illustration. A young teacher came to Canada from Russia in the 1920s. He quickly learned the English language and taught for many years in the Canadian public school system. Yet even though he knew the secular English language very well, he was illiterate in English church language and confessed that he had to learn anew to pray in English when the language change involved the church.

This example illustrates how deeply our spiritual life has been shaped by the German church language. It became a special holy language for those who used the Low German or the English in the secular realm. It is not surprising then that rich spiritual experiences are associated with this language and that some felt giving up the German language was tantamount to giving up the Mennonite faith.

But the German language served other secondary functions as well, at least for a time. It helped to maintain group consciousness and prevented intermarriage with outsiders. Young university students sometimes complained that they could not bring their friends to church because the worship service was conducted in the German language.

Those who went to Bible schools and colleges were soon able to give a better expression to their faith in the English language. They were taught to upgrade the Sunday schools by using English graded materials. Often they pressed for a language change before the churches were ripe for it. Much bitterness resulted from the language conflict. Furthermore, Fundamentalism made its inroads into the churches through this movement before our own schools and materials could stem the tide.

The witness of an exemplary Christian life was often communicated to the outside community in spite of the language barrier. But when active mission outreach did come, there were those who expressed their fears for our way of life. When at one conference it was reported that Pentecostals came in and gobbled up the fruit of our Indian mission work, one minister said, "This is all to the good because we do not want these people in our church."

On another occasion when a family of the church adopted a child of another race, a woman was heard to remark, "That should not be allowed. When this child grows up in our families, it is bound to marry one of our young people."

However, many of the barriers and restraints of former times are now inoperative. We live in a pluralistic society much more so than ever before. Even now I have come into homes of parents who came from Germany in the 1950s, and within ten years the children have given up their mother tongue. While the parents still speak to them in German, the children reply in English.

No doubt the rapid change for these persons is related to the fact that Germany reached the zero point after its defeat in the war. It was not able to face up to its shameful past.

The children of the older immigrants faced a similar problem. In Russia our people had thought of their culture as superior to that of their Russian peasant neighbors. This situation favored separatism. In Canada they came into a superior cultural setting where their children often felt that their neighbors looked down on them and many have confessed to me that they were ashamed to be identified with the Mennonites.

I do not think that the older generation faced the same problems as the children. They still felt the superiority of their past. An elder of the so-called Danzig Mennonites asked me once if I would come along with him. I went. He showed me all their possessions. It was impressive. But what impressed me most was the glowing family pride with which this aging family patriarch showed me around.

For him there was no shame in the past. As an officer of the German army he had felt blessed of God just as Luther pronounced his blessing upon the vocation of the soldier. When, on a Reformation Sunday, I referred critically to the "German Christians" contrasting them with the "Confessing Church," he walked out in protest. The crisis was overcome only when I explained privately that my reference to "German Christians" was to the apostate movement under National Socialism which would have been quite evident to him if he had remained to hear the sermon.

It is an example of how touchy people often are with reference to anything German. For some, Luther is above criticism, even though he persecuted the Anabaptists. But where some have made the identification with Fundamentalism, this also holds true for Billy Graham as a leading evangelical. Their own ministers do not share such a reputation, and they may on occasion even become targets of unjust criticism.

Mennonite immigrants from Paraguay have generally been plagued by inferiority feelings. To compensate for this they have forged ahead economically, building nice homes and living well. In the church they have also felt that they were pushed aside by the more established earlier immigrants.

We are still searching for a new identity as Mennonites of different cultural and language backgrounds. Once more we are seeking to become united in Christ. Our greatest hope for the future now appears to lie in our common Anabaptist heritage. Our scholars have rediscovered it. Hopefully our churches can, too, before they lose their identity in the cultural melting pot.

Letters

Support VS financially

Dear Editor: As one who is especially interested in the distinctive witness of our voluntary service program, I would like to share a concern.

Our VS units have been on a self-supporting basis for some time. My son has been a part of one of these units for nearly two years, and in that time I have become increasingly aware of the financial bind these units are finding themselves in. With the rising rate of unemployment, especially in the cities, it is becoming increasingly difficult for a volunteer to find a paying job. Service-oriented jobs which pay a salary are even more difficult to find. Agencies designed to serve the needs of less fortunate people in this country are finding it hard to survive since much of their funding from the government is cut. The VS units are caught in the dilemma of trying to be self-supporting and also to be of service to the people of the community of which they are a part.

The VS program has been one of the outstanding areas of witness of the Mennonite churches, not only for what it has done for the communities in which the units have been, but also for what it has done to enrich the lives of those who have participated in it.

There are serious doubts in my mind as to how long our VS program can survive on a self-supporting basis. In this Year of Jubilee how fitting it would be to free the volunteers from the burden of finances and enable them to concentrate their efforts on service. Our Mennonite churches have a vast amount of resources within their congregations. How about including support for our VS units in our General Conference budget or in the budget of our individual churches?

I know from personal experience how much it can do for the volunteer and also for those providing the funds. *Mrs. Raymond Brandt, Route 1, Hillsboro, Kans. 67063* May 16

Homesteading saves energy

Dear Editor: I enjoyed Mark Wagler's good article, "Rural villages: An alternative to suburbia" (April 8 issue), and Mrs. Jan Schmidt's good reply to it (May 6 issue).

One point should be added, though, to qualify Mrs. Schmidt's criticism that homesteading takes up land and thus lowers total food production.

Modern agriculture and food distribution are highly energy-intensive. An enormous amount of fossil fuel is used to produce fertilizer, to run the powerful equipment needed on large farms, to dry certain crops, to process food, and to transport it to cities where people can eat it. According to Robert Rodale (*Organic gardening and farming,* June 1974), the equivalent of eighty gallons of gasoline is consumed to grow one acre of corn.

By contrast, homesteading uses very little energy, especially among the many who are organic farmers: little or no chemical fertilizer is applied, few machines are used, food is eaten where grown rather than trucked to distant markets, and a woodlot heats the house.

Since fuel produces fertilizer, and fertilizer powers the "green revolution" in the hungry countries, it may be that a large-scale homesteading movement could *help* feed the world.

I think that Mennonites should act on Mark Wagler's suggestion to create a $125,000 revolving fund to help ex-urbanites start such homesteads. *Ron Conrad, 115 John St., Thornhill, Ont.* May 14

Anabaptist or Christian?

Dear Editor: Having been raised a General Conference Mennonite and having married into the Lutheran Church (Missouri Synod), I am still interested in the comings and goings of the Mennonites. I just finished reading the May 13 issue of *The Mennonite.* Christ was not mentioned more than three or four times in the first seven pages. True, the studies are interesting, but it certainly isn't very uplifting unless you get uplifted by getting a little bit better than someone else in an area.

I was taught well about Christ, Anabaptists, nonmilitary, etc., but the thing that really sticks with me, worshiping now with a different Protestant denomination, is Christ. He is really the most important! All the rest is secondary. Is it more important to be Anabaptist or Christian? *Mrs. Helen (Claassen) Hohbein, Tobias, Nebr. 68453* May 17

Unscientific and unloving

Dear Editor: I commend those who decided to feature in *Meetinghouse* (May 13 issue) the publication of the Kauffman-Harder study *Anabaptists four centuries later.* We have long had a *Martyrs' mirror;* now we also have a "Mennonite mirror," even if we do not like all we see in it.

I write with some concern, however, in response to a section of the Juhnke article entitled "Anabaptists: Then and now." This article is an interpretation of possible meanings of the Kauffman-Harder study. It is the interpretation and use of the data which is the focus of my concern.

1. In his section which he calls "Fundamentalism," the writer resorts to an unscientific and unloving way of dealing with a problem, namely, stereotyping. He uses the same labels which were used in the sordid church controversies of my youth (1920-35) when so-called Fundamentalists and so-called Modernists were out to get each other. He fails to recognize the diversities and the historical developments within "the Fundamentalist movement." Gasper, Bloesch, Ramm, and others have dealt more discriminatingly and helpfully with the complexities in these developments. By implication, to lump Carl McIntire and Wheaton College into the same category is irresponsible.

Moreover, when he tries to compare the relative impact on Mennonites of "Fundamentalism" and "Modernism," he obscures the fact that the Kauffman-Harder study made no attempt to identify or measure the impact of "Modernism." While the study does indeed say something about "Fundamentalism," it fails to speak to the issue of "Modernism" as the writer implies.

2. Further, after the writer has voiced his opinions, he begins to prescribe some courses of action as what he calls "clear implications." He tells us which schools not to attend, which radio and TV programs to avoid, and that our church educational programs should warn against "Fundamentalism."

In principle, this advice sounds very familiar, often used by Mennonites in the past, namely to isolate ourselves and our children from ideas and teachings which may challenge us. There is some validity in this, and yet it is basically a negative approach to challenge. It is withdrawal from dialog. It is the way of exclusivism and estrangement rather than the way of encounter and understanding. In view of what Donald Bloesch calls "the evangelical renaissance," it has the marks of a defensive posture.

Much of the rest of the Juhnke article is well done, but the item identified above seemed to me to be less than

Meditation

When flowers become weeds

Our lives are like a garden
In which there are flowers
For beauty and enjoyment,
In which there are fruits and vegetables
For the maintenance of life,
In which there are also weeds.
Sometimes it is not easy to determine
Which are the weeds.

When the volunteer poppy grows
In the strawberry patch,
It is yanked out as a weed.
When the aggressive pumpkin
Encroaches on the cosmos row,
It is rudely hacked back to its borders.
And when last year's sunflower seed
Sprouts in this year's onion row,
It, too, falls prey to the gardener's hoe.
Inevitably the volunteer flower
And the aggressive vegetable
Must be treated as weeds
Simply because they are out of place.
God, too, wants us to have fun and laughter
But not when it is out of place.
We must diligently bear fruit for him,
But not let it encroach on our sense of humor.

Mary Friesen

helpful. Personally, I owe much to some so-called Fundamentalist friends who through their dialog with me have kept me "searching the Scriptures" and have been a positive resource for my own ministry. Some of the finest students I have had were earlier students in some of the schools which the writer considers "detrimental."

During the summer of 1934, I, too, received significant values from my own study at Wheaton College, one of the schools on Juhnke's blacklist, precisely at a time when I needed to get into perspective some things I was struggling with during the regular year at Bethel College. I felt that encounter in a so-called Fundamentalist institution helped me shape my Mennonite identity by the challenge it provided.

I am, of course, grateful to call Bethel College my alma mater, where James Juhnke, an esteemed former student, now teaches, and I have devoted a large part of my life ministry to serving in Anabaptist-Mennonite institutions. My reply thus is part of a family "love-fight." *Erland Waltner, president, Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514* May 20

OT saints playful, too

Dear Editor: It disturbs me when people ask a subscription be canceled because one issue contains a certain article which does not meet their approval (Letters, May 13 issue). What is more annoying is when this kind of criticism is directed against an attempt to suggest new ways of celebrating our freedom in Christ.

I find it a little hard to decide whom Mrs. Betty Beck is trying to punish in her letter, *The Mennonite*, its editors, the Alexanderwohl Church, or its pastor Ronald Krehbiel. Contrary to her opinion I consider all four as having made ample acquaintance with Jesus Christ and exemplifying a desire to discover new ways of making that loyalty come out in a living witness. If at times I cannot share or agree with each minutest detail, I can still rejoice God has made each one of us a little different. . . .

I find playfulness in worship not only in the New Testament, but Malachi 4:2 even suggests it for Old Testament saints. The Moffatt translation says, "But for you, my worshippers, the saving Sun shall rise with healing in his rays and you shall leap like calves freed from the pen." *Louis A. Janzen, Route 3, Newton, Kans. 67114* May 17

Palestinian prisoners

Dear Editor: I read with great sorrow your article "Beit Jala teacher found guilty by military court" (April 8 issue).

I am a Palestinian Arab from Jerusalem, and I understand the misery and injustice the Palestinians are suffering. The Beit Jala teacher case you wrote about is not an isolated incident, but a daily routine of the Palestinian life in Israel. (Fourteen thousand Palestinian prisoners are in Israeli occupation jails.)

Your work for humanity and peace is always commendable. In closing I would like to leave this prayer for you and your readers. "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." *Khaled A. Othman, 8123 Magnolia Ave., Riverside, Calif. 92504* Apr. 29

Good review of Lindsey

Dear Editor: I appreciated the reviews on Hal Lindsey's books (May 20 issue). I felt that you had a fairly good balance of varying opinions. *Rita Wiebe, Box 1178, Winkler, Man. R0G 2X0* May 27

Applause for writers

Dear Editor: Believe it or not, the May 20 issue arrived exactly on the day it should have. That is something that has not happened for several years. Maybe the mail service is getting better.

I appreciated the articles on prophecy. Each was great, pointing out many different reasons why we need to be skeptical of writings which predict too much about the future. Yet each author is well aware that Christ is going to return. All four of the writers need a round of applause. . . .

I also appreciated the letter "Out of the attic" by Chris Dueck. A lot of thought and insight went into that letter. *LaVernae Dick, 588 Southwest Maple St., Dallas, Ore. 97338* May 20

About Letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.

Contents

Six temptations on the way to storytelling 378
Avoiding the "oldly wed" trap 380
News 381
Record 386
Bilingual churches: Search for a new identity 388
Letters 389
When flowers become weeds 390
Helping the glue to stick 392

CONTRIBUTORS

Merle Good of Good Enterprises, Ltd., 2497 Lincoln Highway East, Lancaster, Pa. 17602, is a writer, teacher, producer, etc.

Harry Spaeth is pastor of First Mennonite Church, 900 West Market, Nappanee, Ind. 46550.

David Janzen's address is Box 594, Niagara-on-the-Lake, Ont. L0S 1J0. He has been a pastor and teacher. Now he is a social worker.

Mary Friesen's address is Route 1, Box 45, Headingly, Man.

Katie Funk Wiebe's address is 208 North Jefferson, Hillsboro, Kans. 67063.

CREDITS

Cover, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc. 54026; 380, Richard C. Finke, RNS; 383, Dan Lloyd, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 457, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Helping the glue stick stick

Katie Funk Wiebe

THE INVITATION said, "Come to our wedding." I am glad to go and rejoice with each couple in their new decision. Yet I realize with sadness that some couples will become casualties in the modern divorce trend.

In my childhood, my young friends and I never considered divorce even a remote possibility for our elders. Then one day the news arrived that a couple connected to the family had been divorced. At a family gathering I overheard the grownups grasping for an understanding of what had torn these two lives apart. I do not remember their words, but I remember the anguish.

In my childish mind I knew that parents argued, struggled, cried, and sometimes became discouraged, but they also stayed together to laugh, to sing, to joke, to have good times, and to plan together. Somehow there was always enough glue to keep the home together.

Today that much-needed glue is often in short supply. Roles for both husband and wife have changed. Modern technology has turned homes into consumers of goods instead of producers. Family mobility has removed the young family far from relatives and forced them to rely on their own emotional resources, often very limited. The pill, education, and new attitudes toward sex are all chipping away at the glue which formerly held marriages together.

In "The family should be a great setup" (*Christian living,* May issue) Ross Bender points out that marriage has been fouled up because the husband-wife relationship has been made the focus of the nuclear family. Such an emphasis places too heavy a burden on the spouses to provide totally for each other's emotional needs. In some family systems, some of these needs were provided by grandparents, sisters, brothers, or other individuals intimately connected with the family. Today, couples left without this support system to ease the heavy strain of an intimate relationship, break under it.

Mr. Bender suggests we need to develop again a support system in the covenant community for strengthening the nuclear family. It should include the couple and their children, the unmarried, the widowed, the elderly, the divorced. "Our family of faith must surround with God's love and ours all its children regardless of their marital status," he writes.

His statement reminded me again of how our closely graded church school system builds walls between age-groups. Perhaps in mixed groups of young and old, some who have been married for many years might be free to share that the success of their marriage was not due to the fact that they were perfect people, but because time and again when they failed they found grace for forgiveness. Theirs may not even have been a storybook kind of reconciliation, but because they were committed to the God-given institution of marriage, there was no room for dropping out when the going got rough.

For a support system to work, it may mean a change in thinking regarding modern marriages. Some couples consider their marriage their own business only. Letha Scanzoni in *Sex and the single eye* states, "To be valid from the social point of view, marriage must be a public—not a private—affair for the protection of the partners involved, for any future children, for peers, and for society as a whole. Society has a right to know that a man and wife are pledged to one another, and therefore, no one else has any right to sexual relations with either one of them." She says marriage is the socially permitted cohabitation of male and female. It represents a new unit in society and has purpose in relation to the husband and wife and their children, but also in relationship to the family of God and society.

At some wedding ceremonies I notice that the parents of the couple are pledging support for the new family. Though my parents never made this open vocal commitment, I realize now with much thanks how much support they have given me and my family and my brother and sisters and their families during the fifty-five years of their marriage.

They made it a rule never to pass on any gossip about the members of the family in letters or conversation. They were always ready to help with a new baby, with a problem with an older child, with words of comfort, encouragement, or praise, even with what financial help they were able to give.

That kind of glue helps a marriage to stick.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:25 JUNE 24, 1975

ALL EARTH'S THOUSAND VOICES
SWELL THE PSALM OF PRAISE

Plowdowns and empty stomachs

The North American farmers' dilemma

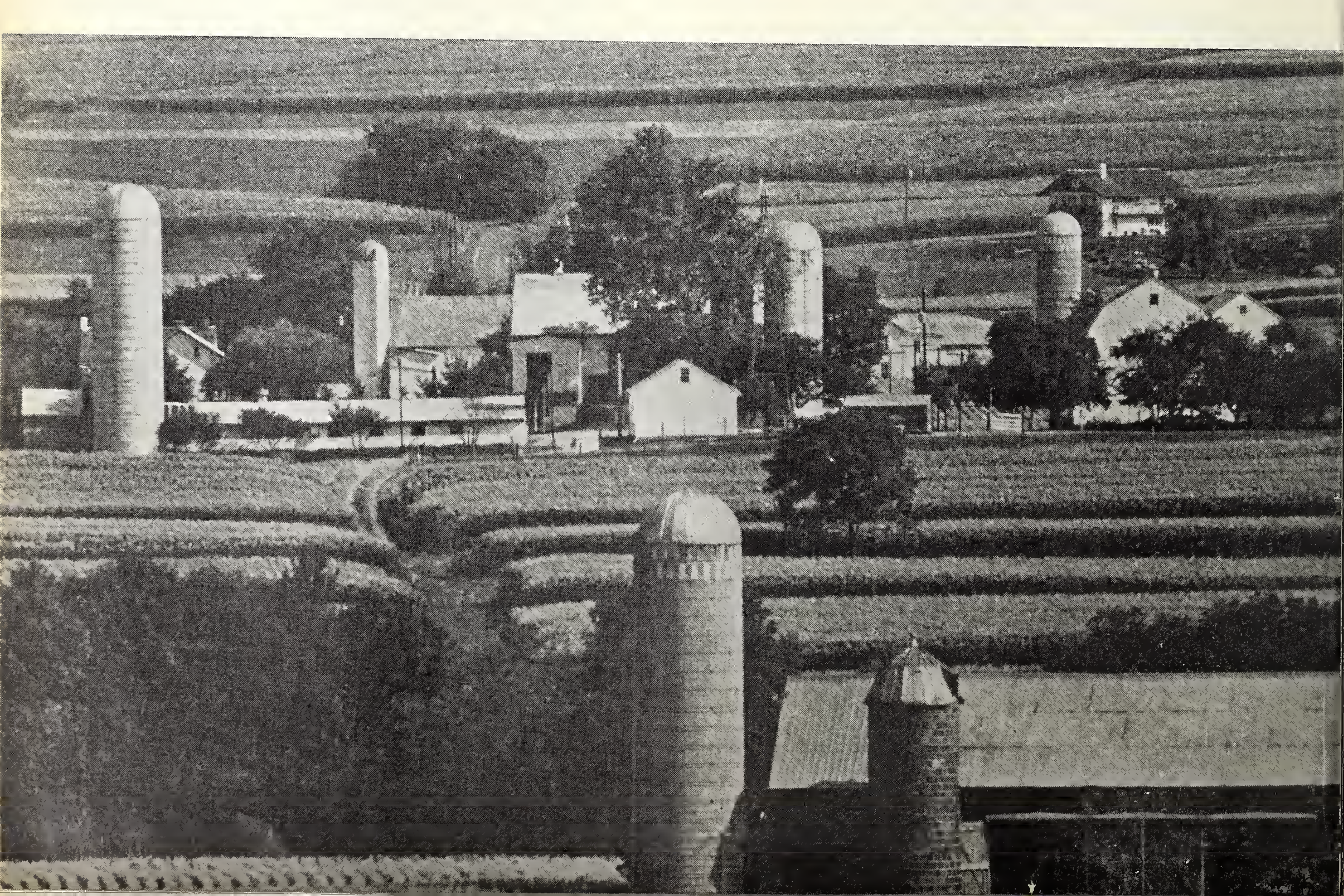
Edgar Stoesz

INFLATION AND RECESSION raging simultaneously with a world food crisis have presented the conscientious farmers of North America with a dilemma. The prices of food at the grocery store continue to increase while prices the farmers receive have dropped over 10 percent in the last six months. With 10 percent of the world's people seriously malnourished and 10,000 dying of starvation weekly, American and Canadian agriculture is experiencing a radical turnaround from the windfall profits of 1973 to a price squeeze in 1975 that has them struggling for survival.

To dramatize their problem and at the same time their determination to get the needed relief, some farmers have resorted to shooting and giving away calves, slaughtering breeding animals, giving away potatoes, and plowing under eggs and wheat. This spring many struggled to decide if they should cooperate with local campaigns to keep 10 percent of their land out of production in the hopes that prices will rise above costs.

With the humiliation the American delegation suffered at the Rome Food Conference still vivid, the American Government, after some hesitation, increased the budget for shipping food under the Food for Peace program from $900 million to $1.6 billion, an increase in food from 3.5 million tons to 5.5 million tons. However, the increase came so late in the fiscal year, which ends June 30, that there are doubts it can be processed. This increased amount is still only slightly over one-half of the tonnage made available during the years 1968 to 1972.

While the situation is filled with con-



tradictions and defies comprehension, several basic things are clear and should perhaps be lifted out.

1. Farmers cannot be expected to produce food at a loss any more than Detroit will subsidize the production of cars. They deserve, and in the end need, a proper return on their investment and effort. Responsible price relationships must be restored and maintained if American and Canadian agriculture is to remain strong enough to make its vital contribution.

2. It is neither possible nor desirable for American and Canadian agriculture to feed the world. The most that can be expected is that North American farmers be responsible stewards of the rich resources God has given so that there will be substantial surpluses with which to respond to emergencies at home and abroad.

The long-range answer is not shipping but helping food-deficient countries increase their production. Not only is this the better solution, it is also possible through better land utilization and better methods. South Asia and the People's Republic of China have 99.6 percent of their arable land under cultivation. In North America the figure is 86.1 percent. By comparison, in Central Africa and in Latin America 17.1 percent and 16.1 percent respectively is being cultivated.

The potential for increased production should not lull us into thinking that it is easy or that it will happen by itself. To bring more land into production and to make the necessary improved inputs available requires a substantial outlay of capital which in turn requires rearranged priorities. It calls for a sharing of know-how, one of the priorities in Mennonite Central Committee planning.

3. Americans and Canadians should reduce consumption by at least 10 percent. This is not a radical goal. The average American's consumption of grain in all forms amounts to 2,000 pounds each year. Cutting back 10 percent would free 200 pounds of grain per person per year, half of the 400 pounds a year an Asian living at subsistence level requires. If 200 million people eat 10 percent less grain, the leftovers will feed 100 million people at the Asian subsistence level.

4. Americans and Canadians can talk about surpluses only if our concern does not extend beyond national borders. Globally there is no surplus, and there never again will be. The best answer does not lie in limiting production to the needs of the domestic market but in insisting that legislators establish a responsible food policy along with the foreign and trade policies which incorporates agricultural resources and meets global obligations.

5. Far too much of the food issue since the Rome Food Conference has revolved around red meat. Red meat is part of the problem, but the way in which it has been singled out clouds the broader issue. The earth is finite; all resources, including water, oil, and minerals, are limited and must be used sparingly.

Rising grain prices have forced farmers away from grain feeding their beef toward using more roughage and sileage containing the whole cornstalk or alfalfa plant. At the other end of the chain, many housewives are turning more and more from the highly grain-fed prime cuts to the more common cuts of meat. The result is that less grain is used to produce meat.

While many agree with the foregoing points, other significant unresolved questions remain. Two are discussed here briefly in an effort to get them into our thinking.

1. What does the Scripture verse "The earth is the Lord's and the fullness thereof" say to plowdowns and campaigns to withhold land from production?

An irate motorist waiting in a gas line in 1974 was heard to say, "Who do those Arabs think they are? This oil doesn't belong to them; it belongs to the world." And the produce from our fertile farmland with adequate rainfall and growing season, does it too belong to the world?

What do the words of Willy Brandt, "Morally it doesn't matter if a person dies from bullets or hunger" say to pacifist farmers in a race with survival trying to decide if they should plan for full production?

2. Is food a human right? The Canadian and American constitutions guarantee their citizens certain rights. Does the human have the right to eat as he or she has the right to trial by jury or free speech and assembly?

Mennonites have often taken shelter in the verse "By the sweat of your brow shall you eat bread." But how does that apply to the children of unemployed apartment dwellers in an economy where there are eight million fewer jobs than workers? Their choice is not either work or go hungry.

Should not followers of Jesus, who refused to send the crowd home hungry, be numbered among those who encourage our governments to rearrange their priorities so that all can eat? Such a goal has problems, but are they greater than the problems of malnutrition and squalor in the world's wealthiest nations?

Other unresolved questions remain, but one thought deserves to be discussed in conclusion. This is not a time to point fingers but to affirm and close ranks around those caught in a crunch. There are poor within our ranks and just beyond; there are unemployed; there are people caught in the squeeze of rapidly changing prices; there are conscientious employers who are trying to act responsibly; there are some who feel the hurts of inequality keenly and for whom things are moving much too slowly.

The farmer's situation deserves special attention. While his produce is needed more than ever, he is caught in unpredictable price fluctuations with uncertain and sometimes unfortunate consequences.

In many cases our congregations and fellowships have not been places where we could bring our economic hurts. We tend to separate our daily lives and problems from Sunday worship. There are diversities of gifts as well as diversities of burdens, but we have the same Lord. Let us submit ourselves to each other and to God, sharing our burdens as well as our gifts. Let us pray with sincerity, "Thy kingdom come, Thy will be done on earth (and in me) as it is in heaven."

Creative coffee times

Donna Lehman

Opportunities to share our faith are present when we are sensitive to the needs of those around us. I attend a biweekly Bible study group. We close our Bible study with the sharing of concerns and prayer. If I return two weeks later without having taken action in between, I recognize that I have not fulfilled my Christian responsibility. How often are Christians aware of needs—and even talk about them—but fail to act? Do we deliberate too long on what to do until the crisis has passed?

Let me share an experiment I tried recently. My friend Mary, who is in her twenties, had just recovered from one operation when major surgery was again required. (In four years Mary and her husband had seven major operations.)

As she recovered again from surgery, I decided to have a coffee time for her. Coffees are given for new mothers, brides, new neighbors, and for other special occasions. I thought a coffee would lift Mary's spirits. She looked forward to it.

I pondered how best to fulfill her needs. I prayed for guidance and felt the answer was to have a time of sharing at the coffee. I contacted Mary and all of the invited guests and asked each of them to come prepared to share a meaningful experience in their spiritual life or a struggle they were facing. I assured the guests they would not be forced to share if they preferred to listen.

I began the coffee hour by explaining one of my concerns. As I finished, I wondered if I would be the only one to share. What action would I take next? I need not have worried. Mary immediately began to share her story with us. Tears rolled down her face as she told about her struggle to recuperate from the surgery. She was heartbroken after her last operation, knowing she would not be able to bear children. Mary and her husband were then in the process of trying to adopt a child. The afternoon was over too soon as the women who did not have time to give their testimonies indicated their desire to continue.

Mary commented the next day that she had needed the opportunity to share her feelings. The night of the coffee, tired as she was, she slept soundly. Another guest commented that she had not hosted a coffee in many years but this coffee hour had given her the inspiration to have one again. In the following months I was invited to numerous coffee times as sharing continued. The guests went home with their cups filled spiritually.

Shirley, who attended my coffee, experimented with another idea. She invited Doris, a Christian friend, to review Christian books. Doris brought her basket of books and began the coffee period with the following prayer, "God, you know the books I brought and you know the needs of the people present. Give me the words to speak."

The challenge of Christian growth through reading was presented. There was time for questions, discussion, and personal testimony after each short book review. Doris also reminded us that reading Christian books is not enough. We must also study the Bible!

The warm response from the guests at Shirley's coffee prompted her to continue inviting Doris into her home to give more book reviews with new people attending.

Shirley was surprised one morning when she received telephone calls from several of her invited guests explaining they would not be able to attend her coffee that afternoon. She was even more surprised to receive telephone calls from two strangers who stated that they had heard book reviews would be given in her home that afternoon. They asked if they could attend. Shirley invited them to come, and they did, as did one other invited guest.

Shirley at first was disappointed that only three guests were present. In Doris' opening prayer, she thanked God for those who had come, *and also for those who did not come,* for she felt there must be a purpose in this. There was deep sharing that afternoon as the women present listened to Doris' book reviews. The women later admitted they would not have felt free to discuss their needs if a larger number of people had been present. They were anxious to continue their discussion and decided to join Shirley's Bible study group. Shirley's plans did not materialize that afternoon, but God's plan did!

The coffees continue to be held and Christians continue to pray for the needs of those who have attended. We need to be sensitive to others, willing to give of our time, and creative in our response to their needs.

Two strangers called the day of the coffee time to ask if they could come to hear the book reviews. After this experience they decided to join a regular Bible study group.

Student writes his own degree contract

Monica Gross

Frank, age forty-eight, graduated last month from two academic institutions.

On May 25 he walked across the Memorial Hall stage at Bethel College, to supportive applause, to receive his diploma for the BA degree in psychology. Upon the satisfactory completion of his work at Bethel, his prior studies qualified him for a master of divinity at Lancaster (Pennsylvania) Theological Seminary.

And he is already accepted into a doctoral program and has begun course work.

Frank is one of five "older" students to gradaute from Bethel this year. But Frank is the first person who entered into a "contract" to earn his degree.

In this new program, administered by William Keeney, director of experiential learning, persons who have had their formal education interrupted but have had significant learning experiences in the intervening years may have their experiences evaluated. Then an attempt is made to match the previous learning with degree requirements. The student selects a major and other educational needs are assessed. A program to fulfill the needs is designed and embodied into a contract which is agreed upon.

Two years ago Frank signed his contract, which included taking work in literature, the fine arts, the natural sciences, and his major field of psychology.

Frank is Frank Keller, pastor of the Hoffnungsau Mennonite Church, Inman. For nineteen years a businessman in Souderton, Pennsylvania, he came to sense a "calling" to church work. He was accepted into Lancaster Theological Seminary on the basis of a battery of tests and took the equivalent of a master of divinity program, but the degree could not be granted because he was not a college graduate. He also went through two programs of clinical pastoral education. Then came the move to Kansas, and he began exploring the possibility of completing a college degree program at Bethel.

Completion of the work under the contract can be done by regular attendance of required classes, or through a tutorial program, the latter of which was possible for Mr. Keller.

"The advantage of that was that I could have a professor all to myself for an hour," Mr. Keller said. "The disadvantage, and I'm not sure it was one really, was there was no one else in the class to help me.

"I would make an appointment when I thought I was ready, and I either had it or I didn't. In one sense, I missed the relationship that I could have with pupils, but in another sense, if I had a question I could ask it. That was great!"

For the course in English literature, Mr. Keller was given a list of fifteen titles—from Dante's *Divine comedy* to Dostoevsky's *The brothers Karamazov* to a Shakespearean play—and asked to read twelve, but Mr. Keller actually read all on the list, wrote a brief review of each, and then discussed them with John Sheriff, head of the English department.

"I appreciated that, in much of the work I did, professors allowed me to deviate a little bit into areas that would be beneficial for my vocation, and this has been valuable because I've utilized all kinds of things in sermons, bulletins, and in other ways," Mr. Keller said.

"The course in environmental science fit in so well with the world food and hunger situation. I've used a lot of that material and gave my congregation a test on things that I picked up in that course," he added.

Mr. Keller said he disciplined himself so that he would do something each week, though some weeks his schedule didn't allow much time.

"I've been real pleased," the gray-haired Mr. Keller summarized. "It's been an enriching experience for me."

Since Mr. Keller entered into his contract degree program, Mr. Keeney has had about twenty persons inquire about possibilities. Six contracts have been written and accepted, and several others are in process.

Keller

"The program is designed to have a flexibility which older students may require. It is aimed at helping students overcome educational deficiencies and reach the baccalaureate degree level, but without diminishing the quality of the educational program," Mr. Keeney said.

India mission will operate Jyoti school one more year

Jyoti High School in Korba, India, will not be turned over from church to government administration this year, as earlier planned, because the government has not accepted the school.

The eleven missionary and twelve Indian members of the General Conference Mennonite mission conference in India had decided in October 1973 to request the state government to take over the Jyoti school. The decision was made after the Commission on Overseas Mission informed the India mission that the education budget could not be raised to meet the costs of inflation.

Verney Unruh, COM secretary for Asia, said the mission would keep the Jyoti school open for at least one more year until further decisions are made about the future of the Hindi-language school. The Mennonite mission also operates an English-language school, the Beacon School, in Korba, a newly industrialized city.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

St. Louis VS unit begins; program ends in Elkhart

A new voluntary service unit is beginning in St. Louis, and a unit is closing in Elkhart, Indiana, this summer, according to Gene Stoltzfus, voluntary service director for the General Conference.

Mr. Stoltzfus said the St. Louis unit will work with Christian Ministries, an interchurch emergency assistance program in downtown St. Louis. Initially two volunteers will work in the program, which includes food aid, loans, and a used clothing shop.

First members of the St. Louis VS unit are Susan Herr, a recent graduate in social work from Goshen College, and Cathy Bartel, who has just finished a three-year term of voluntary service as a teacher in Gulfport, Mississippi.

The unit is sponsored by the St. Louis Mennonite Fellowship (a new member of the Central District Conference, GC) and the Bethesda Mennonite Church (MC).

Although the new unit will be administered by the General Conference VS office, Mennonite Board of Missions, Elkhart, Indiana, will have some ownership in the unit and may send volunteers in the future.

The last volunteer will leave the General Conference VS unit in Elkhart, Indiana, in August.

The unit was begun in 1970 to help Aux Chandelles, an institution for the mentally retarded, said Mr. Stoltzfus, and this help is no longer necessary.

signs of jubilee

The Hoffnungsau Church, Inman, Kansas, climaxed a Jubilee emphasis on Pentecost Sunday with its Sunday morning service, a poverty meal, and a reenactment of the Last Supper.

The celebration was the culmination of four Sunday evening meetings where fifteen Jubilee fellowship groups met in private homes to study the lesson prepared by David Schroeder and David Habegger and distributed by the Commission on Home Ministries.

Each group was encouraged to undertake a project to help meet the needs of others—inviting the elderly or lonely for meals, scraping paint from the home of a handicapped person, helping neighbors repair their house, visiting those confined to institutions.

The poverty meal on Sunday evening consisted of soup, crackers, and water. Scripture and poetry were read while the congregation ate in silence.

Volunteers in Chicago plan exploratory artists' project

Two volunteers with Mennonite Voluntary Service are involved in an exploratory project in Christian service through the arts this summer in the Hyde Park community of Chicago. The project is named Artists Communicating Through Service.

Joan Gerig of Wayland, Iowa, and Richard Pallotta of Chagrin Falls, Ohio, and possibly one or two other people are working June 15 to July 26, providing artistic training to institutions and other groups in the area, such as therapy programs, museums, churches, and theaters.

During the past year, Joan Gerig has combined study at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, with work in Chicago with Operation PUSH and the Urban Life Center. She will become director of the Mennonite Central Committee material aid center, North Newton, Kansas, at the end of summer.

Richard Pallotta has also worked with the Urban Life Center and with the Harper Square Child-Care Center, Chicago.

Speakers announced for singles' workshop

David Schroeder of Winnipeg and Kathleen Storrie of Saskatoon, Saskatchewan, will be main resource persons for a workshop on the church and single adults August 14-17 in Clearbrook, British Columbia.

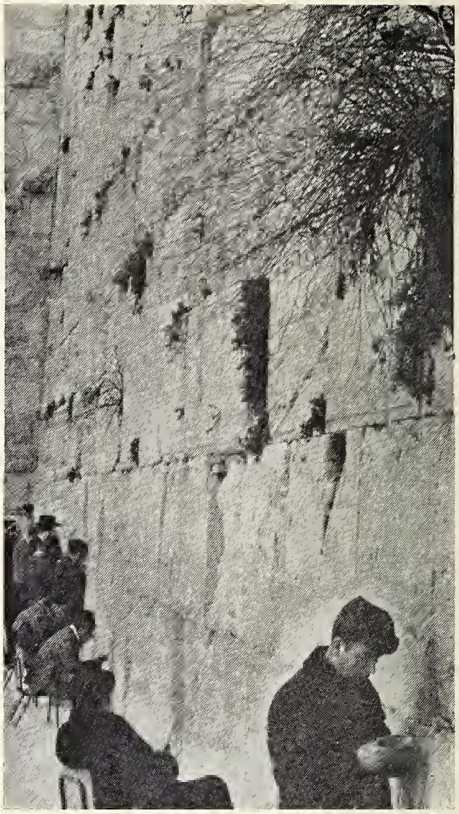
The workshop, sponsored by the Commission on Education, will be at Columbia Bible Institute, about forty miles from Vancouver.

David Schroeder is visiting professor at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, on leave from Canadian Mennonite Bible College. He will give three theological presentations on choosing not to marry, separation and divorce, and widowhood.

Kathleen Storrie, assistant professor of sociology at the University of Saskatchewan, will speak on "Images of the single state" at the workshop's opening banquet.

Other resource persons for the workshop will include Paul and Marianne Boschman of Vancouver on experiences of being widowed, Anne Warkentin of Saskatoon on singleness, and Jürgen Schönwetter of Abbotsford, British Columbia, on single people and the church.

Herta Funk, director of adult education for the Commission on Education, said registration should be sent to her (Box 347, Newton, Kansas 67114) by August 1. Cost of meals, lodging, and information packet is $35.



Growing concern

There's a growing problem at Jerusalem's Western Wall, also known as the Wailing Wall, and the two chief rabbis of Israel are divided about its solution. Tufts of grass and weeds and small trees have sprouted in the cracks of the stone wall, reverenced as the only standing part of the Jewish temple destroyed by the Romans in A.D. 70. An engineer said the plants put the wall in danger of collapse. The chief western rabbi objected to the removal of the grass and weeds and said they should remain as a symbol of the destruction of the temple and Jewry's longing for redemption. The chief oriental rabbi said they should be removed to preserve the wall.

"House of trouble" serves young offenders

"I often think of Lenore Place as a house of trouble, but are not all the houses on this street and in the whole world full of trouble? I think it is good to go through troublesome situations," reflected Olga Rempel, MCC volunteer from Niagara-on-the-Lake, Ontario, who works at Lenore Place, a home for young male offenders in Winnipeg.

The purpose of Lenore and Grosvenor places, two homes run by MCC (Manitoba), is both to provide an alternative to imprisonment for offenders who want help in carrying out their decision to "go straight" and to help change the community's attitude about offenders.

"Our boys are eighteen to twenty-five years old; some are younger," Olga said. "We try to get our residents established in a job or school program. If necessary we give assistance in locating a job or making contacts regarding school."

Referrals to either of the homes begin at the presentence level with the probation officer investigating the case. If he feels an offender would benefit from a stay at one of the houses, he contacts either the house probation officer or the director of the houses.

The next step is an interview with the prospective resident, the referring probation officer, the house probation officer, and the staff. Following the interview, the offender decides if he is prepared to accept the conditions of the program, and the staff decides if they are willing to accept him as a resident. If both decisions are positive, the referring probation officer recommends placement at one of the houses in his report.

The staff of the house in which the offender will stay attends the court session and takes the person along home with them immediately.

"The length of stay depends on the response of the individual involved—his performance at his job, his ability to handle money, and the stability of his life in general," Olga explained. "We recommend a trial period of three months."

Holding down the fort at Lenore Place keeps Olga, Don Proctor, and relief staff member Don Harms busy. Besides the ordinary household chores such as cleaning, laundry, cooking, mending, shopping, and maintenance, unexpected problems often crop up.

"For example, one of our residents who had his own car didn't show up for the night one night. His seventeen-year-old brother was in a foster home, and his girlfriend was pregnant and stayed at a hospital in a wing for unwed mothers. This was all he had told us.

"Then all of a sudden he was at the door at three o'clock in the morning. He had picked up his brother and his girlfriend and was driving around the country. He explained to Don he had tried to take the girl back, but they wouldn't take her in because of the late hour. What do we do? How do we react as Christians to this problem? Don arranged it so they all could spend the night at Lenore Place."

The next day the children's aid agency which had placed the younger brother called to tell Olga the foster parents did not want him back and to ask if Lenore Place could keep him until another foster home could be found.

During its three-year history the program has grown as provincial probation officers have begun to accept it as an alternative. The decision to open Lenore Place came after a long waiting list built up for Grosvenor.

"What can I say when you ask me about results?" Olga pondered. "Read the old, old parable of the good Samaritan, a good example of evangelism in a social act. The Samaritan did what was most important at the moment without comment, but he showed more love than the two other men who just passed by. I look upon my work at Lenore Place from this point of view.

"It is sometimes difficult to remain calm and trustful if we depend heavily upon our own efforts to bring about good results. It is wonderful to know where I leave off the Lord takes over, doing what I felt was impossible. I would say, Yes, there are good results."

Conference to study alternatives to incarceration

For the first time in the history of the American prison system, a national conference involving a wide variety of officials, experts, ex-offenders, and community and church people will be held to study alternatives to prisons.

The First National Conference on Alternatives to Incarceration will meet September 19-21 at the Sheraton-Boston Hotel, Boston, Massachusetts. It is sponsored by the National Council of Churches' task force on higher education and criminal justice.

The purpose of the conference is to create a national forum for examining federal, state, and local alternative programs as well as to provide training for people already working in that field.

Conference organizers also expect to provide, as a result of the conference, an index of alternative programs and to form local, state, and regional organizations to develop them.

Major speakers at the conference will be U.S. Senator Birch Bayh (D-Indiana), a member of the Senate judiciary committee and chairman of its subcommittee to investigate juvenile delinquency, and Jessica Mitford, author of *Kind and usual punishment*.

Further information may be had from the NCC national task force on higher education and criminal justice, 475 Riverside Drive, Room 712, New York, New York 10027.

Quaker group protests new prison construction

Despite the restraints of recession and a heightening controversy over the proper role of prisons, the U.S. Congress this year must act on the largest budget request ever for the Federal Bureau of Prisons.

The Friends Committee on National Legislation, in a statement filed with the subcommittee on state, justice, commerce, and the judiciary of the House appropriations committee, said a substantial share (14 percent) of this $254 million request is designated for the construction of fifty-two facilities over a ten-year period.

The Quaker group said no new prisons should either be constructed or acquired by the federal system until the need for these prisons has been clearly demonstrated. "Instead of constructing new prisons, less expensive, more humane, and more effective alternatives to incarceration should be fully explored and employed."

The FCNL told the House subcommittee that some present federal community treatment centers are being underutilized, that new prisons in the past have simply added to the number of prisons rather than replacing old facilities, and that the bureau's predicted increase in prison population is purely speculative. The number of federal prisoners in 1975 is almost exactly the same as in 1940.

African - North American worker exchange urged

Churches in North America and Africa should exchange ministers for short-term work, suggested Willie Raditsebe Gulubane III, founder and leader of the St. Philip's Faith Healing Church in southern Africa.

Mr. Gulubane has been visiting Mennonites in the United States and England at his own initiative and expense, discussing possible relationships between his church—a group of thirty-seven congregations in Botswana, Namibia, and South Africa—and western denominations.

During his visit to General Conference Mennonite Church offices in Newton, Kansas, Mr. Gulubane said he would like to see ministers from Africa given the chance to come to North America for study, work in the churches, and observation of North American church development. North Americans in southern Africa could teach Bible classes or teach in the church's Bible-academic-vocational school.

Gulubane

Ed and Irene Weaver, with whom Mr. Gulubane is acquainted, are already serving in Botswana under Africa Inter-Mennonite Mission as Bible teachers with independent churches, such as the St. Philip's Faith Healing Church.

Mr. Gulubane said his church differs from the Roman Catholic and Anglican mission churches, in which he was reared, in that prayer is extemporaneous rather than written, baptism is by immersion and of adults only, the priesthood is open to both men and women, new members keep their own names rather than adopting "Christian" names, hymns are sung and danced to in an African manner, and women wear a special uniform to worship.

Since Mr. Gulubane founded the church in 1957, it has gained 5,000 members.

Rough winter ahead in Paraguay

A poor harvest caused by drought, and dropping crop prices may mean that both the German and Indian settlements in Paraguay will have a rough winter, reported Lehman Metzler, MCC worker in the Chaco.

With the harvest mostly in among the five Indian settlements, yields for 1975 range from 40 to 80 percent less than they did in 1974. The Mennonite colonies have also had poor crop results, and crop prices have dropped about 60 percent from the 1974 prices, according to Mr. Metzler. Cattle prices are even worse.

"Requests for food and financial assistance are becoming more and more frequent. Concern about the impending winter is growing among the Mennonites as well as among the Indians," Mr. Metzler said.

MCC plans to help the Paraguayan Mennonites finance food-for-work projects to build fences, clear pastureland, build a school, and perhaps do other projects such as road improvement or construction of more schools. The estimated costs will be $7,000 to $10,000.

Volunteers report rapid change in Laos

Various voluntary and mission organizations are being caught up in the general confusion and exodus of foreigners from Laos, reported Murray and Linda Hiebert, MCC representatives in Laos, on May 24.

Several missionary groups have left completely and "most other foreign voluntary agencies are sending out wives, children, and up-country volunteers and wondering just how long they'll be allowed to stay," Hieberts said. However the couple noted that agencies such as the American Friends Service Committee and the Canadian University Service Overseas who have not identified with the Laotian right-wing faction or the American involvement plan to stay.

Murray and Linda Hiebert, former Vietnam volunteers who transferred to Laos at the request of MCC, hope to remain in the country as long as possible. "From our perspective Laos is still a very safe place for foreigners," Hieberts wrote at the end of May. "But the political and social situation in Laos is changing rapidly. One doesn't even have time to understand and interpret the latest events before something else of major significance develops. Fortunately, however, recent events are much less scary and traumatic on the inside than the international news media would lead one to believe."

Student demonstrators, who have played a major role in recent government changes, are generally friendly, the Hieberts said, and warm up considerably when they learn Murray is Canadian and the couple does not work for USAID.

Hieberts pointed out that although the goals of the leftist nationalists in Cambodia, Vietnam, and Laos are quite similar, the tactics and methods of the Laotians are at this point quite different.

"While in Vietnam and Cambodia the struggle of the last months was almost totally military, in Laos the struggle for independence in recent weeks has been almost totally political," they explained.

The Hieberts reported that instead of putting up a fight, Vientiane-side soldiers were simply joining the advancing leftist forces.

"An observer recently commented," the Hieberts said, "that the Laotian war 'could continue only as long as it was non-Laotians fighting non-Laotians (Thai and Meo mercenaries on the Vientiane-side fighting North Vietnamese on the other). When the Thai mercenaries went home and the Meos fled the country, the war in Laos was over.' "

The Hieberts also noted that in contrast to Vietnamese students who in recent years were repressed into almost total passivity, the Laotian students are active and powerful. "While force has to be used to get Thieu and the Americans out of Vietnam, the students in Laos use nonviolence with great effectiveness. Last week their marching forced the resignation of several rightist cabinet members and generals; this week their occupation of the USAID compound in the middle of the night spelled the end of American involvement in Laos.

"Their techniques remind one of an American civil rights march or antiwar sit-in. It is hard for an outsider observing their techniques to believe their success. They appear so relaxed and easy-going. Thinking of the violence, bloodshed, panic, and terror of the last weeks of April in Vietnam, one can't help but remember the Paris Peace Agreements of 1973 which were similarly to provide for the peaceful political achievement of reunification in Vietnam."

Words & deeds

Henry Funk, a Mennonite Brethren from Niverville, Manitoba, has lost his case in the Manitoba Court of Queen's Bench, where he had sought to have a labor board ruling on his firing from a Winnipeg bakery reversed. Mr. Funk was fired June 1974, when he refused to join the unions there, objecting to the "violent tactics of the union in general on the basis of the nonresistance principle of the Mennonite Brethren" and to "making oaths and promises" which he said were "contrary to Mennonite beliefs." Mr. Funk had appealed to the provincial labor board on the grounds that the labor code has provisions for objection to membership in a union and paying dues to a union based on religious convictions. The application was rejected. In an eight-page ruling May 30, Justice Louis Deniset supported the labor board's ruling, saying that Mr. Funk's argument "narrows itself down to the state of his conscience founded on his religious beliefs and not on his formal religious adherence to the Mennonite faith." Mr. Funk will probably appeal the case further.

Four Mennonite churches in the Denver, Colorado, area are constructing fifty apartments for low- and moderate-income housing in Arvada, a suburb northwest of the city. The apartment complex is partially subsidized by the U.S. Federal Housing Administration under the 236 program. The four churches—Arvada Church (General Conference Mennonite Church), First and Glennon Heights churches (Mennonite Church), and Garden Park Church (Mennonite Brethren Church)—have formed a nonprofit corporation to administer the apartment complex, the first of its type in Arvada. Rents on the two-, three-, and four-bedroom units will range from $145 to $178 per month; however, 20 percent of the apartments can be federally subsidized for lower-income people, who will pay one-fourth of their net income.

Camp program director needed

The Conference of Mennonites in Manitoba, Camps Program Committee, requires the services of a camp director to assist in the development of Christian education and camp programs at three camps in Manitoba. Duties to commence September 1, 1975. Write: Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Man. R3T 2C9.

Delegates from 140 countries have been struggling in Geneva to draw up a treaty subdividing the oceans on an equitable basis. Now that the planet's land mass has been divided up primarily through military conquest and colonization, the question of who owns the remaining 70 percent of the planet is crucial. A memorandum setting forth reasons for the churches' interest in this subject mentioned the Hebraic practice of returning the land to common ownership every fifty years. The early church held "all things in common." Yet the ideal of common ownership of the earth's resources has been difficult for humankind to embrace. Claims to the seabed have ranged from the centuries-old three- to twelve-mile limit to the latest claim by a U.S. multinational to 60,000 square kilometers of the Pacific Ocean where it is searching for nodules rich in manganese, nickel, and copper.

Panel beating taught in Botswana

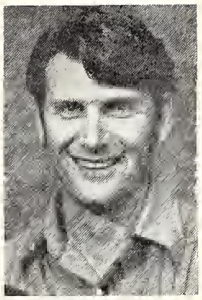
Dan Smucker, left, and Larry Fisher, center, MCC volunteers, help uncrate automotive body work tools and a frame machine in Serowe, Botswana. The equipment was donated by the suppliers of Dan's Body Service, the business Mr. Smucker left behind in Harrisonburg, Virginia, to enter MCC service. Mr. Smucker has begun a vocational training workshop to teach "panel beating," the African term for body work, as part of the Botswana brigade system. His wife, Frances, also works with the brigades, helping with a spinning and knitting machine project. The Smuckers are serving with MCC during a two-year leave of absence from the Ridgeway Mennonite Church, where Dan has been pastor since 1946.

Record

Workers

James Huxman, associate director of admissions at Bethel College, will become director of admissions, succeeding John Gaeddert. *Nyla Friesen* of Henderson, Nebr., a 1975 Bethel graduate, will become an admissions counselor. Mr. Huxman came to Bethel in 1972 after teaching English at Pretty Prairie (Kans.) High School. Ms. Friesen was a music major and has been director of church choirs in Moundridge and Goessel.

Harold Regier, peace and social concerns secretary for the Commission on Home Ministries, will take a leave of absence July 17 to Aug. 15 instead of cutting back to half-time during the coming year. His office has called off the search for a VS person to work in peace and social concerns.


L. Schrag

R. Schrag

K. Siebert

S. Siebert

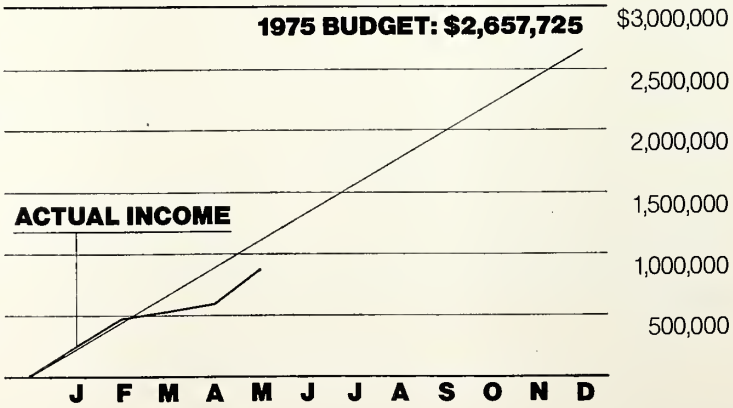
Loren and Regan Schrag, Menno Church, Ritzville, Wash., have begun a thirty-months assignment with MCC in Serowe, Botswana, working in accounting and food processing with the brigades, an on-the-job vocational training program. Loren is the son of Alvie and Blanche Schrag of Monroe, Wash. He holds a BA in chemistry from Bethel College and has a diploma in accounting from International Accountants Society. Regan is the daughter of Elmer Berryhill and Peggy Hill of Moses Lake, Wash. She attended Big Bend Community College and Central Washington State College.

Keith and Susanne Siebert, Bethesda Church, Henderson, Nebr., have begun a one-year term of voluntary service with the Mennonite Board of Missions, Elkhart, Ind. The Sieberts are working as houseparents at Casa de Esperanza, Tucson, Ariz. Keith is the son of Mr. and Mrs. Raymond Siebert, Lushton, Nebr. Prior to his term of service he was employed as an elevator man. Susanne is the daughter of Mr. and Mrs. Alfred Epp, Henderson. She attended Hesston College, Hesston, Kans.

Conference budget

Budget for 1975 includes:

Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725



Receipts in support of General Conference programs have been seesawing very much this year. We experienced a poor March, a good April, and now a very poor May. Total receipts for the year are off by about $100,000, most of which is attributable to May. We have thus far received 32.7 percent of the amount budgeted compared with 39.8 percent at the same time last year. A part of this, no doubt, is due to the fact that MCC is not a part of the COM budget this year as it has been in previous years. *Wm. L. Friesen, treasurer*

Calendar

Canadian

June 29—Twenty-fifth anniversary celebration, Sargent Ave. Church, Winnipeg

July 4-11—Summer enrichment week, School of Adult Studies, Conrad Grebel College, Waterloo, Ont.

Central

July 19-20—Lay witness mission, First Church, Berne, Ind.

Aug. 9—MCC relief sale, Kidron, Ohio

YOUTH WORKER to be employed on shared-time basis by Metamora Mennonite Church, Metamora, and Calvary Mennonite Church, Washington, Illinois. Person with dynamic Christian faith and commitment. Enabler in Bible study and other enrichment efforts. Experience with and concern for youth. Work with several age levels. Able to dialog between youth and adults. Full-time. Salary to be negotiated. Contact Ward W. Shelly, Washington, Illinois 61571.

Peter Sprunger Genealogy

The Sprunger Family genealogy includes over 1,300 Sprunger surnames among the more than 8,000 individuals listed. Other family names in this new book include: Amstutz, Gilliom, Habegger, Lehman, Liechty, Moser, Neuenschwander, Nussbaum, Schwartz, Steiner, Stucky, Van Gunten, and Wulliman. Peter Sprunger was born in Moutier, Switzerland, in 1757 and was a farmer and Mennonite preacher. The first known large Sprunger migration was in 1852, when two of Peter and Anna's children and their families settled near Berne, Indiana. The book may be ordered from its compiler, Willis E. Herr, 1419 Saltair Ave., No. 2, Los Angeles, California 90025, for $7.25, including postage in the U.S.

Review

The computer as prophet

The limits to growth, *by D. H. Meadows and others (Universe Books, New York, 1972, 205 pp., $2.75) and* Mankind at the turning point, *by M. Mesarovic and E. Pestel (E. P. Dutton, New York, 1974, 210 pp., $4.95) are reviewed by Roy Vogt, a professor of economics at the University of Manitoba and editor of* Mennonite mirror.

Most of us are blessed, or cursed, with short-run vision. We worry about our next paycheck and other immediate problems related to our home and job. Our horizon is extended somewhat when we think about the future of our children, but even this involves a time span of no more than one or two decades.

Most of us, in other words, spend little time agonizing over a distant past or gazing wistfully or fearfully into an unknown future. Perhaps it is best so. However, in each generation there are individuals who stand, as it were, a little above the horizon and feel strangely compelled to examine even the distant future and to warn people about its dangers. These are the prophets.

History gives us little reason to envy them. What little exhilaration they may derive from their better vision is more than overshadowed by the dark aspects of that vision, by the suspicion and anger which it arouses when shared with others, and by the inescapable fact that when the prophecy is pronounced there is no way of proving its validity.

On what does a prophet base his vision? The prophets of ancient Israel forecast the ruin of their society on the basis of acute insights into contemporary ills, illumined by a profound relationship with a just and majestic God. Without the aid of any statistics or political and economic expertise, their bleak vision proved to be painfully accurate.

In our own century John M. Keynes, a British participant in the Versailles peace agreement, predicted in a book that he wrote in 1919 (*The economic consequences of the peace*) that if the allies attempted to impose the extremely high reparation payments of the Versailles agreement on the German people there would be a second world war within twenty years. The French reacted angrily to this prophecy, but, based as it was on a wise grasp of European tensions, Mr. Keynes' prediction turned out to be all too accurate.

In the last few years a group of modern prophets, funded by the Volkswagen Foundation and calling itself the Club of Rome, has issued two publications dealing with the future of mankind. The prophecies of this group are based on the expected behavior of five major elements in modern society: population, food production, industrialization, pollution, and consumption of natural resources. The predictions are rooted in generally well-established facts and have been formulated with that most modern of prophetic tools, the computer.

The first study, *The limits to growth,* drew the attention of a wide reading audience to the finite character of our globe. It issued a dramatic warning: "If the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years."

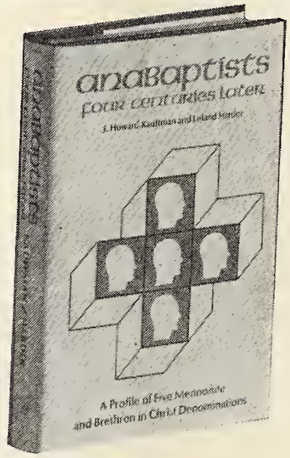
It also stated that there was still time for nations to set their priorities "so that the basic material needs of each person on earth are satisfied." It provided a strong scientific base for the warning but a rather nebulous framework to meet the challenge.

The second study, *Mankind at the turning point,* has just appeared. Its tone is more urgent. It concentrates more on the growing disparities between the developed and underdeveloped regions of the world, and it stresses that the time left for us to make the necessary turn is indeed short.

The scientists who have worked on these reports have faced severe criticism from two opposing quarters. In one camp are the antitechnological romantics and social analysts who are contemptuous of any prophecies arrived at by computer. In the other camp are research scientists who maintain, as the authors of the second report sadly note, "that scientists should not publish statements and recommendations regarding situations in which there are elements of judgment or uncertainty and for which 'scientific tests' cannot be conducted."

We should be grateful that the scientists of the Club of Rome did not heed this criticism. Their writing is imbued with an intense moral concern and is characterized by a readable style and an extremely cautious use of data. The average person will find here an excellent example of how scientists work, in words that are easily understood.

These prophets would undoubtedly like nothing more than to see mankind disprove their gloomy predictions. Based on past experience we can hardly count on that happening. In the meantime it might be noted that further funding of this project has been stopped by the declining fortunes of Volkswagen. Prophecy has never been a safe profession.


anabaptists
four centuries later
J. Howard Kauffman and Leland Harder
A Profile of Five Mennonite and Brethren in Christ Denominations

ANABAPTISTS
FOUR CENTURIES LATER
by J. Howard Kauffman
and Leland Harder

A church member profile of five Mennonite and Brethren in Christ denominations in the United States and Canada. The authors survey how well the present members of these churches reflect the sixteenth-century vision. A Herald Press book. Cloth $9.95, softcover $6.95

ORDER FROM
FAITH AND LIFE BOOKSTORE
NEWTON, KANSAS,
OR BERNE, INDIANA

Letters

So much gray

DEAR EDITOR: I was both disturbed and saddened by two letters in the May 20 issue. It puzzles me why anyone would criticize an article like Ronald Krehbiel's on being playful in our worship. Wasn't David playful when he danced before the Lord? His wife didn't like it, but there is no indication that God didn't like it. Didn't God give us a sense of humor? Didn't he give us the ability to be playful? Then why not honor his gifts by being playful in his presence? Why must our religion be one of long faces and pious speech?

The other letter which disturbed me was the one on Vietnam. It illustrated what another article said about our tendency to judge things as either white or black, when so many are gray. Is it worse to be under an atheistic Communist government than to be under a corrupt Thieu regime? The Communists are not all bad, and our government is not all good. In China it seems that Communism has virtually wiped out poverty, something that even Christian missionaries were not able to do. We need to be realistic. We cannot deny that our government laid waste large stretches of land in South Vietnam in order to withstand the North Vietnamese, but it meant suffering primarily to South Vietnamese women and children. It will take many years before the land can be productive again. Many Vietnamese fled, not because they feared the Communists, but because they feared war, the battles, and destruction. We are not responsible for what the Communists do, but we are responsible at least partly for what our own government does. *Marie J. Frantz, Box 205, North Newton, Kans. 67117* May 20

Why not hospital boards?

DEAR EDITOR: "Eastern, Franconia conferences met jointly" (News, May 20 issue) contains the following:

"If the church is the church as it ought to be, we won't have time for the Kiwanis meetings and the hospital board."

Having little knowledge of Kiwanis, I will refrain from making any comment on them (either pro or con).

The hospital! I observe that in our area we have many hospitals. Some are for the most part void of any Christian leadership on the "hospital board." It shows in the attitude of the staff and on the smallest details which make an impression on patients.

Others have Christian leadership on the board, which, by the way, attracts a Christian staff. This staff leaves an impression on patients and might, in fact, lead some to Christ.

I have heard people say, concerning one local hospital (Grand View, Sellersville, Pennsylvania), that the Christian employees make a difference. Some have even said the Mennonite employee makes a difference.

We are glad to take part in overseas hospital work (as a denomination), yet at least one leader spurns the idea on a national or local level. Why? Observe that Christ did, in fact, also deal in people's physical, mental, and spiritual concerns.

Christ did not, and we should not, deal only in physical (and thus neglect spiritual), this is obvious.

In conclusion, are we so heavenly bound as to be of no earthly value? I think not. *Richard E. Mattern, 140 North School Lane, Souderton, Pa. 18964* May 22

What is "playfulness"?

DEAR EDITOR: After reading the letters of those who were offended by Ron Krehbiel's article "How about a little playfulness in our worship?" (April 1 issue), I went back to it to see what had been so offensive. It left me with something of a neutral feeling because he doesn't illustrate what he means by playfulness. I really don't see much there either to inspire one to try what he is advocating or to be offended by it.

I think I know, however, what Ron is talking about. We have been doing quite a bit of "playing," if you want to call it that, in our worship for several years which has enabled us to express our faith and communicate the good news of Jesus much more effectively. The things we do are enjoyable but hardly frivolous, as the objectors to Ron's article seem to imply. Here are some examples of what we do and what I think Ron is talking about.

Each Sunday I invite the children to come up front where they and I sit down on the floor to have a story or sometimes just to visit. They tell me when they have birthdays, their dogs have puppies, or cats have kittens. One Sunday we looked at a small walnut tree and talked about how the nut had sprouted and cracked the shell open so the tree could grow. Another Sunday when I was beginning a series of sermons on the Gospel according to Mark, we talked about the fact that *gospel* means "good news." When I asked the children if they knew any good news, one little boy said, "My mother is going to have a baby!" . . .

We have two sharing periods during the worship hour. One near the beginning is a time for sharing the more celebrative kind of things. People share such things as introducing guests who are with them, an engagement, a wedding anniversary, someone completing the twenty-mile walk for the March of Dimes, the fact that someone took the city tumbling championship in his grade or won a debate tournament, or simply sharing how the week went. In the sharing period near the end of the worship hour we talk about the more serious kind of concerns, such as someone's being ill or struggling with a particular problem. In the prayer that follows the sharing of concerns, I include mention of concerns that were shared and those of the celebrative things that seem appropriate.

Sometimes we use specific objects to illustrate the theme of the service or the point of the sermon. One Sunday we had a lot of balloons in church and used a reading entitled, "Balloons belong in church," to illustrate the meaning of joy. Each child received a balloon at the close of the worship service. Another Sunday I threw three beach balls to the congregation at the close of the sermon to illustrate the point that it takes all of us working together to make the church the kind of fellowship it ought to be. Those who kept the beach ball in the air illustrated this in a positive way. Those who let it drop illustrated it in a negative way. We served cookies and punch as a way of celebrating an advent service and served cake on Easter Sunday to celebrate the resurrection meal.

We use short plays and dialogs on occasion, sometimes to illustrate the sermon, sometimes in place of it. One of the more memorable and somewhat humorous ones was the dialog between a teenager and God when God broke into the teenager's praying of the Lord's Prayer to ask him if he knew what he was praying. One Easter the young people did a newscast of the events of Easter, including interviews with Mary Magdalene, Peter, and one of the soldiers who had stood guard at the tomb. The commentator indicated that Pilate and members of the Sanhedrin had refused to be interviewed.

Worship ought to be a many-faceted experience. It ought to be as alive, as exciting, as joyful as the new life in Christ is. It ought to illustrate the fact that the Christian life is full of richness and variety and that God sometimes comes through to us in surprising ways and places. Certainly there is a place for humor. The illustration Jesus used about the camel going through the eye of the needle must certainly have brought chuckles to some of his hearers. One of the Psalm writers even understood God to have created a Leviathan as a plaything for himself (Ps. 104:26, NEB).

I suppose what we are doing could be called playfulness. We consider it using as many means and expressions as possible to give witness to the fact that when Jesus Christ is Lord of our lives, his lordship touches every part of our lives. We seek to express that in our worship, both the serious and the joyful, the sober and the humorous. *Lamont A. Woelk, 2644 Michigan Ave., Topeka, Kans. 66605* May 23

White/black hat syndrome

DEAR EDITOR: The editorial "Bitter fruit" (May 20 issue) filled me with chagrin and dismay. Such an attack upon a sister denomination is unwarranted, uncalled for, and completely at variance with the Christian doctrine and tradition of brotherhood and love, especially for those engaged in the task of proclaiming the gospel to mankind everywhere.

Why such a critical assault? It would seem from your editorial that the C and MA people in South Vietnam were "guilty" of the charge that, while recognizing the lordship of Jesus Christ, they had also remembered that they were Americans by birth, with church and family ties in the United States. Because of this, it seems that you urge us to believe that the Provisional Revolutionary Government, currently (and most likely temporarily) in control in South Vietnam, is perfectly justified in whatever they may do to these people, perhaps such as sending more people to the stockade. "And why not?" you insinuate. After all, these missionaries have courageously issued "the most strident reports against the Viet Cong and the North Vietnamese." So, let these poor, misguided souls who spoke in opposition to the Communist crunch suffer the consequences.

It would seem from "Bitter fruit" that the only effective missionary and Christian worker in Indochina would have to be a "man without a country," a stateless soul. No, not quite. Preferable it would be if he leaned somewhat to the left, toward atheistic Communism. Above all, the church for which he labors and perhaps eventually gives his life, must not have "compromised itself with a corrupt western power." That's a pretty strong charge.

In spite of the blemishes and warts upon our country's countenance, in spite of evildoing among some of its leaders, and in spite of frequent injustices, I yet feel a deep sense of regret and the presence of, I am afraid, some "bitter fruit" when reading an attack such as yours upon our country and on a Christian church whose home base happens to be in the United States. Are we then to assume that a good Christian cannot be a good American, that a Christian worker in Indochina must of necessity espouse Communist doctrine because it is supposed to be the wave of the present, that love of country is unchristian? It is frightening to even imagine such a situation.

While rereading "Bitter fruit" I was reminded of what is sometimes called the *white hat-black hat syndrome*. Namely, everybody good wears a white hat; a black hat for all the bad guys. A simplistic rendering, of course, but it's there for all to see. The "good guys" in the editorial are quite obviously the Viet Cong, the North Vietnamese, and those people in South Vietnam with "national aspirations." (What a laugh!) The black-hatted, bad guys include the Christian and Missionary Alliance church and its

peace is

a commitment to
Jesus Christ

PAX
SERVICE

Peace is at the heart of the biblical message. Congregational Peace Education is an inter-Mennonite project offering resource materials and resource people to assist congregations in biblical studies and practical applications of the Christian gospel of peace. CHM's Peace and Social Concerns office is part of this program. Write for further information.

CHM

COMMISSION ON
HOME MINISTRIES
Box 347, Newton,
Kansas 67114

missionaries and workers, the ARVN, and, of course, that "corrupt western power," many of whose citizens have given so much of their lives and substance to the Christian missionary effort in Indochina.

I hope for your sake, and for our church publication, that not all your readers felt sickened as I did after reading "Bitter fruit." But for me it was indeed bitter fruit, sickeningly so.

Almost as a last straw came then the article on page 319 of the same issue. Here we are naively informed that the PRG is "grateful" for having received $200,000 worth of powdered milk and canned meat, supplied largely, of course, by that "corrupt western power." Who wouldn't be grateful? So would some people in Saigon, the people in Appalachia, the many unemployed in our large cities, and so would the Indians on our reservations. The *Communists* are *grateful*! Big deal! *Milt Sprunger, Route 2, Washington, Ill. 61571* May 24

Hung up on "peace"

DEAR EDITOR: I just read in small print that "*The Mennonite* seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit." Then I turn to the back page and read your editorial "Bitter fruit" (May 20 issue) and somehow find it hard to reconcile the two.

The editorial seems to bring out what I've so often noticed in *The Mennonite*. It is judgmental of everything and everybody who does not say "peace" as we think it should be said. Those who say it, even though their meaning has nothing to do with Christian peace, get our full support . . . as long as they are against war. . . .

The C&MA does not take a stand against war so it has to be chided in our paper. Having had three years of association with their missionaries who allowed our son to go to their school, who prayed with and for us when we were sick, who helped in the work of MCC, who allowed us to be one of them in their Bible studies and prayer meetings, and loved us as one in the Spirit, I cannot stand by and let them be chided when they have been the ones who have led so many thousands of souls to Jesus Christ in Indochina.

What do you mean to judge them saying, "decided not to stay with their churches in Indochina"? That church has been indigenous for years. The missionaries there were not at the head of any of their churches nor their conference even in 1961. They have been on their own many years and surely are prepared to stand with Christ and the Holy Spirit as their leader. The National Vietnamese Evangelical Church is much more zealous than many of our churches are. The missionaries have been teaching at Bible school, translating Christian literature, working for the Bible societies, doing mission work in the prisons, hospitals, refugee camps, working with U.S. and Vietnamese soldiers, leading the International Protestant Church and leprosy work. Much help is also given to the tribespeople, but they, too, have their own or Vietnamese pastors

Meditation

Not a care in the world?

"THEY DON'T have a care in the world." That's how we describe some people whom we meet. They are always singing, smiling, and doing something for someone, expecting nothing in return. They boldly face each new day ready for whatever challenge may await them.

On the other hand, almost every time we pick up a daily newspaper or switch on the radio we learn of someone who became a victim of the cares of the world.

A teenage girl, who we thought had everything going for her—wealthy, well-known, and respected parents, a luxurious home, a host of friends, and a promising career—jumps out of her twentieth-story apartment window while on a drug trip and meets a cruel death. We sit back and say, "Crazy kids!" Don't they know the dangers of drug use?" The cares of this world that no one knew anything about had become more than she could take.

A fifty-year-old man is put in jail overnight on a charge of impaired driving. The next morning he's found hanging in his cell. Why did he do it? Is the fact that he couldn't face his family and friends reason enough for him to want to take his own life? Maybe he, too, had deeper problems than anyone knew.

A young girl, still in high school, comes home from a party late one night and her father kicks her out. He tells her not to come back. She walks down the highway and starts hitchhiking but, since it's dark, not many motorists see her. After the first motorist drops her off at the junction five miles down the road, she hides in the ditch and runs and throws herself into the path of the next car. As the policemen pick up her broken body, they ask each other, "Why? She was so young. She had a lifetime ahead of her." But did she want a whole lifetime ahead of her if it wasn't going to be any better than the few years she'd already lived?

How it must grieve God when so few people take 1 Peter 5:7 seriously: "Cast all your cares on him, for you are his charge" (NEB). God doesn't expect us to bear all the troubles that come upon us in our lifetime. He wants us to allow him to bear them for us.

Try to picture what this world would be like if all persons cast their cares upon God. Think of all the suicides, alcoholism, mental disorders, ulcers, and countless other ailments and diseases that would be wiped out if no one worried about such things as: Will I pass that exam? Will I be accepted by my associates? How can I support my family on such a low income? Will I get a good crop this year? Will I be a success at my job? Will my children grow up to be responsible citizens?

Casting our cares upon God doesn't mean we can sit back and say, "I don't need to work. God will provide for me," or "Let the poor and homeless be. God will look after them." We can't jump in the car and say, "God would never let me have an accident so I don't need to drive carefully," and we can't stay home when we're very ill and say, "God will look after me without the help of nurses and doctors. I cast my cares on God so I don't need a hospital."

If we're doing the best we can at whatever God calls us to do, we need only to ask him to help us bear the burdens that are too great to bear alone. It is only then that we can truthfully say that we don't have a care in the world.

Marlace Berg Zacharias

and conference. Many new churches were established right and left during the hard days of conflict through the efforts of the combined forces of the national church and missionaries.

The Wycliffe people left also, and so, by the way, did the Mennonite missionaries. The Mennonites had one Vietnamese pastor who also came to the States, and so did one of their highest officials in the church. We just had an enjoyable and informative visit with him at MCC headquarters, Akron, Pennsylvania, last weekend.

The C&MA began its work in Vietnam before the division in 1954. It knows what happened to the church there. It had experience after experience of being pushed out of Communistic countries. One of its missionaries was a daughter of Goforth of China, so why shouldn't they "feel that the success and continuation of the work depended on the ability of the American and ARVN forces to hold the territory for them"? We knew, too, that that would mean an end to mission work and also said so at times. One must be naive not to know that a Communistic takeover would force missionaries to leave. While in Vietnam we talked to a Canadian citizen who was allowed to travel in North Vietnam. He had attended a Catholic service while there and told what a frustrating experience it had been and wondered whether he would get out of there alive.

Why is it that no one dares to say anything against the PRG and North Vietnamese Government when you can speak against God's chosen workers for Vietnam? The missionaries have lost heavily in death to the PRG, and while we were there three were taken captive and have never been heard from since. Many times I heard Mrs. Mitchell give the testimony, with tears streaming down her face, that she and her children had no hard feelings toward the Viet Cong. That takes more grace than a people would have if they were just propagating a "corrupt western power."

While in Vietnam I sat at the bedside of a little black boy, son of one of the Wycliffe workers whose father and baby sister were shot to death in a roadblock. Another Wycliffe father was shot at the same time before the eyes of the rest of the family. This was outright murder while on their way to their stations to translate the Scriptures. We were at the multifuneral, but, of course, such incidents are rarely cited in our papers, only atrocities committed by our country, or that is what I seem to gather from *The Mennonite.*

You ask, "Are the missionaries there as ambassadors of Christ or of the so-called democratic or western way of life?" In the three years there we never gathered that the C&MA was propagating Americanism. We attended their prayer meetings (the kind it would behoove Mennonites to learn about), the International Church, and other activities and should know. The only Vietnamese-American culture center was a government organization, and the missionaries had nothing to do with that and did not take part in it.

It seems to me that Mennonites have a hangup about "peace" and are forgetting that Christ said, "Go ye into all the world making disciples." That is what we saw the C&MA doing in Vietnam and a wonderful job, I might add. Perhaps instead of always knocking our government and those who say a kind word about it, we might be admonished in our papers that the Scripture teaches that "all governments are ordained of God" and that we are to pray for them. . . .

We are concerned about "peace." Are we really? Christ's peace? Or are we really only concerned about being against war and the government? I've been a CO all my life, but I caught it from the Scriptures as the pastors in my day preached the gospel to be lived by. I just cannot remember a continual pounding on the subject the way we hear it today. It is beginning to turn me off. We had war then, too. I would not call myself very patriotic or a flag-bearer, but I am thankful to God for my country in which I can live in peace and worship as I please, and therefore it is my duty to pray for the leaders and not continually criticize.

You say, "We must not look self-righteously at the C&MA." OK, let's not. I'm beginning to wonder what we have to be self-righteous about. I am so thankful that God is the judge and not we Mennonites, and we better start getting on our knees on behalf of our government. If all Christians did that, perhaps our government would not be so corrupt. *Elda Lichti, 1354 South Church, Reedley, Calif. 93654* May 26

Continue two colors

DEAR LARRY: The two colors on the cover sure make a big difference. Hope that you can continue this idea. *Harold Shelly, 229 North Scenic Street, Allentown, Pa. 18104* May 13

Contents

Plowdowns and empty stomachs 394
Creative coffee times 396
News 397
Record 402
The computer as prophet 403
Letters 404
Not a care in the world? 406
No, I'd rather not 408

CONTRIBUTORS

Edgar Stoesz, Akron, Pa. 17501, is the Mennonite Central Committee's director for food production and rural development.

Monica Gross is director of the Bethel College news service, North Newton, Kans. 67117.

Donna Lehman's address is 5111 East State Boulevard, Fort Wayne, Ind. 46805.

Marlace Berg Zacharias lives in Fiske, Sask.

CREDITS

Cover, John Hiebert; 394, J. Charles Gardner, RNS; 396, Paul M. Schrack, Box 200, Scottdale, Pa. 15683; 398, RNS; 401, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufmon. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 457, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

No, I'd rather not

No is an important word in little children's vocabularies. They use it often. No, they don't want to take a nap. No, they won't eat their peas. No, they don't want to come inside even though it is raining.

As people grow up most of them find it more and more difficult to say no, especially to persons for whom they care a lot and to persons for whom they feel sorry. There is always the feeling that "nice people don't say no to other people." And, what is more, there is a prevalent notion among people that they're not good enough to be able to afford to say no. If they did, they would lose their friends and status.

A book on *Time* magazine's current bestseller list is entitled *When I say no, I feel guilty*. One reason why it is selling so well is because many people are looking for help in saying no at appropriate times and in the right way. The book asserts that "it isn't necessary—no matter what your personality—to be one-down with the next guy."

The author, Manuel J. Smith, a therapist from Los Angeles, may not be stating the case in a way that is entirely defensible theologically, but he does help to bring an important question to the surface for us. He also points out the price we have to pay for continuous acquiescence.

A helpful recent article on this same theme appeared in *The journal of pastoral care*. It's a pastoral letter, "On saying no to people," by Henry T. Close, a mental health chaplain in Atlanta.

He writes that God has made us stewards of our bodies and personalities. "In effect, then," he says, "I own myself, and God honors and protects this ownership.

"I don't owe people my behavior or my favors. . . . Nor do I owe them answers or explanations. My own wishes are reason enough for my decisions. This is especially true when people pressure me. . . .

"To take a stand like this," he continues, "it is important for me to know myself and my wishes. If I can be in touch with myself, then I can evaluate a request and decide yes or no. If I am not in touch with my own needs and wishes and purposes, then I may just go along with somebody's requests until it really takes a major effort to get out of the situation.

"Many times people will wait too long and then overreact. Instead of saying no softly at the beginning, they wait until they have to shout it. Sometimes this 'shouting' takes the form of fights, lawsuits, divorce, and even murder or suicide."

Chaplain Close goes on to emphasize that it is important for people to also be able to say no to their own negative impulses as well. If they aren't able to say no to the urge to drive wildly down the highway, to overindulge, to get drunk, or to attack someone, it is unlikely that they will be able to say no to other people.

He then states an obvious corollary: We must also learn to accept it when others say no to us.

When we say no, we should do so tactfully and with love, but without feeling a compulsion to explain or to make excuses for our response.

Antoinette Bosco, a columnist in the *St. Louis review* and a onetime inveterate server of "good causes," made the following comment this spring: Time isn't a commodity, something you pass around like cake. Time is the substance of life. When anyone asks you to give your time, they're really asking for a chunk of your life.

"Once I realized that, my whole approach to 'invitations' changed. I started getting fussy about what I would give chunks of my life to. . . . Where I have learned to draw the line is when other people decide how I should spend my time. . . ."

When you think about it, Jesus didn't hesitate to say no. He said no to the scribes and Pharisees, to the temptations, to the people who put strong pressures on him to inaugurate a kingdom based on earthly models, to the proponents of safety who urged him to stay away from Jerusalem during the Passover, to the moneychangers, and to his own disciples who requested special favors.

Are there more situations where we should be saying, "No, I'd rather not," or "No, thanks, count me out on that one"? LK

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:26 JULY 8, 1975

*O help us stand unswerving against
war's bloody way, Where hate and
lust and falsehood hold back Christ's
holy sway; Forbid false love of
country, that blinds us to His call
Who lifts above the nation the
brotherhood of all.*

THE BICENTENNIAL:
Dilemma and opportunity

James C. Longacre

THE UPCOMING bicentennial year places before the Mennonite churches both a dilemma and an opportunity. Congregations across the United States are being asked to participate in community celebrations of the bicentennial. What role, if any, should a church play in national celebrations? How should a peace church relate to a celebration of violent events?

The bicentennial year presents to the churches an opportunity to consider carefully the larger issue of the relationship of the church to its society. As a church we are far from being of one mind on the questions of the relationship of church and state and religion and politics. We have in the churches great diversity of opinion on appropriate witness to government. If we can determine the way of faithfulness in the midst of national celebrations, we will have learned much as to how to live in other years as well.

Two responses to the bicentennial immediately present themselves. We might ignore the celebrations or we might agree to join parts of the celebration. Upon examination both responses are less than adequate.

Ignore the bicentennial. The church could find good reasons to ignore the bicentennial celebration. A conspicuous absence might be a kind of witness. A peace church in particular might wish to declare explicitly that the rebellion and violence of two hundred years ago represents another kingdom. Manz, Blaurock, and Grebel are our forebears, not Revere, Jefferson, and Washington.

While ignoring the bicentennial appears to be a clear-cut solution, it perpetuates an unfortunate dichotomy. To speak of two kingdoms dare not suggest that one has nothing to do with the other. To speak of the separation of church and state dare not suggest that the former has nothing to say to the latter. He who created the world has not abandoned vast portions of it.

Even in Babylon the servants of God

spoke to the king. In the midst of the perplexity of the wise men and magicians, the servants of God interpreted the times. They who know the Law and the Prophets should not suppress the information.

If Jesus is Lord, then he is Lord of all, and some ought to witness to that. If government is ordained of God, some need to remind governments of that. The sons and daughters of Menno ought to formulate and send to rulers revised editions of a *Supplication to the Magistracy* from time to time.

Celebrate part of the bicentennial. Since the church cannot in good conscience celebrate with enthusiasm a birth by violence, perhaps other aspects of the American past can be celebrated.

Certainly the church can express gratitude for the liberty and freedom afforded it by this nation. Here the church has found freedom to worship, freedom to live and witness. In this land the Mennonite peoples have prospered and have had resources to share generously.

In the bicentennial year there must be multiple celebrations. If some will celebrate political freedom, let others celebrate religious freedom. If some will visit Valley Forge, let others reflect upon Germantown. If some will beat drums, let others sing hymns.

The American past is a multiplicity of experiences. Let these be reflected in the celebrations.

Each to his own seems the appropriate solution to the bicentennial. Let there be patriotic celebrations and let there be religious celebrations. Let each of us do our part. The solution seems ideal, but it is fraught with danger.

Whenever the church does its "religious part" in the context of national celebrations, the church perpetuates a most unfortunate perception of the church. Throughout the past two centuries of American history the church has been seen as a *part* of the nation. The church has been seen as a *part* of a larger reality. The church has been seen as a *contributor* to the American experience. The church has been seen as an *appendage* of the American state.

The American nation has successfully draped the flag over the American church. In the common mind the nation and the church walk hand in hand, each attending to differing details, but both headed essentially in the same direction.

The church's symbols are used by the nation. In the interpretation of the nation's history, preacher, politician, and historian alike have employed biblical symbols. Migrations from Europe to America are journeys from "Egypt to the Canaan." Internal wars and upheavals are "sufferings." Wars abroad are "missions." America's role in the world is spoken of as a "light to the nations."

Many Christians in America today see the American nation as a special work of God. The American church has not seen itself as distinct from the nation as the inbreaking kingdom of God. It has not seen itself as a new order in the midst of the old.

The American churches view their task as attending to the general morality of the people in this world and preparing them for the next world. The function has been largely priestly, rarely prophetic. The church in America has been a junior partner of the nation.

In the bicentennial great care must be exercised lest the church perpetuate a junior partner status. The church is not at the call of the nation to invoke God's blessings and pronounce benedictions over the nation's activities.

The church must guard against any activity which might be construed as giving support to the notion that God has been patiently at work giving shape to America. He has far greater designs. When God builds his kingdom, it is not built over the graves of native peoples; it is not built by the blood and tears of generations of blacks and Chicanos. The kingdom of God is being built by the broken body and shed blood of the Son and by the blood and sufferings of those who follow in his way.

Seek first the kingdom. If in ignoring the bicentennial the church turns aside from responsible witness to the society, and if in celebrating part of the American past amid bicentennial celebrations the church contributes unwittingly to the junior partner status of the church, what can be done this next year? We can do what we are instructed to do—to seek first the kingdom of God.

The bicentennial year provides an occasion to study seriously in the congregation questions pertaining to allegiances and loyalties. A study in contrasts can be undertaken. The goals, expectations, values, and methods of the kingdoms of this world can be contrasted with the hopes, visions, and ways of the kingdom of God.

This next year provides an opportunity to clearly reaffirm our allegiance to Jesus. The Word of the Lord is the compelling word to the community of faith. The call of God is the important call to the disciples. The demands of the Scriptures are the important rules and regulations for the people of God.

This bicentennial year provides an opportunity to witness again to the kingdom of God. In the midst of the celebrations of two hundred years of national life the news of an eternal kingdom should be spoken clearly. Talk of another King and of another kingdom tends to scare Herod, but he and his subjects should know of the other city whose builder and maker is God.

CHRISTIANS AND THE BICENTENNIAL:
Facing the ambiguities

The bicentennial celebration of the birth of the United States presents a unique opportunity and a unique danger to a people who seek to be faithful followers of Jesus Christ and who are also citizens of the nation. This occasion is an opportunity to reexamine the way of faithfulness in relation to national loyalties. The danger lies in being seduced into uncritical celebration of loyalty to the American state, forgetting our higher loyalty to God.

The bicentennial is a reminder of the ambiguities. Sections 1 and 2 reflect upon our national experience noting both achievements and failures through parallel items in the two sections. Sections 3 and 4 follow the same format, contemplating the calling of the church in relation to the state and confessing our failure to live faithful to that calling. Sections 5 and 6 offer questions for consideration and a commitment to responsible national citizenship which recognizes that faithfulness to God's kingdom is the highest form of citizenship Christians can render. The statement represents the collective view of the MCC Peace Section (U.S.) and is offered to individuals and congregations for use in study, discussion, and worship.

1.

Mennonites and Brethren in Christ living in the United States during the bicentennial year of this nation have many reasons to be grateful for our experience here:

—For freedom of worship and separation of church and state which led many of our ancestors to come here and which allowed our church life to flourish;

—For opportunities to practice Christian discipleship including conscientious objection to war;

—For material prosperity which provides the resources for meeting personal and family needs and for missions, church building, Christian education, and material assistance to needy countries;

—For periods of peace and security which make it possible to live without the fear of violent upheaval which disrupts the lives of many in other places;

—For the political ideals of justice, equality, democracy, and freedom which provide a standard by which actions can be measured and policies corrected.

2.

We are painfully aware of the nation's failure to be fully what it should be:

—When the American people have confused God and country, uncritically identifying the nation's cause with God's, asking his blessing on the nation's actions, including wars;

—When citizens have been punished for refusing to participate in the military;

—When at the expense of future generations and of other peoples the bountiful resources of this land have been squandered and the riches of the world garnered for American consumption;

—When peace has been pursued through threat or use of violence.

—When the country's actions have ignored or perverted America's ideals: (a) When the humanity of Indian Americans was violated and their land taken; (b) When blacks, Spanish-speaking, and other minorities have suffered discrimination and oppression; (c) When the political processes have been corrupted, giving undue influence to the rich and powerful, tempting those with public trust to use their positions selfishly and undercutting citizen participation in government; (d) When freedom has been synonymous with individualism, undermining cooperative values and leading to excessive competition.

3.

We testify to:

—Our commitment to put Christ's kingdom above every worldly loyalty, even though conflicts with government will result;

—Our unity in Christ with Mennonites, Brethren in Christ, and other Christians in all countries;

Our vision of the church, not the na-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

AMERICAN REVOLUTION BICENTENNIAL 1776-1976

tion, as God's primary agent in history;

—Our biblical mandate to identify with the poor and oppressed;

—Our responsibility to be servants, seeking to minister to the needs of humanity as followers of Jesus, the Servant-Lord;

—Our belief that government is ordained by God to maintain order and promote the well-being of its citizens;

—Our affirmation of the biblical injunctions to pray for leaders of government and to be subject to government authority;

—Our call to speak the word of truth to those in power when their actions harm and destroy persons.

4.

We confess:

—That we do not always recognize the subtle ways in which our loyalty to Christ's kingdom is interwoven with loyalty to the American state;

—That we too often think of ourselves as Americans first and Christians second, thus separating ourselves from our sisters and brothers in Christ around the world;

—That we often join other citizens in viewing ourselves as Americans as a special people, falsely perceiving the United States as God's primary agent in the world;

—That we seek acceptance from the rich and powerful, identifying more with them than with the poor and oppressed;

—That we are too easily satisfied with token efforts at piecemeal benevolence instead of directly challenging unjust political and social systems;

—That we often fail to call our government to execute faithfully its God-ordained duties;

—That we often pray for our leaders in ignorance, not attempting to understand the issues requiring their decisions;

—That we speak clearly to those in authority when our own interests are involved, but are often immobilized when confronted with possibilities to speak on behalf of the unheard.

5.

We call on Christians in the United States to consider:

—Whether glorification of the nation's birth in war leads us to glorify the sin of war itself;

—Whether the commonly accepted image of the nation's generosity, purity of motives, lack of colonial interests, and commitment to freedom and equality leads to self-deception and to the greatest sin: the belief that it does no sin;

—Whether the self-righteousness of America's claims to be the champion of liberty and justice while vesting power primarily in the privileged has not hindered the development of a world with liberty and justice for all;

—Whether the church does not separate itself from the people who most need its help by clinging too closely to any nation-state;

—Whether the identification of God's way with the American way will not restrict and distort the message of Christ for the world he loved;

—Whether we should beware when all persons speak well of us, lest we be seduced by the world and thereby lose the great treasure of God's love and grace.

6.

We do:

—Rejoice when the nation pursues justice and peace, and are thankful for the times when the United States has done so;

—Celebrate the high ideals to which the nation officially subscribes and call it to live consistently by its highest affirmations;

—Hope the nation will face its problems and correct misguided policy;

—Resolve to serve the nation by serving God in greater faithfulness, knowing that citizenship in the kingdom of God is the highest service citizens can render any land, even when unrecognized by its people and rulers;

—Repent where we have failed the country by being self-centered and neglectful of the high calling to which we are called;

—Seek to correct and amend our ways, that we may join those whose true celebration of the bicentennial is to unite the whole human family and to rise above the lesser loyalties which fragment the world;

—Find our only source of strength and power in the God revealed in our Lord Jesus Christ and strive to serve him alone, knowing that he fulfills life and grants peace.

The pipeline is underway, but the Alaskan dream sours

Patricia Senner

"People from rural villages see this great star in the North, so they gather together what money they can, come to Fairbanks, and pay $100 a week to stay in a hotel while they wait to get a job on the pipeline. When they run out of money, they come and complain to me. What can I do? I just have to tell them they'll either have to wait longer or go back to the village," complained a young VISTA lawyer.

It's not just people from Alaskan villages who have flocked to Fairbanks to try to get high-paying jobs working on the construction of the trans-Alaska pipeline. Unemployment in the "lower forty-eight" has made coming to Alaska attractive to people from as far away as New York and Florida.

In 1968 oil was discovered in Prudhoe Bay. An estimated 9.6 billion barrels of oil lie beneath these Arctic lowlands, making Prudhoe Bay one of the largest oil fields in the continent. Plans were immediately developed for shipping this precious oil to energy-short markets.

In 1969 the seven oil companies comprising Alyeska Pipeline Service Company ordered 789 miles of forty-eight-inch pipe from Japan to be used in constructing the trans-Alaska pipeline. Actual construction of the pipeline didn't begin until spring 1974. The interim years were spent settling aboriginal land claims, litigation, and redesigning the pipeline to answer criticisms brought by environmental groups.

In November 1973 Vice-President Spiro Agnew cast the tie-breaking vote to pass the Pipeline Authorization Act. The following spring work was started on the first road north of the Yukon River.

Construction of the trans-Alaska pipeline is the largest civilian construction project ever undertaken. It will take three years to complete the initial phase of construction, at an estimated cost of six billion dollars. At its peak this summer, more than 20,000 people will be working on the project.

Alaskans originally were excited about the pipeline. They hoped that the project would bring money into the state and lower the high unemployment rate. People's attitude towards the project has soured as the realities of living in a boom town become apparent.

Only an estimated 3 percent of the people working for management contractors in construction camps and 35 percent of the people who work for the prime contractors and subcontractors are Alaskans. Most of the people working on the pipeline are out-of-staters who have only recently moved to Alaska. The movement of people coming into the state has been likened to an invading army, and communities such as Fairbanks are ill-prepared for a massive influx of people.

For every person hired to work on the pipeline in Alaska, one person moves to Fairbanks. By the end of 1975 it is projected that the population of the Fairbanks North Star borough will have grown by 20,000. These people are straining the existing social systems.

Downtown Fairbanks is an almost constant traffic jam during business hours, and there is great concern that the already poor air quality problem will become serious. The telephone system has been likened to a "torture tool," and the running joke is that if you need help the last thing you do is try to *call* the police.

The index of criminal offenses in 1974 increased by 21 percent. Robberies and aggravated assaults doubled. Juvenile arrests increased by 57.5 percent, and the number of runaway complaints filed with the Fairbanks Police increased 75 percent. One of the most startling statistics comes from the Division of Children and Family Services. It states that the number of cases of severe neglect and/or abuse of young children has nearly tripled in the past year.

By far the most serious impact brought by the construction of the pipeline has been to the housing market. Ever since the Tanana River flooded in 1968 there has been a housing shortage in Fairbanks. With the unprecedented inflow of people, the situation has become critical. Shortages usually drive up prices, but in Fairbanks the inflation rate for housing is aggravated by the fact that pipeline workers earn high salaries. Longtime residents who rent houses have found that their rent can be raised at the whim of their landlord as long as he gives one month's notice. Many renters have had their rent go up by several hundred dollars in the last year.

Landlords know that if the current tenants can't pay, there is always someone who is receiving high pipeline wages who can pay. A rental housing survey, taken in November 1974, showed the average cost of an unfurnished one bedroom apartment without utilities at $360 a month. Joe Marshall, assistant state commissioner of labor, said, "These fantastic wages are hurting the general public who don't make those wages. It's hard to compete with $1,000 a week when you make $1,000 a month."

Most of the people who come into town are forced to stay in a motel at a cost of $100 to $150 a week, and they can be told to leave or have their rent raised by the landlord's giving twenty-four hours' notice. Renters as well as people who stay in motels are totally at the mercy of the landlord. Many of these landlords are fair and are just raising the rent to keep up with the local inflation. Others are not fair and are out to make a fast buck.

A VISTA lawyer said, "There are a lot of evil housing practices going on. They are going on to people who are not pipeline people. They are going on to people who have been here a long time, or who are students, or especially natives or poor people. These people are getting shafted because of the change in housing practices which is probably a result of the pipeline."

Life in Alaska has always been difficult. The cold and dark winters make it difficult to function normally. It forces people to spend long hours indoors. Even before the pipeline came, the stresses put on the people in Fairbanks by the climate and its remote location showed up in high rates of divorce and alcoholism. Pipeline construction has aggravated the stresses felt by individuals and families who live in this northern community.

People who work on the pipeline itself often stay in work camps away from Fairbanks. These people are hired for a nine-week stretch during which they work ten hours a day, seven days a week. At the end of this period the workers get one to two weeks off, after which they are hired for another nine-week stint.

Such a work schedule is not only hard on the men working in the camps, it is also hard on the families left behind.

Many men from the rural villages have come to Fairbanks to find work on the pipeline. They often stay with relatives until they can find work. Many times the relatives are on fixed incomes. Having extra people staying with them strains their meager resources. In many villages only those men who are too old to work, or who choose not to work, are left to help the women and children take care of the tasks needed to be done to maintain the villages through the winter.

Families besides those directly involved in working on the pipeline are feeling the stresses brought about by the project. The sudden influx of school-age children has overburdened the existing school facilities and has forced the schools to go on double shift. High school students go to school in two shifts. One meets from 7:00 A.M. to 12:30 P.M. and the other meets from 1:00 to 6:00 P.M. This schedule gives students a lot of free time. Many go to work. The odd scheduling has also made family life difficult since the early-shift students have to get up very early, and the late-shift students often don't get home until 7:00 P.M.

Several churches in the community have tried to help alleviate some of the problems brought by the pipeline. The First Presbyterian Church, located in downtown Fairbanks, is known in town to be a leader in social outreach. Because of its location, First Presbyterian was forced to grapple with the question of its congregation's role in the community before the advent of the pipeline. The congregation decided that it wanted to be an active force in the community, and it built a community center which is available to be used free of charge by the members of the community. The church also has a large native membership.

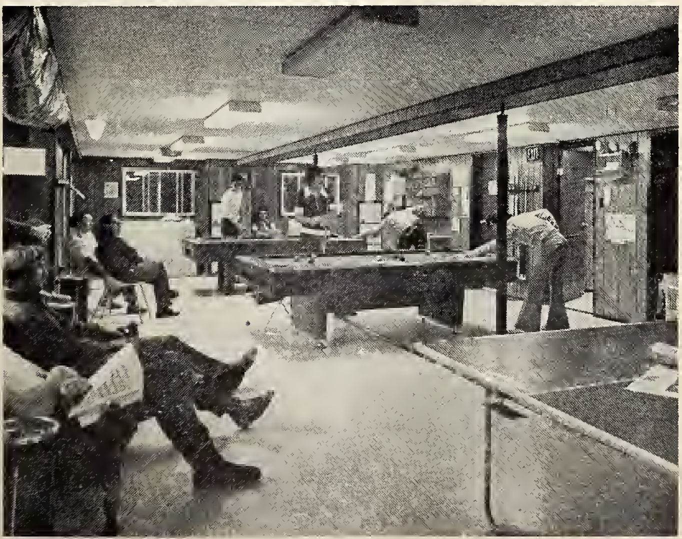
When the pipeline boom started, First Presbyterian held a forum to try to determine how the church could respond to pipeline impact. The congregation decided to start a day-care center and reaffirmed its commitment to try to serve the needs of the native community in these stressful times. The church employs a native lay minister to help in this part of its outreach. The congregation also has a deacon's pantry, distributes used clothing, and has placed several pipeline workers in the homes of congregation members.

The Fairbanks ministerial association has also tried to help out with the problems brought by the pipeline. It decided that there were some needs which individual churches could not meet alone, so they decided to support the Salvation Army and the rescue mission. Both of these groups provide food and shelter for people who have come to Fairbanks looking for a job.

The Alaska Christian Conference has started a chaplaincy program for construction camps. It is headed by Ray Dexter from the Salvation Army. He now has four full-time chaplains in con-

Alyeska Pipeline Service constructed a section of test pipe on a permafrost area near Fairbanks to check the impact and to study procedures.

The cold, dark winters in Alaska force people to spend many hours indoors. They suffer from a kind of cabin fever during the cold months because they are stuck in the camp for long periods of time. Below is a recreation room in one of the construction camps.



struction camps north of the Yukon River. Southern camps are currently being served by local ministers. Mr. Dexter says that the chaplains are mainly involved with counseling the men in the camps who are often isolated and lonely. They miss their families and friends at home, and they suffer from a kind of cabin fever in the winter since they are stuck in camp. Mr. Dexter says that working on the pipeline is a lot like being in the military with one big difference: you can always quit if the going gets too rough.

Though the churches in the community are trying to deal with some of the problems, there are many problems to which they can't minister. The Fairbanks of yesterday is gone forever and many people are having a hard time facing this fact. A lot of hostility is developing towards outsiders, particularly Texans, since the Alaskan residents see these people as coming and taking all the jobs and leaving the rest to suffer.

Pastor Straatmeyer of the First Presbyterian Church says that you can often tell the mood of a community by its humor. One of the jokes about the pipeline goes as follows: Question: If an Alyeska man and a Bechtel man were pushed off the Polaris Building, who would land first? Answer: Who cares?

Many Alaskans are wondering if anyone cares about them in the mad rush to develop Alaska's resources.

News

COM acts on Bangladesh, Bolivia, Nepal

Bangladesh and Bolivia were among the countries receiving primary attention at the Commission on Overseas Mission midyear meeting June 9-11 in Chicago.

The commission gave final approval to send two workers to Bangladesh under the administration of Asia Mennonite Services, the mission board of the Asia Mennonite Conference.

AMS already has four people working in Bangladesh—two North American Mennonite Brethren nurses and one couple from India.

The commission also gave high priority to Bolivia in the next few years.

COM sent Laverne and Harriet Rutschman to the Santa Cruz area last year, and Dave and Sara Letkemann will go there after a year of language study.

The Bolivia mission's administrative committee is made up of missionaries from COM, Mennonite Board of Missions, and the Argentine Mennonite missions committee; Mennonite Central Committee workers; and Bolivian believers.

In other action, the commission:

—approved the continuation of *Encompass* as a quarterly edition of *The Mennonite* and *Der Bote* for two more years, with Mary Rempel of Hesston, Kansas, continuing as editor.

—set up a special Jubilee Year fund of up to $55,000 for special projects submitted by overseas churches and missions. Each country may submit for approval a project of up to $5,000 above 1975 field budgets. Money will come from COM's contingency budget, new program development funds, or poverty projects funds, depending on the nature of the project, said Howard Habegger, COM executive secretary.

He noted that in past years, missions often did not receive all their field budgets because of low mission board bank balances. Now that COM does have some larger balances, it is appropriate to share them with overseas churches, he said.

Nepal. The Commission on Overseas Mission has decided not to send workers through United Mission to Nepal directly. Instead, the commission will recommend workers to UMN through Mennonite Central Committee.

Both MCC and Mennonite Board of Missions, Elkhart, Indiana, are already members of United Mission to Nepal, a cooperative organization of more than twenty-five agencies representing over a dozen nationalities.

Because of Nepalese Government restrictions, workers must be sent through United Mission to Nepal. Mission work in Nepal does not follow traditional lines, since changing one's religion is considered a crime. Thus the work is not aggressive witness, but witness by presence. If someone asks, mission workers may share their faith.

When Nepal opened its doors in 1951 and decided to modernize, it invited many agencies to help in schools, health, vocational training, agriculture, and community development.

The commission recognized this activity as a valid opportunity to serve and bear witness. In February the commission had approved the sending of up to eight long-term workers to Nepal under UMN. However, there was misgiving about a third Mennonite agency's joining UMN and official membership was not approved. Staff was asked to explore the question of official membership, including a united Mennonite membership on the UMN board.

Discussions with other Mennonite mission boards did not encourage a united Mennonite relationship to UMN. So when the commission again considered the issue at its midyear meeting, opinion strongly favored using MCC as the channel for providing workers to UMN.

This decision means that workers will more likely be short term than long term, that COM will not have a member on the UMN board, and that COM will provide no direct financial support to UMN.

Chad missionary taken; dam work delayed

Work on an earthen dam in east central Chad was interrupted May 11 when a band of twenty armed men apprehended a French medical missionary in Matadjene, the village where two MCC volunteers are supervising a dam project.

The volunteers, engineer Linden Good and Steve Steiner, were at the dam project when the group of men took Evangelical United Mission worker Paul Horala, saying they needed him and would return him in two or three days.

When the Mennonite volunteers learned Horala had been taken they drove the difficult miles to Abeche to report the situation. Several other foreigners also left Matadjene to wait for three days and to seek advice from government officials and other missionaries.

Construction on the dam is temporarily halted.

MCC headquarters in Akron, Pennsylvania, had no further word on Mr. Horala or resumption of work on the dam by June 19.

Mexico mission workers hold joint retreat

Hugo Zorrilla (standing) tells Mexico mission workers, "The gospel in Latin America should be wrapped not in cellophane, but in a banana leaf." Mr. Zorrilla, main speaker at the meeting, is a Colombian Mennonite Brethren who is dean of the evangelical seminary in Costa Rica.

About seventy mission workers in Mexico from six Mennonite groups gathered June 17-20 near Guadalajara for their first such joint meeting.

The meeting, intended as a retreat not a decision-making body, drew some national pastors and mostly Canadian and U.S. missionaries from the General Conference Mennonite Church, the Mennonite Brethren Church, the Franconia Mennonite Conference, the Pacific Coast Mennonite Conference, Evangelical Mennonite Conference (Canada), and Mexican Mission Ministries, with offices in Pharr, Texas.

Most of the sessions were spent listening to and discussing five Bible studies by **Hugo Zorrilla** of the Colombian Mennonite Brethren Church, who is presently dean of the Latin American Biblical Seminary, San Jose, Costa Rica.

Mr. Zorrilla told the group, "The gospel in Latin America must be wrapped not in cellophane, but in a banana leaf." Something is wrong if the church is the same in Brazil and Colombia and Kansas, he said.

He recognized that "we have received many benefits from missionaries, but nationals are ready to carry on. We don't need missionaries; we need brothers who want to be Mexicans."

The Bible studies were based on Israel's return from Babylonian captivity and emphasized liberation, finding identity as God's people, rebuilding, and human dignity.

"Too often in our churches, we don't let people think," he said. "We as pastors or missionaries do it all. That takes away the humanity of people."

Other sessions were spent in reporting on the work of the various mission groups. Most are involved in ministry with Spanish-speaking people, although most of the General Conference workers and some of the Mennonite Brethren workers are involved with German-speaking Old Colony Mennonites living in the states of Chihuahua and Durango. One Franconia Conference couple works with the Trique Indians in the State of Oaxaca.

Most are involved in traditional forms of evangelism such as house-to-house visitation, radio programs, Sunday schools, and jail services. Some are encouraging new believers to take cassette tape recordings with them to use as a substitute for a sermon when a more trained person cannot be present.

Others, particularly the Evangelical Mennonite Conference and the Franconia Conference, are using Bible extension courses to help train pastors and lay persons.

Although the official language of the meeting was Spanish, a smaller session on Wednesday afternoon was conducted in Low German for sharing by missionaries who are working with Old Colony Mennonites.

The situation is admittedly ambiguous. Henry Enns, General Conference missionary in Cuauhtemoc, opened the session with, "How does one work with people who think they are Christian?"

The Mennonite Brethren work with Old Colony Mennonites near Durango started more recently than the General Conference work around Cuauhtemoc, which had its beginnings with MCC relief work in 1947. The GC work has centered around two congregations with a total of 280 members (most excommunicated from the Old Colony), four grade schools and a secondary school, and medical work.

Do you think we are pagan that need missionaries? some Old Colony people are repeatedly asking.

"We are trying to tell these people, 'You are lost until you receive Christ as Savior for the forgiveness of sins.' Saying they are pagan is not bad," said one MB missionary.

"Should we show them that we, too, are lost people?" another missionary countered.

Another said, "They are very religious, but they do not know that they have life eternal. They are taught that they never know if they are saved."

"Mennonites have historically emphasized following after Jesus rather than salvation," said David Friesen, General Conference member of Sommerfelder background in Mexico, now training to be a teacher. " 'Once saved, always saved' is not Mennonite. Maybe we [the General Conference church] and the Old Colony church can find a way of getting together again."

Another sore point between missionaries and Old Colony leaders has been the schools, although all of the General Conference-run schools were able to remain open during the latest term.

Teachers in Old Colony-run schools have little training, and missionaries say some students cannot understand what they read.

"Maybe more people would be attracted to the church if we didn't feel we as General Conference people were better educated," said missionary Elma Peters. Education produces cultural differences and feelings of superiority, she said.

"Are we too American?" asked missionary Dan Peters. "Maybe we haven't observed the speed limit. Maybe we have pushed too hard with external apparatus, such as schools."

The retreat, held at a motel on the shores of Lake Chapala, closed with a communion service. The one-time-only meeting was planned with the encouragement of the Mennonite Council of Mission Board Secretaries (COMBS). *Lois Barrett*

Pacific District ponders more lay involvement

"The revelation of Jesus Christ" was the theme of the seventy-sixth session of the Pacific District Conference June 12-15 at Christian High School, Lynden, Washington.

Hosts were the five Washington congregations, which contributed financially to help the Glendale congregation in Lynden, which was in charge of local arrangements.

Underneath a surface unity was a growing feeling of restlessness in the Pacific District Conference.

Questions were being asked about how to involve more of the laity in the work of the conference. Why was the delegate body at this session only about half the usual size? Why were the three southernmost congregations without representation? Would it be better to divide the Pacific District Conference into two districts and have each group seek to join a nearby district conference, even if it meant crossing denominational or national boundaries? Why is it necessary to appoint in-group committees rather than to seek to involve more lay persons and pastors without a Mennonite background?

All of these questions may have had a bearing on the fact that the 1974-75 budget of the conference was not met and may be the cause of some of the strained relationships between the district and the General Conference.

The delegates approved a budget of $36,585, a slight increase over the previous year. Of the new budget, $28,350 is for home mission projects.

A large portion of the business sessions at the conference were spent on the work of the home missions committee:

—in Seattle, Washington, where the South Seattle Fellowship has adopted a statement of faith and a constitution and now has an active lay leadership.

—in Phoenix, Arizona, where First Church members are trying to establish an outreach at Mesa Tempe, a city of 100,000 about fifty miles away. The work will be overseen jointly by the Pacific District and the Southwest Mennonite Conference.

—in Portland, Oregon, where the Peace Church (formerly Alberta Community Church) has started a community garden.

—in Sweet Home, Oregon, where the community chapel has voted to become self-supporting.

—in Tucson, Arizona, where the Evangel Church is worshiping in its own building with a regular attendance of forty. Missing in the home mission report was any mention of the Mennonite House Fellowship in Tucson, which recently opened a small group home for emotionally disturbed boys.

For the first time in many years, a delegation from the Indian churches at Oraibi and Bacavi, Arizona, attended the Pacific District Conference. Nadenia Myron, who with her husband is supplying leadership at the Bacavi Church, gave a slide presentation on the Hopi Mission School and the work of the Bacavi Church.

Held after and separately from the business sessions was a discussion of *forum* a joint Mennonite Church-General Conference Mennonite Church publication for university students and young adults.

Some of those who had brought charges against it at the 1974 district conference sessions expressed appreciation for *forum*. They were still asking, however, for an editorial policy change. The Commission on Education representatives (executive secretary Frank Ward and commission member Thayne Balzer) and the dissenters seemed willing to work toward establishing a better relationship with each other.

In other action, the conference:

—asked the executive committee to appoint a temporary committee on the ministry. Jacob T. Friesen, General Conference ministerial services director, had recommended the action.

—heard David Schroeder, visiting professor at Associated Mennonite Biblical Seminaries, give four Bible lectures.

—reelected Ted Fast, Dallas, Oregon, president; Elmer Friesen, Portland, Oregon, vice-president; and Albert Kosanke, Aberdeen, Idaho, secretary. Homer Andres, Lynden, Washington, is the new treasurer. *La Vernae J. Dick, Dallas, Oregon*

Foundation Series writers gather

Curriculum writers look over designs for the Foundation Series. Thirty-nine writers met June 9-13 at Laurelville Church Center in western Pennsylvania for orientation before they begin work on the new Christian education curriculum for age two through grade eight. The Foundation Series is to be jointly published by the General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church. The Church of the Brethren is participating in the planning as a cooperating user. Writers from all four church groups—plus one writer from the Mennonite Brethren Church—spent the week in discussion of biblical-theological themes already chosen for the curriculum, use of drama and art, story gathering, music, stereotyping of people according to age or race or sex, personality and conscience development, the Church Member Profile and overall objectives.

No bloodbath; "the past must be forgiven"

"The day of hate and war is over. The past must be forgiven, the future made bright," say former prisoners of the Thieu government in South Vietnam.

Max Ediger, MCC volunteer in Saigon, reported that, in spite of the fact that some of the prisoners who had been severely tortured are now in a position to get revenge on their former captors, those with whom he spoke have said this is not their desire.

"Le Van Nghia, a young student who spent three years in prison, is now actively working for the revolution," said Mr. Ediger. "When he was released, he was issued a gun to help keep order. He was afraid of the gun and at first took all the bullets out but carried it in his shoulder bag. Finally he put the gun aside completely. He is not interested in violence."

All four MCC volunteers who stayed in Vietnam when the government changed hands reported that revenge is also not the desire of the Provisional Revolutionary Government.

May 16 letters from the workers, hand-carried to Laos from Saigon, emphasized that there has been no bloodbath.

"In the days since liberation, we have been unable to find one verifiable story of an execution," wrote Mr. Ediger. "Before Saigon was liberated we received many rumors of terrible executions in central Vietnam. Many of these rumors were told by 'eyewitnesses.' However, after Saigon was liberated, some people who had been 'executed' suddenly began showing up in excellent health."

The change of power in Quang Ngai and in Saigon took place quickly.

"The arrival of the PRG into Quang Ngai was incredibly quiet," Earl Martin wrote. "We were sleeping when the first guerrillas appeared in front of the Quaker house where we were staying! By the morning several of the cadre of some rank stopped by the house to make sure we were OK. Within a short time they issued us travel papers for the province and work papers which said we were 'cadre' with the mission of taking photos and writing stories. The most important things that happened immediately upon liberation were the release of the political prisoners and—within four days—the return to the countryside of practically all the refugees.

The MCC personnel reported that the evacuation of practically all foreign missionaries and some Vietnamese pastors disillusioned and hurt many church people in Vietnam. Mr. Ediger said some people in Saigon are leaving the church because they feel they have been taken for a ride and dumped.

The Catholic church took a particularly strong stand that believers should avoid fleeing in panic and called members to contribute to the establishment of peace and reconciliation.

In some ways the missionary exodus was liberating for the church, Mr. Ediger added. "Churches which lost both missionary and pastor are having to search within their group for leadership. They are surprised to find that many of their members do have leadership ability. They are setting new direction for the church and going after it with new spirit. Perhaps the church will simply mold itself to this government as it did to the old government, but there is a possibility for a new church."

The release of political prisoners is especially exciting, the Mennonite volunteers said.

The artist, Buu Chi, arrested because his peace convictions challenged Thieu's military policy, stopped by for a visit and a meal. Mr. Ediger had helped Buu Chi share his concerns by forwarding some of his art to North America. (See March 25 issue, p. 190.)

"He is now changing his art style from protest art to liberation art," Mr. Ediger said.

Fort Collins reunion

Fort Collins CPS (33) reunion will be held July 26 and 27 at the Io-Dis-E-Ca (Lutheran) Camp near Shuyeville, Iowa. Take I-380 north near Iowa City for twelve to fifteen miles and follow the camp signs. Fee is $12. Bring sheets and pillows. For more information and reservations, write or call by July 15: Keith E. Yoder, Route 1, Kalona, Iowa 52247; phone 319/656-2055. Glenn Gingerich, Wellman, Iowa, and Cecil Miller, Kalona, Iowa, co-chairmen.

A PEOPLE OF TWO KINGDOMS
The Political Acculturation of Kansas Mennonites
by James C. Juhnke

How do voluntarily-uprooted people respond to their new country? How does a country respond to its newcomers? What can be learned from seventy years of history of people who feel an inescapable tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord"? What explains the fact that in their 100 years in Russia, the Mennonites with few exceptions did not learn the Russian language and yet within fifty years in the United States had largely given up German in favor of English? What changed the persecuted people of the 1500s to the "good citizens" of the nineteenth and twentieth centuries? Dr. Juhnke answers these questions by telling the story of a particular ethnic group, but it is also a story of any pilgrim people.

215 pages, hardback, illustrated $7.95

Available at your local bookstores.

A FAITH AND LIFE PRESS PUBLICATION.

Record

Workers

Chezum

Goertz

Graber

Herr

Linda Chezum, Somis, Calif., is serving two years in day care in Markham, Illinois, under General Conference voluntary service. She is a graduate of California Lutheran College and a member of the Somis Community Bible Church, Camarillo, Calif.

Charlotte Goertz, Beatrice, Nebr., is serving eighteen months at the Welcome Inn community center in Hamilton, Ont., under Mennonite Voluntary Service. She is a member of the Beatrice Church and has attended Bethany Bible Institute, Hepburn, Sask.

Beth Graber, Marion, S.D., has been assigned to the Arvada, Colo., unit of Mennonite Voluntary Service. She will work for two years in the home management program of the Jeffco Action Center in Denver. Beth is a 1975 graduate of South Dakota State University with a BS in home economics. She is a member of the Salem-Zion Church, Freeman, S.D.

Susan Herr of Goshen, Ind., has been assigned to a new Mennonite Voluntary Service unit in St. Louis, Mo., where she will be a church youth worker and social service worker. Susan graduated from Goshen College this spring with a social work major and is a member of the Goshen College Mennonite Church. Her parents are Aaron and Marie Herr of rural Goshen.

Mark Matthies, Wichita, Kans., is beginning a two-year term of Mennonite Voluntary Service in Seattle, Wash., on the staff of Friends of the Earth, an environmental action project. Mark received a BA in environmental studies from Bethel College, North Newton, Kans., in May. He is a member of the Lorraine Ave. Church, Wichita, and is the son of Eugene and Della Matthies of Wichita.

Alan Neufeld, Moundridge, Kans., is serving one year in housing repair in Oklahoma City under Mennonite Voluntary Service. He is a member of the Eden Church, Moundridge, and has attended Bethel College, North Newton, Kans.

Kathy L. Quiring, Dallas, Ore., has been assigned to a one-year term of Mennonite Voluntary Service in Markham, Ill. She will be a day-care worker. Kathy is a member of the Grace Church, Dallas, and is the daughter of Mr. and Mrs. Melvin Quiring. She has recently been employed as a file clerk in Salem, Ore.

Bob and Beth Schmidt, students at Columbia (S.C.) Bible College, are spending two months as mission volunteers in Japan this summer. Their assignment is under the Commission on Overseas Mission. They will be teaching English conversation at the Gateway English School, Kobe, Japan, and will teach English Bible through the auspices of the Baba-cho Mennonite Church in Kobe, where Beth's father, Bernard Thiessen, has been pastor since 1965.

Stan Schroeder, Newton, Kans., is in Colombia until the end of August as a mission volunteer under the Commission on Overseas Mission. He is working with missionary John Wiebe in a mobile literature program which brings books and films to retreats and other groups of Christians. He may also assist Colombian retreat leaders in maintenance of the campgrounds at Cachipay. Mr. Schroeder is a member of the Walton (Kans.) Church and is a senior in industrial engineering at Wichita State University.

Albert Siemens, Wymark, Sask., is working four months in Mennonite Voluntary Service in housing rehabilitation in Wichita, Kans. His service began May 1. Bert has attended Swift Current (Sask.) Bible Institute and is a member of the Emmaus Church in Wymark.

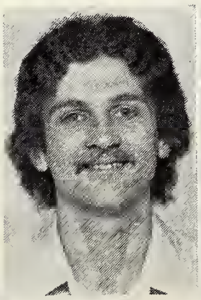
YOUTH WORKER to be employed on shared-time basis by Metamora Mennonite Church, Metamora, and Calvary Mennonite Church, Washington, Illinois. Person with dynamic Christian faith and commitment. Enabler in Bible study and other enrichment efforts. Experience with and concern for youth. Work with several age levels. Able to dialog between youth and adults. Full-time. Salary to be negotiated. Contact Ward W. Shelly, Washington, Illinois 61571.

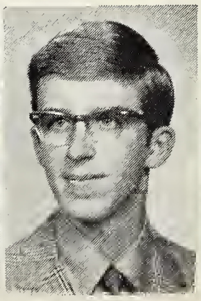
Matthies

Neufeld

Quiring

Beth Schmidt


Bob Schmidt


Schroeder

Siemens

Letters

Cycles and mowers

Dear Editor: We are writing in response to the article "Motorcycles and lawn mowers" (June 3 issue).

It was interesting to note in the article how the salesman's techniques changed when he realized his prospective buyer was a clergyman. His emphasis before was speed, gold trimmings, and ability to do a wheelie in third. After his discovery, his emphasis was good mileage, safety, and enjoyment. Interesting!

The writer's observation is that lawn mower salesmen are not surprised to find clergymen looking at their merchandise, saying lawn mowers are slow, safe, practical, and middle class. When analyzing the lawn mower, one can observe its use is only to get a job done.

We as the senior class at Zion Mennonite Church would like to share our thinking "out loud." In response to the writer's question, "Is being a Christian more like mowing a lawn or like riding a motorcycle?" Would not a combination of the two be a good response? Getting a job done as a lawn mower, but with the thrill of riding a motorcycle. This is not to fly low through life at 125 mph in metallic gold, doing wheelies, and making a splash of our Christianity. Nor do we want to appear bored and unexcited while doing our job. A combination, it appears to us, is a good response. That is, taking our good news out on life's highway with a positive approach. *Senior class (twelfth grade), Zion Mennonite Church, Souderton, Pa. 18964* June 11

Whatever happened to . . . ?

Dear Editor: Drove by the Warkentine House in Newton the other day it's now an historic landmark or whatever they call it got to thinking about the house and all the good names like Wedel and Schmidt and how God led them to this new land and how they worked and prospered drove to Goessel and looked at the wheat museum and looked at the marker three miles south and one west where the Emmenthal school was first built and read the information on the marker on the west side of K15 on the long curve halfway back to Newton and got to thinking about whatever happened to the people who were here before that like the Kiowa or was it the Osage or maybe Comanche then i remembered a preacher in church last summer when we celebrated our hundred years and he prayed about how brave our grandparents were to come to this savage-infested land and i remembered the indians were savages and it was alright that we bought land stolen from them because like General Sheridan said the only good indian is a dead indian so why should there be any traces left of their culture and i felt good almost heroic but sometimes i don't sleep too good thinking about it. *Ron Woelk, 30 Wheatland, Hutchinson, Kans. 67501* June 6

Jesus the Question

Dear Editor: I believe Billy Graham believes what he preaches. From meeting him briefly at the airport press conference and from hearing him speak to the ministers of New Mexico, I sense his sincerity in his convictions and his honesty about his own life.

As a follower of Jesus myself, I, too, believe that we are not victims of our past or of our environment. With him we can choose to change. Once a thief, or an addict, or a prejudiced bigot, or a gossip, or a liar, or a religious phony—always so—is not true. We can change. I appreciate Billy Graham's emphasis on this.

I am glad for his friendship with Martin Luther King and the fact that Mr. Graham intentionally has integrated his crusades for these many years even in the deep South. He has established a relief fund for feeding the hungry in Asia, Africa, and South America.

At the crusade services here in Albuquerque, the singing of George Beverly Shea, Ethel Waters, the choir, and others touched hearts. Many inquirers went forward for counseling, and I give thanks to God for those persons, many or few, who genuinely committed themselves to Jesus as Lord, to follow him in life.

However, I believe God calls preachers to apply the gospel specifically to present evils and hurts. I asked Mr. Graham, "Can a convert to Christ in good conscience manufacture nuclear weapons?" He replied that it was a matter of individual conscience.

He decries pornography and lying and stealing as unquestionably wrong, but weapons research and buildup with the potential of killing millions and wiping out much of life on this planet is, to him, a matter of individual conscience. With great fervor, he stresses, "You must be born again," but is silent in applying "Love your enemies" to a Christian's involvement in the most monstrous and insane weapons buildup of human history. (And remember Albuquerque is the nuclear capital of the United States!)

Over the years, God has spoken through Billy Graham to many, but I wonder how many others became further turned off to Christ because of Billy's dogmatic, one-sided view of Scripture, his middle income life-style, perspective, and methods, and his tragic silence in applying the gospel to specific issues of war and peace, capital punishment, racial injustice, simple living, world hunger, military service, and other contemporary issues. So many see him as the high priest of American civil religion which unites the cross and the U.S. flag, bombs and Bibles, guns and gospel, and which baptizes the American way of capitalism and militarism and international economic imperialism with the approval of the almighty God.

How many truly see him as a prophet of Jesus of Nazareth to all nations—with a message of love and justice and peace and truth to comfort the afflicted and to afflict the comfortable? His silence on issues gives consent to the way things are and allows faith to be divorced from life in many situations.

Mr. Graham told the press conference he receives a $32,000-a-year salary plus a trust fund from his father and his own book royalties. He called his salary "modest" when compared with the salary of a labor union leader or a congressman. But Jesus, who could have easily become rich as a teacher and preacher and doctor, chose to be poor. He did not compare his income with that of Pilate or the high priest. Jesus ministered to all people—even as a poor man. He didn't think it necessary to live in plush comfort in order to communicate with the wealthy.

I believe Billy Graham reflects the values of his close friends and associates. If he had close friends who were mothers on welfare raising a family of six or if he had close friends who were supporting families of four while earning $2.00 an hour, he could not conscientiously call his salary of $32,000 a year "modest."

I appreciate the relief fund, but of the $30 million spent in worldwide Billy Graham ministries last year, only $300,000 to $400,000 went for this fund to feed the hungry. That is about 1 percent! In a time of unparalleled starvation, how can so little be pleasing to our Father?

Can we imagine Jesus checking in at the Four Seasons luxurious accommodations? Think how much could be saved for the relief fund if the Billy Graham team were entertained in area homes.

Tuesday evening of the crusade Cliff Barrows, perhaps meaning well, greeted "our Spanish-American friends," thus making them sound like new guests or recent immigrants to the state. Anglos are the recent immigrants, not the Chicanos. Those who would preach the gospel to all the people should learn something of the history of an area and recognize the past and present injustices.

I have deep differences with Billy Graham's understanding of the Bible, of God himself, and of Christ's call to us. Such large-scale evangelism often pushes Jesus as the answer to all the world's problems without wanting to wrestle personally with those problems. I believe Jesus is the Question, always challenging us to dig deeper into ourselves and into human hurts and evils and into all of life so that we live his love to everyone, regardless of the cost.

May God open the eyes of all of us to our own blind spots so that we may see more of the whole picture and live his truth in the now. *Don Schrader, 301 Walter SE, Albuquerque, N.M. 87102*

Meditation

The rich man and Lazarus

paper and plastic
scraps and cans
food and clothing

in the morning
in the city
in the suburb

the trucks
gather
move
deposit
the wastes of america

elsewhere
a child cries and dies
unclothed
unfed
unloved

Allen Brenneman

Lost and found

I had spent most of my life
Trying to get everything I wanted,
Gathering together
All the things I possible could—
Possessions of every sort—
But the more things I grasped to myself
The more lost and unsatisfied I felt.

Then I met a man
Who offered me
A completely different sort of life—
Who said, "He who loses his life
For my sake
Shall find it."

I have found
That losing is finding.

Barbara Jurgensen

Where's evangelist?

DEAR EDITOR: This is not a critique, but a commentary on the fine report by Jake Harms and John Neufeld on the Campus Crusade course in church management (June 10 issue). More accurately, this is an answer to their question, "Is it right to expect someone . . . to reach a decision . . . (on) becoming a Christian in ten or fifteen minutes?"

The question brings to mind some of the incidents reported by missionaries of natives accepting Christ after hearing the plan of salvation the first time. There are instances on record of such becoming immediately active in trying to win others.

Many of us, including this writer, have been brought up under the Mennonite tradition of achieving salvation (more realistically, church membership) via the catechism class, in which the catechumens receive instruction about God, creation, sin, salvation, etc., thus being led step by step, ideologically, to a gradual or progressive knowledge or realization of their need of salvation (or church membership) and the ultimate acceptance of Christ as Savior (or too often, merely church membership by baptism). Most of us have gone through this process. Much could be said on this, pro and con.

We should examine, in the light of the Scriptures, the statement in the letter that "Jesus didn't seem to be in a hurry with the people he met." While he never "pushed" anyone into getting saved, it is interesting to note the results of his evangelizing. The following paragraphs offer some examples.

1. The Samaritan woman (Jn. 4:6-39). The recorded conversation of Jesus with the woman at the well is less than five

minutes. The result: "The woman then left her waterpot and went . . . and saith to the men, Come, see a man, . . . Is not this the Christ?" Then finally, "And many of the Samaritans of that city believed on him for the saying of the woman. . . ." Almost instant acceptance of Christ as the Messiah and immediate witnessing to others.

2. The man born blind (Jn. 9). Again, the record of this incident can be read in less than ten minutes, though the duration of Christ's encounter with the blind man may have been longer. Of significance is the final result: To Jesus' query, "Dost thou believe on the Son of God?" his answer was, "Lord, I believe."

3. The Ethiopian eunuch (Acts 8:26-39). Once more we have a first-time encounter between a soul-winner and an educated, cultured, elite, high-ranking, religious, lost sinner. The result: an immediate decision to accept Christ as his Savior. Of special significance here is the exclusive use of the Old Testament Scripture.

4. The Philippian jailer (Acts 16:25-34). The urgent question, "What must I do to be saved?" and the terse but comprehensive answer, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house," resulted in the glorious salvation of an entire household that very night.

5. The Colossians (Col. 1:6 LNT). "The same good news that came to you is going out all over the world and changing lives everywhere, just as it changed yours *that very first day you heard it* and understood about God's great kindness to sinners."

Levi Keidel's pertinent letter, under the caption "Bordering on arrogance?" (June 10 issue) is painfully, yet so soothingly, provocative. Coming from the pen of this veteran mission worker, it merits respect and consideration. When he points out that "U.S.-Canadian church membership remains essentially the same year after year," we should be alarmed and need to heed every challenge and call to witnessing. One such, among many others, was given in the report of the evangelism committee of the Western District (1973, p. 37, Arvada): "We have much to learn and explore in the area of evangelism"; then one is saddened by the arrogance of the rest of the statement: "but it is hoped that we can do this learning more from Jesus and the New Testament than from some of the current American church 'evangelists.'" Certainly, we are to learn from Jesus, the master teacher, and from the New Testament as illustrated above, but we have much, much to learn from "American evangelists," very many of whom are manifestly much more successful in winning lost souls to Christ than we Mennonites are, as implied in Mr. Keidel's letter and indicated in the Harms-Neufeld report referred to above. Is it justifiable to ask: Does the General Conference have an effective evangelist? If so, where is he? Could we look to the seminary to train one? *C. B. Friesen, 400 North Main, Hesston, Kans. 67062*

June 11

Camp program director needed

The Conference of Mennonites in Manitoba, Camps Program Committee, requires the services of a camp director to assist in the development of Christian education and camp programs at three camps in Manitoba. Duties to commence September 1, 1975. Write: Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Man. R3T 2C9.

ELIM BIBLE INSTITUTE

invites you to be part of their Christian community. Classes will commence on October 6, 1975.

Elim is a school dedicated to presenting Christ and his call to follow. It will equip persons to share the good news at home, in the community, or abroad. Students will receive

- sound biblical instruction
- practical training in the church's varied ministries, such as preaching, teaching, witnessing, counseling, music, and Christian service.

Address inquiries for particulars, applications, or assistance to:

Elim Bible Institute
Box 120, Altona, Manitoba R0G 0B0

Jesus said: **If anyone would serve me, he must follow me.** John 12:26

Staff opening: Director of Youth Action—Persons should have ability to create and administer the organization of action projects relating to nonviolence, militarism, conscience, and peace and justice concerns. Presently the youth program focuses on militarism in education, counter recruitment, amnesty, and nonviolence. Position requires public speaking, group work, and willingness to travel part time. Commitment to pacifism and social change through active nonviolence, a must. Send resume to: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. Tel.: (914) 358-4601

Contents

The bicentennial: Dilemma and opportunity 410
Christians and the bicentennial 412
The pipeline is under way, but the Alaskan dream sours 414
News 416
Record 420
Letters 421
The rich man and Lazarus 422
Lost and found 422
Celebrate or commemorate? 424

CONTRIBUTORS

James C. Longacre, Bally, Pa., is a pastor. During 1975 he is serving as a part-time staff person for the Congregational Peace Education Program, a three-year inter-Mennonite project funded by Schowalter Foundation and the Peace Section.

Patricia Senner is director for regional affairs at the Fairbanks Environmental Center, Box 1796, Fairbanks, Alaska 99707.

Allen Brenneman's address is 7730 Wheelock Road, Fort Wayne, Ind. 46815.

Barbara Jurgensen lives at 5135 S. Kimbark, Chicago 60615.

CREDITS

Cover, words by S. Ralph Harlow, The Mennonite Hymnal, p. 459; 413, RNS; 414-15, Steven McCutcheon (Alyeska Pipeline Service Co.); 417, GCNS; 418, Loris Habegger.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 457, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Celebrate or commemorate?

When most of the Mennonites in the prairie states and provinces were preparing a grand celebration of the immigration of Russian Mennonites a century ago, some Indian brothers and sisters from Oklahoma hung a banner at a Western District Conference which read, "While you celebrate, we will commemorate."

That's how I feel about the United States' bicentennial activities. While others celebrate, I will commemorate.

There was a time when I could have celebrated —when the oppression of the poor was an abstract concept, before the unfolding events of the Vietnam War creased my consciousness.

I cannot pretend I am a person without a country. Some of my ancestors were in Pennsylvania before the Revolutionary War. I have grown up in American culture—its language has always been mine; I know its mannerisms and its sense of appropriateness; I look at its landscapes and skylines—beautiful and ugly—with fondness; many of its assumptions are part of me even as I deny them.

But I cannot celebrate its wars, its messianic delusions, its secret or open domination of other governments, its ignoring of injustice at home, its reduction of all morals to the profit motive, its attempts to melt subcultures into a homogenous mass called the American way.

I can commemorate.

I can commemorate the vision of liberty and justice which the country's founders had and challenge the country to broaden that vision.

I can work to elect legislators who will help the government live up to its responsibilities to encourage the right and discourage wrongdoing.

I can let my concern for the country show through even as I say no to some of its laws.

I can commemorate past efforts which created community among people and can help build a local model of community in which people learn to work cooperatively for the good of all.

I can work for an understanding of nationalism which is subordinate to internationalism and a love for God's children, no matter within what boundaries they live.

Give me no fireworks nor bands playing "Stars and stripes forever." Give me, instead, an understanding of the past, the power to act in the present, and a vision for the future—a vision in which Christ is Lord over all governments and presidents and powers and cultures. LB

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear July 22.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:27 JULY 22, 1975

A country kid comes to Canada

Fred Unruh

Six years ago my family and I moved from the central United States to the heart of the western Canadian prairies. Saskatchewan, with its sharp cold winters and friendly western hospitality, has been our home. Regina, the province's capital, has shared with us a loving Mennonite Christian community, a new kind of nationalism, and the occasion to think about what has happened to us.

I tell my friends I'm a "recent Canadian," an immigrant fiercely proud of his new Canadian identity. I'm happy to be in Canada. I'm glad I'm not living in the boiling pot of American patriotism.

Twenty years ago the first insights came to me about my American homeland. I was serving in MCC Pax service in a Paraguayan wheat development project. My Pax companions were peasant laborers, hardly educated at all. One noon one of the guys asked me, "Why do you gringos (foreigners) always think that your American way is better than all the rest?"

That question simmered inside me for months. "Why do we Americans always think we know best?" Could it be that Americans don't always know best? Could it be that there are other people with ideas, values, and loyalties just as valid as the American ones? I was a dumb kid away from home for the first time. But I was learning.

In the twenty years since that hot summer day, I've seen many other American myths go down the drain. Myths and stories that had told me that America was "the land of the free and the home of the brave." Myths that told me that justice and freedom counted above all else for Americans. Dreams that told me that Americans never went to war except in defense of freedom and justice, and then only when the evil men of the world started the wars first. Sure, I was a dumb country kid who believed all I was told about my homeland!

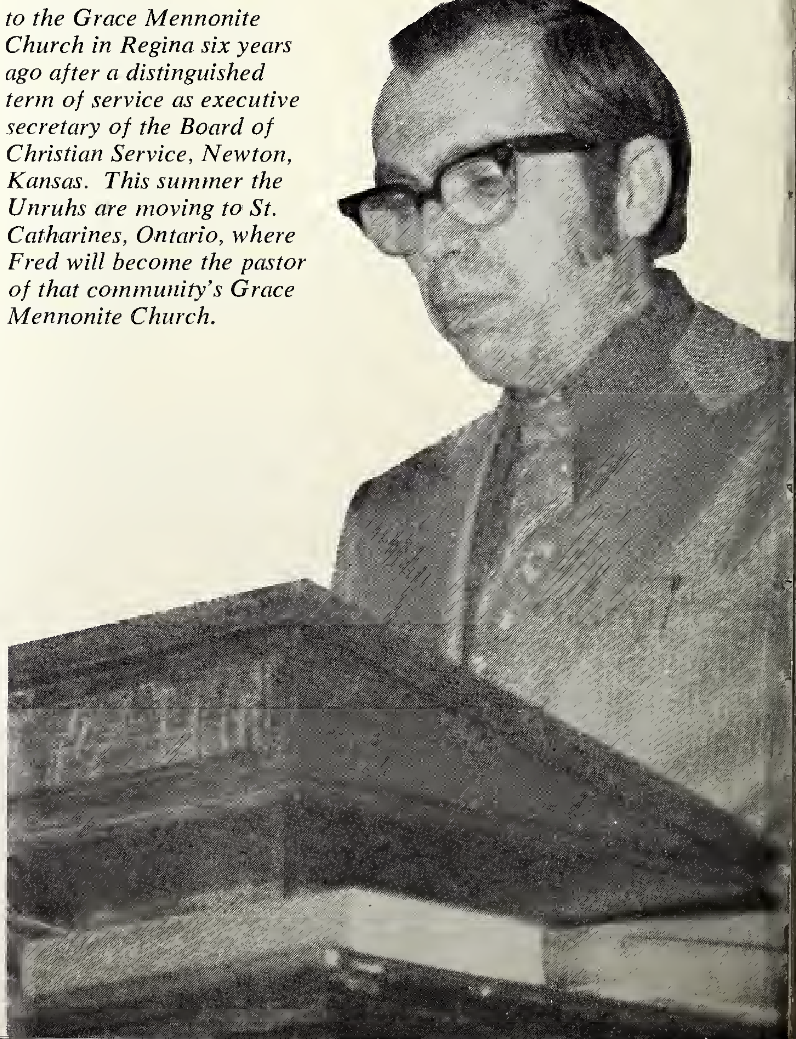
During those twenty years I saw more of America than I should have. I saw the black ghettos of Chicago and St. Louis. I saw the cotton slave fields of Mississippi and the Indian reservations of Montana. I saw a nation drop the A-bomb and pray God's benedictions on its mission. I saw facts that didn't agree with the story. Sure, I was a dumb kid, and I didn't know better. But I believed what they told me about my homeland.

Then came the 1960s, when the passive student generation of my college days was replaced by a militant generation who wanted the dream to come true in its time. *All* of the dream. The American dream. The dream about freedom and justice. The dream about equal opportunity. The dream about American businesses committed to sharing their knowledge for the good of all the world. What happened to the dream?

The Bible Belt called the freedom workers communists. The corporations had to be forced into equal-opportunity hiring of blacks and Spanish-speaking people. And then came Vietnam. First there had been Korea, then the Dominican Republic and Cuba, but Vietnam told us what the real America was all about.

Americans wanted control of the Asian markets. Americans couldn't be defeated. Americans wanted honor. Americans wanted blood. The violence in which America was born began again

Pastor Fred Unruh came to the Grace Mennonite Church in Regina six years ago after a distinguished term of service as executive secretary of the Board of Christian Service, Newton, Kansas. This summer the Unruhs are moving to St. Catharines, Ontario, where Fred will become the pastor of that community's Grace Mennonite Church.



to reap its harvest of shame. My Lai. Napalm bombings of hospitals. Shooting anything that moved. Support for a government that depended on iron cages to subdue its critics. Sure, I was just a dumb country kid.

I was a country boy who thought that Americans meant it when they sang of a "land of the free," who believed that Americans never went to war except to defeat evil. I was a country boy who thought presidents were honest, and that the people could influence their leaders to change policies that were wrong in God's eyes, and wrong for America.

What does a country boy do when the myths and the stories about who we are and why God has blessed us all begin to sound like lies? March in anger on Washington, praying that somehow the spirit of God will change evil men? Help young people to find positive alternatives to a draft that is inherently evil in the first place? Live in quiet service to your neighbors whose house and barn have just been blown to bits by a Kansas tornado? Let the anger build and the frustration explode? Sure, I was just a country boy, but I was becoming a man who no longer believed the dream. I wondered if God had turned his back on America.

The boy-turned-man came to Saskatchewan. To a new people, a young nation. A powerless nation. A nation exploited by the American corporations. A land still on the edge of the frontier. A land where many races and many religious groups met, offering their own uniqueness within a design of diversity.

It was suddenly OK to be me. OK to be Mennonite. OK to be German. OK to be an immigrant. It was OK to test the integrity of government leaders, and if they didn't tell the truth they were voted out of office. It was OK to offer your contributions in skills and faith in a mosaic of peoples. No "melting pot" psychology here, but a mosaic of cultures, peoples, and dreams. It was OK to be me.

The children of Israel, the Hebrew slaves who had just escaped from the brick furnaces of Egypt, spent forty years in the wilderness looking for their dream; a new vision for their people. Maybe it just might be that Americans must now walk through a long empty wilderness to find a Moses again, and a reason to exist. The old dreams are dead. The old battles have been lost. Where will a people go when their dreams have died? But then, I'm just a dumb country kid who likes Canada.

A thread so strong

Margaret Gingrich

The wall that stands between us is so high . . .

How did we manage to clamber
To its wide top
To meet each other?

And yet it is not wide enough
For us to stay long.

But we have stayed long enough to
    see the beauty in each other's faces
    exchange stories of our lives on either side
    understand each other's lies and half lies
    ask questions that have no answers
    share deep secrets of the heart
    read the meaning of our silences
    feel the strong throb of life in our hands—touching
and watch a thread of love between us—growing stronger.

As we grope our way back down our separate sides

    Let us be gentle in our parting
    Knowing that we are taking something from each
            other—
    A process requiring much tenderness.

    Let us each take one end
    Of the thread between us
    So that in the days and years ahead
    In odd moments of longing
    We can give a questioning pull
    And feel an answering tug.

Who knows? Perhaps one day we will
Again see each other's faces
Peering over the top
Of the wide wall.
                But until then
We have a thread so strong.

Donald Sensenig

A new day in Vietnam

As I REFLECT on the recent traumatic developments in Vietnam, my primary response, overshadowing all else for me personally, is joy and thankfulness that the war is over. Let's praise the Lord for this! Too many lives were ground to pieces in that terrible carnage, and finally it has ended.

In letters from our MCC friends who remain in Vietnam, the stress has also been on the excitement of the new life now suddenly possible with the end of the war.

The refugee camps are disgorging their despairing inhabitants, who are suddenly transformed into hopeful humans heading for home again. The crowded cities are contracting back towards normalcy, with a sense of serenity returning to them; their alienated shantytowns are no longer human traps. "Suspected VC"—students, peace advocates, dissenters from the Thieu-American vision, and many others—are moving freely in society again.

Even many of those fearful of what kind of people these "VC" are, are encouraged by the tone of the new day, moving beyond the initial panic of the sudden collapse of things around them, relaxing their fears of bloodbaths and retaliation.

It is a time of healing, of sensing new possibilities. It is a time of comprehension that the era of foreign domination is over. It is a time to begin bridging the barriers and divisions and hatreds of the past. We pray that these tentative beginnings will continue to be nourished to fruition.

Serious problems face the new society. The massive U.S. economic aid structure has suddenly ceased propping up the economy, leaving a huge vacuum. Thousands of soldiers are no longer receiving their monthly paycheck—their army has disappeared. Farming has been disrupted by the long war and recent fighting, and rice is in short supply. Thousands of technicians, teachers, doctors, and others have fled the country for ideological reasons, or fear, or hope for a bright future in the U.S.

Max Ediger

Can you hear the silence?

The silence!
Can you hear the silence?
The guns, the planes, the bombs
All rest and give peace back to the land.
The long nightmare is over.
Blood now flows strongly through young veins
Not over rough and restless soil.
The shout!
Did you hear that shout?
It is the shout of joy
Raised from the throats of people at last free.
A new era has begun.
That rumble!
Did you hear that rumble?
The sound of prison walls falling
Frees those spirits which for years have struggled to be free.
At long last the prisons are dead,
And hand grasps hand as liberation spreads
Bringing together those who were forced foes.
That laughter!
Did you hear that laughter?
It is the sound of youth
Raising their voices in song for freedom and peace
Who have been imprisoned are now free.

That splintering!
Did you hear that splintering?
It was the yoke of bondage
Being shattered by hands that only struggle for peace.
The days of slavery are over
Vietnam now belongs to Vietnamese
And its destiny is in good hands.
That tremble!
Did you feel that tremble?
Millions of rice plants breaking soil
Bringing new life to a land and a people.
The yoke of dependency rots in the mud.

How will the church move into the future in Vietnam? The attitude of the new government is unclear at this time. They are suspicious of the church as a foreign institution, as a "reactionary" institution. In one province church there are reports the pastor was accused of being a U.S. Government agent, and church members must attend political reeducation sessions. The government will regard education and social welfare as their own responsibility, and schools, clinics, and other programs operated by the church with western aid will no doubt have ended.

However, the reduced "secular" power of the church could prove to be a boon. There have been reports of revival in the North Vietnam Evangelical Church. Worship and Bible teaching in the churches will no doubt continue. Believers at the Gia Dinh Center in Saigon are worshiping in their church. New direction and leadership will probably emerge with the departure of the missionaries and some of the church leaders. It is a time for hope.

News

Mission volunteers still needed overseas

"Many people don't realize it, but we are still sending short-term volunteers overseas," said John Sommer, overseas personnel secretary for the Commission on Overseas Mission, General Conference Mennonite Church.

Such volunteers range from a badly needed teacher in Zaire for one year to students who spend a summer teaching English conversation and English Bible in Japan.

During the past year COM has sent thirteen mission volunteers.

"Interest has been less since the end of the draft in the U.S., but we would like to see this trend reversed," said Mr. Sommer. "However, we don't look at short-term service as an end in itself, but as a training tool for future work or as a solution to a temporary personnel bind."

Generally, volunteers for less than one year are expected to pay their own travel to their assignments. They receive a small VS allowance plus living expenses. COM usually pays travel for volunteers of one year and longer.

A related program is MENNO (Mennonites Encountering New Neighbors Overseas).

The program, designed for very short-term help in Colombia, has COM's blessing but no financial backing or administrative time from COM.

Edward Stucky of Berne, Indiana, who coordinates the program on a volunteer basis, said five couples will go to Cachipay, Colombia, January 31 to February 15, 1976, to do carpentry, painting, gardening, etc., at the Mennonite church's retreat grounds. He is still looking for more people to make up a similar group October 25 to November 9. Opportunity is given for fellowship with missionaries and Colombian Mennonites.

Such volunteers pay their own transportation. The program began in January 1973.

Chad refugees return slowly

Although the mid-April coup in Chad changed government leadership and ended yondo, the tribal initiation rites, many of the refugees who fled to Nigeria to escape the rites have not yet returned to Chad, MCC volunteers in Nigeria and Chad have reported.

"In spite of the much rejoicing in the change of leadership, there was no sure evidence that the new regime would be able to hold and that there would not be a countercoup," reported Ray Horst, MCC Nigeria director.

"There had been a spirit of wanting to wait to be sure things were OK before risking the return trip," confirmed MCC Chad director, Steve Penner. "However, I think the new government has made it perfectly clear that Chadians should return to their country."

Loren Eash, MCC volunteer in Chad, brought nine refugees back to Chad with him after a visit to Nigeria at the end of May, and said that ten others would have come if he had had room.

"These refugees want to return to Chad because it is hard to find jobs in Nigeria, especially if they don't know Hausa (a commonly spoken tribal language in northern Nigeria) or English," Mr. Eash said. "Another factor is that their allowances from the Chad Refugee Committee are being reduced."

However, the refugees who are farmers plan to stay in Nigeria for another year or two. Their homes and belongings were confiscated when they fled Chad, and they now are preparing to plant at the Chadian resettlement farm at Gujuba, Nigeria.

Although they are no longer compulsory, the initiation rites have continued to be a problem for the church in Chad. There is disagreement within the church between those who stood firm against initiation rites and those who took a middle-of-the-road position, said Mr. Penner.

"The church is divided over the question of how to treat members who went through yondo," noted Mr. Eash. The church's program to aid in rural development will need to make a new start since some of its members were killed for refusing initiation rites.

"One of the refugees who is a pastor told me he is considered a nonperson by nearly everyone in his church and village because he refused to submit to yondo," Mr. Eash said.

However, churches that had closed are now reopening and members who left the country are receiving invitations to return, Mr. Penner noted. "The church in Chad is still going through difficult times," he said.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Northern District clears heavy agenda

Two hundred delegates plus an average of over 100 guests per session, attended the eighty-second annual meeting of the Northern District Conference at the Freeman Junior College campus June 19-22.

Harold Thieszen, pastor of the First Mennonite Church, Mountain Lake, and outgoing president of the conference, opened the sessions by challenging the representative churches to be "congregations that serve." He reminded the delegates that the church is a fellowship that also experiences hurts, pains, and brokenness. As we learn to experience God's love in this context, the family and also the church come to be what God intended them to be.

In the rather warm, sultry South Dakota atmosphere, the delegate body went to work and cleared an enormous amount of business mostly within prescribed times. Among the business highlights were the following:

—all bills were met in the past year;

—a motion to appoint a full-time conference minister was accepted with hardly a question;

—the Choice Books literature evangelism project has seen tremendous growth and was enthusiastically endorsed for continuing involvement;

—the camp at Swan Lake has been almost completely paid for;

—the new budget of $66,000 (a substantial increase) for the next year, was enthusiastically adopted.

On several occasions controversial issues were raised. Louis Linscheid, statistician, reminded the conference that fourteen churches had not reported to him, and he encouraged the body to deal with the matter. Don Klassen, Sioux Falls layperson, shared with the delegates that there are problems in the church there and requested prayer. Neither issue was picked up for discussion.

Guest speaker for the conference sessions was David Schroeder, professor of Bible at Canadian Mennonite Bible College. Mr. Schroeder challenged the families of the Northern District Conference to examine some of their attitudes to unmarried adults, to the aged, and to women.

Lifting out basic teachings from both the Old and New Testaments and putting them into a historical perspective, Mr. Schroeder suggested that it is often easy to confuse cultural traditions with the revealed Word of God. We must be more ready to look again at what is basically Christian and then apply this to today's culture. God's revelation cannot be equated with any one specific form of government or of family living. God's creation is designed for the fulfillment of all humanity, male and female. God desires that all people experience blessing and acceptance, including children. Our life-styles need to reflect a total commitment to God's total creation.

Other significant parts of the conference were a report by Ben Sawatzky on how the Lord called and the Bethesda (Henderson) congregation helped him respond to do a short term of service in India this past year. Myron Schultz for Mennonite Disaster Service reported favorably about Northern District volunteers for the Omaha disaster cleanup.

The Women in Mission had a comprehensive report on the work of Africa Inter-Mennonite Mission in Zaire. The youth were challenged by a special service Friday evening, and then the youth cabinet portrayed Northern District youth work history for the whole conference on Saturday evening. The latter was presented in pageant form with stagelights accenting the individual settings. The home missions committee presented an expansion plan for the church at Busby, Montana.

Conference business sessions were followed by a communion service on Saturday afternoon.

Newly elected conference executive officers are Virgil Gerig, Freeman, South Dakota, president; Paul Kroeker, Marion, South Dakota, vice-president; and Waldo Stoesz, Mountain Lake, Minnesota, financial secretary.

Cohosts for the conference sessions were Bethesda and Bethel Mennonite churches, Marion, South Dakota; Neu-Hutterthal Mennonite Church, Bridgewater, South Dakota; and Freeman Junior College. *Bernie Wiebe*

Harold Thieszen (left), outgoing president of the Northern District, passes the peace pipe, symbol of conference leadership, to the new president, Virgil Gerig of Freeman. Paul Kroeker of Marion, South Dakota, the new vice-president, watches the exchange.

Mennonite World Conference set in Wichita

Wichita, Kansas, will be the site of the tenth assembly of the Mennonite World Conference, according to action of the conference's presidium.

Sixteen members of the presidium, meeting June 30-July 3 in San Juan, Puerto Rico, selected the Century II convention center in downtown Wichita as the site for the assembly, to be held July 25-30, 1978. Another facility, yet to be determined, will be selected for a mass meeting on Saturday or Sunday, which as many as 10,000 people might attend.

Although North Americans are predicted to come to the assembly by the thousands and those from other parts of the world by the hundreds, the presidium agreed that the English-speaking participants should not overwhelm the assembly and make it monolingual.

Equipment for simultaneous translations will be provided, with English, Spanish, German, French, and Dutch as primary languages. However, translation will also be provided into as many languages as are requested and for which language groups provide translators.

Preparatory materials for the assembly, such as program and study guides, will be distributed in the five primary languages. But the other language groups might take the initiative in translating into other languages as well. A newsletter, to be published in five languages by the World Conference executive secretary's office, will be handled in the same way. The MWC would have some funds available for helping print other translations, if necessary.

For the first time in anyone's memory, the presidium meeting was carried on exclusively in English but the presidium members affirmed that any church group should be able to appoint someone who does not speak English to the presidium.

Theme for the assembly will be "The kingdom of God in a changing world." The presidium left the specifics of theme and program to a North American-based committee. However, growing out of the presidium meeting and the expanded presidium meeting which immediately followed were some suggestions:

—that the program not be overloaded with formal presentations, but allow a maximum of informal personal contacts.

—that many songs, at least one from each continent, be part of the program.

—that provisions be made for a communion service for the entire assembly.

—that the program allow for personalized reporting on problems and victories of the church around the world. That kind of reporting punctuated the presidium's week in San Juan.

Some presidium members were ready to drop a mass communion service because of logistic problems and because some groups might not want to participate. But several Asian and African members requested that the joint communion service be retained as an expression of unity in Christ and as a way of breaking down barriers.

P. J. Malagar of the Mennonite Church of India told of a simple communion and footwashing service with church leaders and caste seminary students while many non-Christian villagers stood around them and watched. He said the service did more to bring new converts to church than any sermon could have done.

The other major business for the presidium was a revision of the constitution and current practice to create a "general council" to replace both the presidium and the assembly's delegate body. The new arrangement would also make parallel the representation from the North Atlantic countries and from other parts of the world.

Under the old pattern, the presidium was made up of representatives from each autonomous conference in North America and Europe, while Latin America, Asia, and Africa sent members representing the whole region rather than each conference. The presidium of twenty-four members has met about twice between sessions of the assembly, at which a delegate body of potentially 175 members met.

Under the new pattern, a general council will meet at the assembly and at least once every two years between assemblies. It will probably have about eighty members and will include representatives from each autonomous conference in every country. Conferences will get one representative for the first 10,000 members, two for up to 25,000, and three for more than 25,000. This will mean proportionately more representatives from Asia, Africa, and Latin America. In addition, one officer from each regional group might be sent.

An executive committee of nine would probably take a stronger role than at present.

Other constitutional changes included:

—additions to the statement of purpose, mentioning specifically fellowship, communications, and facilitation.

—moving assembly sessions from every five years to every six years.

—giving specific recognition to regional or special interest groupings such as Asia Mennonite Conference or a world Mennonite peace group.

Constituent groups of MWC have one year to object to these changes before they become part of the constitution.

In other action, the presidium:

—suggested a combining of the general fund and the travel fund so that all countries could contribute to both and help eliminate the feeling that North Americans are always giving and third world people always receiving.

—approved full-time employment of executive secretary Paul Kraybill just before and after the tenth assembly September 1, 1977, to the end of 1978.

—discussed the wisdom of holding all MWC funds in U.S. banks, but agreed that one treasurer should control all funds, no matter in which country they are located.

—noted that the Evangelical Mennonite Brethren Church in North America is reluctant to continue participation in MWC.

The presidium will next meet August 3-5, 1976, in Semarang, Indonesia.

Dutch propose selective objection

An unofficial proposal by the Dutch government which would allow greater freedom in obtaining conscientious objector status has come as a surprise to Dutch pacifists, reported Larry Miller, MCC Peace Section representative in Europe who recently attended a meeting of the Dutch Peace Group, *Doopsgesinde Vredesgroep.*

The proposal would allow individuals to claim conscientious objector status simply by making a written request, a procedure which would allow for political and selective objection to war.

According to Anne de Jonge, staff person for the Mennonite peace group, the government would automatically grant the status to anyone making a request unless there would be clear evidence that the applicant was lying about his objection. The alternate service term would be twenty-one months.

Inter-Mennonite media combination changed

The Inter-Mennonite Media Organizational Study Group has called off a proposed partial merger of General Conference and Mennonite Brethren public media interests into the Mennonite Church's Mennonite Broadcasts, Inc.

Instead, the study group is proposing to the sponsoring boards that the present Inter-Mennonite Media Group structure, already established for the next multimedia campaign, be modified and authorized to be the structure through which the boards will handle all of their cooperative activities.

The group would schedule regular planning-sharing meetings and would strengthen its marketing function for cooperative projects. The marketing operation might be known as "Mennonite Public Media Services" and might replace Mennonite Media Services, which now operates through Menonite Broadcasts, Inc. (MBI).

The earlier proposal would have put General Conference and Mennonite Brethren members on the MBI board.

This proposal ran aground primarily because of differing denominational structures.

Alberta church-planting recommendations made

New congregations in Calgary and Lethbridge, Alberta, have been recommended to the Alberta Conference missions committee, and a Mennonite fellowship in Red Deer, Alberta, has agreed to begin meeting.

David Whitermore, church-planting secretary for the General Conference's Commission on Home Ministries, and Abe Neufeld, Alberta-Saskatchewan conference minister, have recommended that one or two new congregations be started in new suburban areas of Calgary and that one congregation be started in Lethbridge.

A Calgary church or churches would be started in cooperation with the two General Conference churches already in the city and possibly with the Northwest Conference of the Mennonite Church.

Lethbridge, which Mr. Neufeld and Mr. Whitermore also visited in May, is only six miles from another General Conference congregation in Coaldale; however, the two men found a number of people living in both Coaldale and Lethbridge who would be interested in being part of a second congregation.

In Red Deer, a city of about 30,000 between Calgary and Edmonton, Mr. Neufeld and Mr. Whitermore met with about twenty-five persons of Mennonite background. They generally agreed that a church-planting project not be undertaken in Red Deer if it would simply produce another evangelical church.

However, a group of these people does want to explore a fellowship "centered on serious consideration of present-day life in the light of God's Word." They will meet several times this summer with Eldon Driedger as convenor and may begin meeting regularly in the fall. There is presently no Mennonite church in Red Deer.

Eight worst 'obscenities' cited to Free Churches in England

Eight "obscenities" which "should be intolerable to every Christian" were listed by British Navy Ministry Frank Judd in an address to the seventy-ninth annual congress of the Free Church Federal Council. He said the worst obscenities were:

—the obscenity of those denied the self-respect and security of employment in a society which claims to have reached unrivaled levels of technological and managerial proficiency.

—the obscenity of total homelessness and shoddy public and private housing in a society where the motor car and road building acquire the dimensions of a new religion.

—the obscenity of the elderly in our midst left alone to die.

—the obscenity of so many mentally and physically sick and handicapped still denied the care, the opportunities and attention they so desperately need.

—the obscenity of racial and religious intolerance: of men, women, and children denied their self-respect and elementary human rights because of the color of their skin or the form of their beliefs.

—the obscenity of nations ("like our own") economically benefiting from profits made by racial exploitation in South Africa.

—the basic obscenity of a world where the overwhelming majority of its population still never know what it is to have enough to eat, whose average income per person is in the region of $60 to $120 a year, while a minority live in affluence on the resources which could be used to emancipate the majority.

The worst obscenity of all, he said, was the pollution of water and atmosphere.

Yoder addresses Basel professors

Law and theology professors and a number of interested Mennonites gathered at the University of Basel June 5 to hear John Howard Yoder speak on the separation of church and state in the United States. Mr. Yoder, on leave from the Associated Mennonite Biblical Seminaries in Indiana, is currently teaching at the University of Strasbourg, France.

Mr. Yoder pointed out that although separation of church and state in the United States has positive aspects, civil religion at the root level is not that different from the state religions of Europe.

The lecture invitation from the faculties of law and theology at the University of Basel resulted from an earlier brief lecture Mr. Yoder had presented to a seminar group sponsored by the two faculties on the subject of separation of church and state in Switzerland.

Following the lecture, faculty members, the Basel church council, and representatives from Roman Catholic, Mennonite, Salvation Army, Jewish, and Methodist groups joined in a banquet in the historic *Konzilraum* at the residence of the Basel Church. In 1531, the Council of Basel met there to begin to deal with the issues of papal supremacy and the heresy of Hans Hut.

Mr. Rotach, who introduced the guests, made special mention of the Mennonites. He stated how the Reformed churches had persecuted the Anabaptists in past centuries, but also mentioned that one of the reformers of Basel had taken the fleeing Thomas Muenzer into his house for the night.

Mennonite guest David Wenger, pastor of the Basel Mennonite Church, noted that it was the city of Basel which granted the Mennonites permission in the late eighteenth century to take up residence in the city.

Conference on male-female roles planned in Manitoba

"The roles of men and women in theological perspective" will be the theme of a conference October 3-5 at Camp Assiniboia near Winnipeg, Manitoba.

The conference is sponsored by the Manitoba Conference education committee, the Canadian Conference Board of Congregational Resources, and the Commission on Education of the General Conference Mennonite Church. Canadian Mennonite Bible College in Winnipeg and MCC (Canada) have been supportive in the planning.

The conference will look at male-female roles as outlined by the creation account, the Old Testament in general, the Gospels, and Paul's writings. It will also survey history since New Testament times.

"In view of the questioning of roles in society in general, it is important for the church to have a sound theological perspective," said Herta Funk, Commission on Education staff person in women's concerns.

The conference is primarily for men and women in Manitoba. However, ministers across Canada will be invited to attend. Any persons in the General Conference or other Mennonite groups may attend.

Work camps under way

Seventy-nine young people have been assigned this summer to participate in nine work camps under the voluntary service program of the General Conference's Commission on Home Ministries.

Work camp leaders include:

—Carol Waltner, Bethel Mennonite Church, Mountain Lake, Minnesota, and Vicki Mattevi, Cairo (Ohio) United Methodist Church, in Arvada, Colorado. Twelve work campers are serving in a home and school for retarded children.

—Carol Bartel of Hillsboro, Kansas, and Sheryl Hurst of Narvon, Pennsylvania, in Beatrice, Nebraska. Sheryl is a member of the Pine Grove Mennonite Church, Bowmansville, Pennsylvania. Four work campers are working with retarded children at Beatrice State Hospital.

—Bill and Barb Baughman, long-term voluntary service workers, in the Clinton, Oklahoma, area. Eleven work campers are tutoring Cheyenne children and supervising recreation.

—Merrill Unruh, Alexanderwohl Mennonite Church, Goessel, Kansas, and Mary Goossen, First Mennonite Church, Beatrice, Nebraska, in Fort Wayne, Indiana. Merrill is a long-term volunteer in Fort Wayne, where ten work campers are working in housing rehabilitation and other assignments.

—Steve and Mary Huser, First Mennonite Church, Berne, Indiana, at Koinonia Partners, Americus, Georgia. Seven work campers are involved in this interracial community.

—Rick and Pat Shaner, Ebenezer Mennonite Church, Bluffton, Ohio, to Markham, Illinois. Nine work campers are working with long-term volunteers in day care and other community needs.

—Lavonne Graber of Washington, Iowa, and Nadine Reimer of Newton, Kansas, both members of First Mennonite Church, Newton. They are leaders of ten work campers at Pine Lake Christian Camp, Meridian, Mississippi.

—Long-term volunteers Brenda Ewert and Tim Mierau in Seattle, Washington, where eleven work campers are working in a national forest.

Five work camp applicants are involved in Rocky Mountain Bible Camp.

Joint Mennonite Brethren seminary likely

"We thank God for bringing us to the place where a unified program of seminary education seems possible," the Mennonite Brethren Board of Reference and Counsel said, in a seven-page statement on a joint Canadian-United States biblical seminary, which will be presented to the general conference of the MB churches of North America, meeting in Winnipeg August 9-12.

Although in effect the decision has already been made by the two area conferences—Canada and the U.S.—the 1975 general conference delegation will be asked to formally assume ownership and operation of the seminary, presently under U.S. jurisdiction and located in Fresno, California.

Attempts to bring theological education under general conference supervision go back as far as 1948. The decision of the U.S. area conference in 1971 to invite Canadian members to serve on the seminary's board of directors and the Canadian action the following year to phase out the BD program at their MB Bible College in Winnipeg cleared the way, however, for the idea to become reality.

During the past winter quarter, the seminary enrolled 116 students, which included eighteen Canadians.

signs of jubilee

Following a sermon on "Releasing debts," the Hively Ave. Church, Elkhart, Indiana, established a Jubilee Fund. The fund makes money available to members of the congregation who are carrying an extra burden of debts because of illness or other circumstances. The Jubilee Fund is administered by an advisory council composed of the congregational chairman, the deacons, and the pastors. When there is a need, the congregation is alerted to the amount of money the council wants to make available, but not who has received the money. The members are encouraged to give above their regular church giving. The idea is that just as the persons being assisted need to use money that they would generally spend for living, so others should give out of the money they would be using for their wants. One recipient of the fund who made public her thanks was Frieda Klassen, a member of the congregation who went to India on her own and found an orphanage that could use her help.

The Ecumenikos congregation, Shawnee Mission, Kansas, is exploring the possibility of an experimental common checking account among interested people. The account would be an attempt to follow the Jubilee mandate of redistribution of capital. Some of the members have also requested that members consider a communal mission use of their tax rebates.

The Jubilee emphasis is also being expressed in Sao Paulo, Brazil, where Arlin David Yoder spoke on Jubilee at the April conference of the Evangelical Mennonite Association (AEM), the inter-Mennonite mission organization. "My title in Portuguese was 'The Jubilee life —Christ's alternative to Communism.' After some quite thorough biblical exposition, I read and interpreted the St. Catharines proclamation as a testimony of the North American church," said Mr. Yoder. "To my surprise we had from the floor a number of immediate responses. There would probably have been more, if time had allowed. This is one time, I felt, it was very fruitful for our Brazilian Portuguese Conference to sense where the North American church was at in its life, thought, and experience."

Words & deeds

The Faith and Life Radio and Television committee has agreed to sponsor three or four pilot workshops this fall on helping congregations to use the communications media. Such workshops would concern use of specific media within the congregation (in teacher training, videotaping for shut-ins, etc.), for outreach on radio and television, and evaluating secular media, particularly movies and television. Faith and Life Radio and Television is the mass media arm of the Commission on Home Ministries.

The stream of immigration from Brazil to Canada is reversing itself, according to *Bibel und Pflug,* published in Curitiba. Interest in new business ventures in Brazil is attracting many of these new immigrants to Brazil. The periodical gives the example of Gustav Janzen, a violin maker, who moved from Witmarsum to Canada about fifteen years ago. Now he and his two sons and their families have returned to Brazil, settling in Mato Grosso, in the vicinity of Campo Grande, where they plan to raise cattle.

Freeman Junior College will add a two-year terminal career program in television electronics during the 1975-76 school year. It will prepare students for job entry as television technicians. First-year basic electronics courses will apply to pre-electrical engineering programs. Students will have on-the-job supervised experiences during the second year.

Calls from MCC constituents with Selective Service classification problems have increased sharply since April, reported James Landis of the Peace Section staff. Since the end of inductions in 1973 the Peace Section received about a dozen calls a year from Mennonites and Brethren in Christ who had problems with registration. Within three weeks five persons called representing nine Mennonites who completed Form 150 for conscientious objector status but who were classified 1-A, available for active duty. The reason Selective Service gave for the 1-A classification was "insufficient evidence" of belief in conscientious objection to participation in war.

The Inter-Mennonite reunion at Lancaster Mennonite High School, Lancaster, Pennsylvania, May 30-31 included an emphasis on missions and service as part of the Mennonite tradition. The reunion, called "A celebration of Mennonite and Amish history, faith, and culture 1525-1975," featured more than 100 activities and presentations. These included meat canning, missionary stories, talks on mental health, quilting demonstrations, dramas based on Anabaptists from the past, musical presentations by a Spanish Mennonite chorus, and dramas which included Mennonite blacks.

A factory to produce animal feed has been established in Kikwit, Zaire, with Kakesa Khakha Gasala, a Mennonite, as the first Zairian director of the project. The news service of the Church of Christ in Zaire said the factory, partially financed by Oxfam and Mennonite Central Committee, cost $100,000 and will produce fourteen to fifteen tons of feed per day. The factory will allow the Protestant Agricultural Program to help agricultural cooperatives by supplying not only animals, but feed at lower prices.

Feeding program to begin in India

Plans are being made between MCC and Cathedral Relief Services to begin a feeding program for school children in Calcutta, India, using MCC wheat.

Paul Kniss, Mennonite missionary in India who is serving as acting MCC director for the summer, is busy making plans with Canon Biswas, director of Cathedral Relief Services which operates twenty-seven schools in the more deprived areas of Calcutta.

More specific planning for the program will be made by John R. and Paula Dyck of Rosthern, Saskatchewan, former MCC volunteers in Paraguay and Korea. John plans to arrive in India at the beginning of August with Paula joining him later. The Dycks may remain as long as six months.

Much of the wheat from Operation 5 percent, through which some Kansas farmers plan to donate 5 percent of their crop to MCC as a way of both feeding the hungry and keeping the price they get from their domestically sold wheat higher, will be shipped to India.

Of the four million pounds of Operation 5 percent wheat which are scheduled to be shipped to India between August and the end of the year, plans call for half to be used in the program to feed school children. The other half is slated for use in food-for-work projects in the states of Bihar and Madhya Pradesh.

Meat canning shows growth

By the time the last of the 282,500 cans of meat processed by MCC this season were leaving the pressure cookers to cool on May 31, over half of the season's yields had already left North America for third world countries.

This canning season, which began early last November and lasted six weeks longer than usual, saw a 73 percent increase over last year's 163,193 cans.

"The 119,307 can increase is more than we canned total in some years," reported John Hostetler, MCC material aid director. During the season the portable trailer-mounted canner operated for 120 days at twenty-eight different locations in ten states.

Already 96,000 cans have been shipped to Brazil, much of it for work front programs, similar to MCC's food-for-work programs, operated by DIACONIA, a church relief agency.

Another 24,000 cans are enroute to Egypt where the Coptic Evangelical Church, with whom MCC coordinates most of its Egypt projects, will take charge of distribution. The church also plans cooking classes in conjunction with the meat.

Twelve thousand cans are headed for Bangladesh, 12,000 for Haiti, and 7,200 for Angola.

Staff opening: Director of Youth Action—Persons should have ability to create and administer the organization of action projects relating to nonviolence, militarism, conscience, and peace and justice concerns. Presently the youth program focuses on militarism in education, counter-recruitment, amnesty, and nonviolence. Position requires public speaking, group work, and willingness to travel part time. Commitment to pacifism and social change through active nonviolence, a must. Send resume to: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. Tel.: (914) 358-4601

Camp program director needed

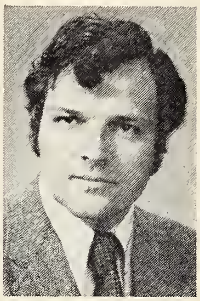
The Conference of Mennonites in Manitoba, Camps Program Committee, requires the services of a camp director to assist in the development of Christian education and camp programs at three camps in Manitoba. Duties to commence September 1, 1975. Write: Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Man. R3T 2C9.

Record

Workers

Dunn

Lehman



Longacre

Snyder

Hulda Banman, First Church, Newton, Kans., will serve a three-months term beginning in fall, at the medical clinic in Nuevo Namiquipa, Mexico, replacing *Janet Soldner* while she is on furlough. Her assignment, under the Commission on Overseas Mission, is in nursing and midwifery. Ms. Banman served three terms in Zaire between 1956 and 1971. She is presently employed at Bethel Deaconess Hospital in Newton.

Evelyn Bertsche, Normal, Ill.; *Robert Kreider,* North Newton, Kans.; and *George Schmidt,* Clearbrook, B.C., have been appointed to a temporary heritage committee under the Commission on Education. Their task will be to draw up a detailed job description for a more permanent committee. Ms. Bertsche is chairing the committee.

Cheryl Combs of Wichita, Kans., has been assigned to Mennonite Voluntary Service in Champaign-Urbana, Ill., for a two-year term. She will work in community service in the Church of the Brethren program there. Cheryl has attended Wichita State University and is the daughter of Larry and Emma Lou Combs of Wichita.

Walter Dirks, carpenter and pastor of the Flat Rock (B.C.) Church, is assisting in construction of an addition to the Busby (Mont.) Church during July and August. He is a former pastor of the Busby congregation.

William Dunn, Normal, Ill., has been selected as chairman of the Mennonite Mutual Aid Association board of directors. A General Conference representative on the board, Mr. Dunn is executive vice-president and administrator of Mennonite Hospital, Bloomington, Ill.

Vicky Epp, Lushton, Nebr., has been serving since April as secretary to the chaplain at Kansas State Industrial Reformatory, Hutchinson, Kans. Her one-year assignment is under Mennonite Voluntary Service. Vicky is a member of the Bethesda Church, Henderson, Nebr., and is the daughter of Nadean Epp of Lushton.

Jack J. Fransen, consultant in mental retardation for Mennonite Mental Health Services, moved his office to St. Catharines, Ont., July 1. He will continue as MMHS consultant on a half-time basis the remainder of 1975. Mr. Fransen has also recently joined Community Management Services, Inc., of London, Ont., as director of mental retardation services on a half-time basis. CMS is a nonprofit agency operated by Mennonites which works with persons in convalescent hospitals and operates group homes for disadvantaged boys.

Rodney Frey has been appointed assistant professor of industrial arts at Bethel College for the coming school year. Mr. Frey has been teaching industrial arts and science in the Matero Boys' Secondary School in Zambia the past two years and was engaged in a similar experience at the Choma school for a three-year period, 1969-71. He is a graduate of Bethel College and has earned an MS degree in the field of industrial arts education from Illinois State University.

Rita Graber, Freeman, S.D., has been named director of vocal music at Freeman Junior College and Academy. Ms. Graber has previously taught music at Goessel, Kans., and at Freeman Academy. She has directed the *Schmeckfest* musical for three years in a row. She holds an MME in choral music from Wichita State University.

Reinhild and John M. Janzen, Lawrence, Kans., will join the Bethel College faculty for the second semester of the 1975-76 school year while *Howard Snider,* sociology professor, is on leave. John, currently associate professor of anthropology at the University of Kansas, will teach an introductory course in anthropology and sociology of religion. Reinhild will teach a course in art history. Both have previously taught at Bethel College.

Richard E. Koontz, Atlanta, Ga., will become an admissions counselor for Bethel College beginning Aug. 1. Since graduation from Bethel in 1972, Mr. Koontz has been associated with Interfaith, Inc., a nonprofit housing corporation in Atlanta, as an administrative assistant. The first two years of his work there were as a volunteer under the Mennonite Central Committee.

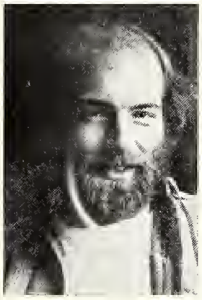
Cynthia Lehman, Salem Church, Kidron, Ohio, has been named by the Commission on Overseas Mission as a mission associate for two years to teach at Hwalien Christian School, Hwalien, Taiwan. She has just completed three years of voluntary service under the Commission on Home Ministries as a teacher in Gulfport, Miss. Ms. Lehman has a BA in elementary education from Bluffton (Ohio) College. She will be commissioned July 27 in the Salem Church.

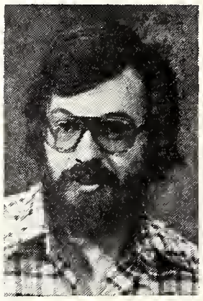
Dave and Sara Letkemann, Saskatoon, Sask., have been assigned by the Commission on Overseas Mission to the Santa Cruz area of Bolivia following a year of language study in San Jose, Costa Rica.

Paul Longacre became acting executive secretary of the Mennonite Central Committee for one year beginning June 27 when *William T. Snyder,* executive secretary, began a sabbatical year. The sabbatical is the first extended break that Mr. Snyder and his wife, Lucille, have had since he became MCC executive secretary in 1957. Mr. Longacre has been with MCC since 1964 when he and his wife, Doris, began a period of service in Vietnam during which time he served as MCC Vietnam director. He has been assistant executive secretary since May 1972.

Phillip A. Regier, Madrid, Nebr., has been appointed industrial arts instructor at Freeman Junior College and Academy. Mr. Regier was a May graduate of Bethel College.

Willard and Elma Regier, Zion Church, Elbing, Kans., will begin two years as mission volunteers in August in Nuevo Namiquipa, Mexico. They will replace *Erwin and Vera Schrag,* Salem-Zion Church, Freeman, S.D., who are beginning a two-year furlough. The Regiers' assignment, under the Commission on Overseas Mission, will be in support work for the medical clinic—managing the clinic, keeping financial records, counseling, and general maintenance.


Stucky


Wall

Clinton Stucky, Burrton, Kans., is serving two years of Mennonite Voluntary Service in Seattle, Wash. He will work in the Seattle Mental Health Institute. Clint is a member of the First Church of Christian, Moundridge, Kans., and has attended Bethel College, North Newton, Kans. His parents are Ransom and Mary Stucky of Burrton. He has recently worked for the Hesston Corporation, Hesston, Kans., and for The Mirror, a drug abuse counseling and residence program in Newton, Kans.

Ben H. Wall, West Abbotsford (B.C.) Church, is serving two years with MCC in Akron, Pa. He is joining the maintenance staff at MCC headquarters for two months, then driving the MCC truck between material aid centers and other pickup stations and the shipping docks in Baltimore and New York. His parents are Ben J. and Nettie Wall.

CORRECTION: *Hugo and Doreen Neufeld,* co-directors of Welcome Inn and General Conference voluntary service coordinators in Hamilton, Ont., will be taking a ten-months leave of absence beginning Sept. 1. Hugo will be attending the Associated Mennonite Biblical Seminary, Elkhart, Ind., and Doreen will be completing work toward her BA degree. During their absence *Gary Gerber,* pastor of Eastwood Baptist Church in Hamilton and pastor-elect of the Hamilton Mennonite Church, will be filling their position on a half-time basis. The June 17 issue incorrectly indicated that the Neufelds were leaving the Hamilton assignment.

Ministers

James Derstine, pastor of the Neil Ave. Church, Columbus, Ohio, was ordained May 18. He has served at Columbus for one year. Mr. Derstine is a graduate of Mennonite Biblical Seminary.

Waldo Kaufman will become an associate pastor of the Bethesda Church, Henderson, Nebr., in September. He has been helping as interim pastor during the last four months while Ben Sawatsky was on loan to MCC for relief work in India. The work of ministry to the congregation will be divided among Abe Krause, on the staff since 1965; Mr. Sawatzky, there since 1972; and Mr. Kaufman.

Marvin Zehr became pastor of the Maplewood Church, Fort Wayne, Ind., in July. Since 1964 he has served as pastor of the West Zion Church, Moundridge, Kans. Mr. Zehr attended Bluffton (Ohio) College, Mennonite Biblical Seminary, Elkhart, Ind.

Published

Defeathering the Indian by Emma LaRoque, has been published by the Book Society of Canada Limited, Agincourt, in association with the Alberta Department of Education. The book on removing stereotypes about Indians in the educational process is intended for policymakers, administrators, classroom teachers, curriculum developers, educators of teachers, and native organizations. Ms. LaRoque, a métis from northeastern Alberta, has been a student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., the past year.

From Kuku Hill by Edwin and Irene Weaver, the story of their ministry among indigenous churches in West Africa, particularly in 1969-71, has been published by the Institute of Mennonite Studies, Associated Mennonite Biblical Seminaries, Elkhart, Ind. ($3.50, paperback). The 128-page illustrated volume reviews the Weavers' contacts in Sierra Leone, Liberia, Ivory Coast, Ghana, Togo, and Dahomey — teaching Bible classes in an old healing temple, worshiping in the way characteristic to spiritual churches, unsuccessfully trying to cast out an evil spirit, and sowing the seeds for continuing theological education. The book is No. 3 in the Missionary Studies Series and may be ordered from the Institute, 3003 Benham Ave., Elkhart, Ind. 46514.

Calendar

Aug. 10-15—Cross-cultural youth convention, Missouri Valley College, Marshall, Mo.

Canadian

July 27-Aug. 2—Native family camp, Camp Assiniboia, Winnipeg, Man.

Central

Aug. 2—MCC relief sale, Fairview, Mich.

Review

Community of the Spirit

The community of the Spirit, *by C. Norman Kraus (W. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1974, pb $2.95) is reviewed by Waldemar Regier, pastor of the Rosthern (Sask.) Mennonite Church.*

THERE ARE danger signals in some segments of our Mennonite world that indicate we are becoming "evangelical" at the expense of our unique Anabaptist witness, and this is at a time when we are just beginning to reap the benefits of insights coming from Anabaptist studies. Not only that, but also at a time when our unique witness is exactly what many people in our society are looking for. Namely, a faith with "body," a faith that is realistically embodied in a community of Jesus' followers.

Norman Kraus's book is a timely contribution to this dilemma and is deserving of a wide readership in our congregations. He has offered this treatise "as a sketch, as a sign pointing in the right direction."

The author wishes to remain in the tradition of Arthur Gish and also John Howard Yoder. I find that reading either of these two is rather difficult for many persons in the congregations, but

Mr. Kraus offers similar fare in a more readable and palatable form, but not so palatable as to distort the issues. The author has set out to accomplish a "contemporary joining of pertinent issues in Evangelical Christianity from an Anabaptist perspective." Sometimes one gets the feeling that he is a bit hard on Evangelical Christianity but usually not without reason.

The community of the Spirit covers a lot of territory in the history of Christian thought and does a fair job of referring major themes to a wide scope of writers. Most of us would admit that there is a great distance between J. N. Darby and Clarence Jordan, and between Bishop Pike and Carl McIntire, as well as B. F. Skinner and the Bishop of Carthage in the early Christian era. And yet the author is somehow able to draw from these men the thoughts to illustrate the various dimensions of the themes with which he deals.

I appreciated especially the way in which he dealt with some "fine points." For example, the difference between Martin Luther and the Apostle Paul on conscience and guilt, and how we sometimes have the problem of understanding Paul through Luther, rather than working directly with Paul.

Another example is the idea of original sin as stated by St. Augustine, and how the Anabaptists differed from that view. It would be helpful for many people in our congregations to be able to understand how these fine points are really crucial in our understanding of our theological position as contemporary Anabaptists.

The most important thrust of this book, however, seems to me to be centered on the theme indicated in the title, *The community of the Spirit*. Kraus believes that Pentecost was the third act in the drama of the incarnation—that the community of the spirit happens where the gospel takes on flesh and blood. Without the embodiment of this faith in a community, what indeed is salvation, or peace, or love, or grace? In this sense, the total impact of the treatise is Anabaptist to the core.

One thing that I enjoyed particularly in reading this booklet were the succinct one-liners that the author uses often. For example, "Love is a verb before it becomes a noun" (p. 86); or another, "(Bishop Pike) has exposed the worm in the apple of much Christian charity" (p. 85); or in his concluding paragraph, "the gospel is like the announcement that dinner is ready, that means, come and eat" (p. 104).

I also appreciated the footnotes at the bottom of the page instead of having to look at the back of the book for them.

Even though the book is simply written I was wondering why the author would use some words that are difficult. What is "beatific vision"; or "inchoate alternative" (p. 49); or "agapeic identification" (p. 88)? These terms become understandable in the context in which they are placed, but they make it more difficult for some readers to grasp.

The book ends abruptly. This may be due to the fact that there remains much to be said and much to be done in allowing the third act of the drama of the incarnation to invade our lives and the lives of our communities.

The book would lend itself well for use in small study groups which are willing to grapple with the subject of becoming and being the church.

For sale. 300-325 copies of **The Mennonite Hymnal.** Very good condition. $3.00 per copy, plus handling charges. Write or call EMC Music Committee, Box 834, Steinbach, Man. R0A 2A0 (204) 326-2663.

Letters

Let's believe our beliefs

Dear Larry: I keep saying to myself as I approach each issue of *The Mennonite* (reading every page), "Think positive!" But it's sometimes difficult.

There have been many thought-provoking articles that deepen love and faith. And some have disturbed me beneficially to reexamine my thinking and living and priorities.

But Gary Harder's "Hananiah and Nebuchadnezzar's furnace" (May 27 issue) exemplifies a bias that is directly opposite to the supposed open-mindedness he and *The Mennonite* claim.

The caption to the illustration of the three in the fiery furnace is "Fact or truth?" And the article quite unsubtly tries to make the point that a truth of God—a biblical truth—can rightly be based on an invented, deliberately contrived account that is recorded as history, when, in fact, it did not occur.

Two *a priori* biases are represented: One, that God does not supernaturally intervene in human events (history). This is further indicated by the dismissal of angels' existence as at least being very questionable. Another is the crediting of speculation with more right to be believed than orthodox ideas of biblical interpretation.

And Mr. Harder's attribution of historical error to the statement in Daniel that Darius the Mede succeeded Belshazzar indicates an amazing ignorance (for an MBS graduate) of the light that has been thrown on that statement by archaeological and historical studies going back thirty and more years. These indicate that Daniel is correct and profane history is also correct: Cyrus placed Darius over the Babylonian part of his empire for a time. There are still unresolved problems, but every new evidence uncovered by the archaeologist confirms Daniel's accuracy, including its authorship much earlier than the second century B.C. If Harder were really open-minded, he would have indicated that there is this evidence.

Let's believe our beliefs and doubt our doubts rather than doubt our beliefs and believe our doubts. It's more biblical. And aren't Mennonites heirs of Anabaptist biblicism? *Richard P. Boehr, 280 South Oak, Mount Angel, Ore. 97362*

June 12

Potshots at the middle class

Dear Editor: I have a question about your editorial policy. Although I know that the letters you print do not necessarily reflect your opinions, do you try to edit any racist slurs, or allow baldly racist class stereotypes to stand?

I strongly protest Ruth Heinrichs's letter (June 10 issue). In it she wrote, "only a white, middle class wife . . . would make the bubble-bath, baby-doll-pajama dress-up, the clean house, the redecorated living room her life-style! Better fewer bubble-baths, fewer costumes, simple and even slightly dilapidated furniture, a house with the lived-in look, and direct one's attention to the poor . . . the sick, and those in prison."

Just because a woman is white and middle class doesn't mean she has bubble-bath first on her mind!

It seems to me that most people keep their houses the way they want to live in them. Whether that's clean, "lived-in," or dirty is not related to their race or social class.

I know several blacks who are proud of their clothes, and put high priority on the latest in decorating. Those vices are not limited to the white, middle class female.

I am against making any set of people feel bad because of their race or social standing. *The Mennonite* appears to go along with this, except that editorial policy seems to be that taking potshots at the white middle class is perfectly acceptable. Presumably this is because many of the staff are white and middle class, but it is unscriptural. Jesus said, "Love your neighbor as yourself." But how can you love anyone if you have a poor self-image? *Mrs. Connie Buller, 1458 Butler, Blair, Nebr.* June 16

Straightforward poem

Dear Editor: A small note of explanation about my poem, "Ruth—Sex and the single WITCH," which appeared in *forum*, and which seems to have disturbed some people (Letters, June 10 issue), may be in order.

The story and moral of the poem are, to my mind, straightforward: A young man makes a number of promises and commitments, then attempts to skip out on them. His sins are found out and he is surely punished. Sexual double standards are thus given a severe trouncing. The kinds of images used in the poem, involving magic and sexuality, are not out of line with images used in many places in the Old Testament.

In fact, the entire poem may strike some people as having too much of a judgmental Old Testament tone, and not enough of an Anabaptist-forgiving one. But then, it was written to make a point, not to expound a theology. *David Waltner-Toews, 235 Taylor St. East, Saskatoon, Sask.* June 17

Reviewer too charitable

Dear Editor: Your readers should be appraised of the fact that many competent analysts are much less charitable to the Club of Rome studies than your reviewer (June 24 issue, "The computer as prophet").

Gunnar Myrdal, a Nobel Laureate, is perhaps the most concise when he labels the study "pretentious nonsense." Robert Solow, an eminent MIT economist, points out that the conclusion of the doomsday models is "more nearly an assumption than a conclusion." Neither of these men are either "antitechnological romantics . . . contemptuous of any prophecies arrived at by computer" or persons unwilling to "publish statements and recommendations regarding situations in which there are elements of judgment or uncertainty." Mr. Myrdal, particularly, does not hesitate to make value judgments as anyone familiar with his writings is well aware.

The problem, basically, is that contrary to Roy Vogt's review the authors do not make cautious use of data and their work is *not* an excellent example of how scientists work.

As your reviewer indicated, the study is based on the assumption that "If the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years." It is hard to imagine a more unrealistic set of assumptions from which to begin! The other problems with these studies are too complex to explain even in a long letter to the editor. Anyway, they have been well stated elsewhere (for example, by John Maddox, a theoretical physicist and editor of *Nature* in *The Saturday review*, October 21, 1972, and by Robert M. Solow in *Challenge*, March-April 1973).

The major contribution of these doomsday studies has been to raise the public consciousness on a number of pressing problems. But consciousness is only a first step. It does not appear that

Meditation

Sunflower power

Kansas is "the Sunflower state." At this time of year many acres of the golden yellow flowers can be seen. The ever constant breeze which moves across the Great Plains keeps the blossoms bobbing to and fro on the tall stalks.

Wild sunflowers are a weed to farmers. They work diligently to eradicate them, as well they should, for the plants consume valuable moisture needed for wheat and other crops.

There are two sunflower plants blooming near my home. One plant grows between the sections of a harrow which has been left at the edge of the field. The ground, plowed in the spring, is soft, moist, and cleared of all other growth. This sunflower is about ten feet in height and supports the most luxurious blooms I have observed. The brown centers seem as large as silver dollars and the tiny four-petaled disk flowers are readily visible. The bright golden ray petals number up to thirty-two on each blossom. There are sixty of these colorful heads nodding on the slender stems of this one plant. I stand in amazement at the beauty of so many pretty flowers. It truly is a magnificent specimen of a sunflower.

The other plant grows on the edge of the lawn near the driveway to our farm. The grass has been mowed numerous times this summer and so, also, has the sunflower. Despite adversity, there are two blossoms on this ten-inch plant. The brown centers are the size of a nickel. One must squint to see the tiny flowers there. The ray petals number only eight. Regardless of the lack of moisture and being cut down several times, the plant produced what it could and is pretty in its own way.

Some of us have great talents—sixty-blossom talents, if you will. We can do so much—sing songs, teach children, write poems, preach sermons, paint pictures, heal the sick.

Some of us have only two-blossom talents. We can visit the ill, telephone an elderly person, babysit for a tired mother.

No matter the magnitude of our talents we must use them to the best of our abilities.

Whatever thy hand finds to do, do with thy might (Eccles. 9:10a).

Ruth Deckert

they have contributed much at all either n providing meaningful prediction or in suggesting the means of solution to development-conservation problems.

While I grant that there also are some competent scientists who agree with Professor Vogt, your readers should know what he does not tell them—that the critics are numerous and vocal and that many are thoughtful, qualified analysts just as concerned with the problems of development, conservation, and environment as Meadows, et al.

My concern is that people read more than just these simplistic and perhaps misleading Club of Rome studies before jumping to policy conclusions on such very complex questions. *L. Emil Kreider, Department of Economics, Beloit College, Beloit, Wis. 53511* June 25

---

ree to follow, bound to choose

Do you remember St. Catharines, Ontario, summer of 1974?

Your program committee has begun planning for the 1977 sessions to be held at Bluffton College in Bluffton, Ohio. We would welcome your ideas and suggestions. Please take a few minutes to share your insights with the committee.

1. What issue or concern will be of major importance in 1977? ____________________

2. What type of special "performance" or "event" would you like to have? ____________________

3. Which resource person and/or group would you recommend? ____________________

4. Do you have further specific suggestions for the conference program? ____________________

Return before September 1 to:
Program Committee
722 Main Street, Box 347
Newton, Kansas 67114

Contents

A country kid comes to Canada 426
A thread so strong 427
A new day in Vietnam 428
Can you hear the silence? 428
News 429
Record 435
The community of the Spirit 436
Letters 437
Sunflower power 438
Coping with summer (1) 440

CONTRIBUTORS

Fred Unruh has been pastor of the Grace Mennonite Church, Regina, Sask., for the past six years. He is pastor-elect of the Grace Church in St. Catharines, Ont.

Margaret Gingrich, an MCC volunteer in Botswana, wrote her piece after parting with a friend from another country.

Donald Sensenig served in Vietnam for ten years as a missionary under the Eastern Mennonite Board of Missions.

Max Ediger is one of the four MCC people still in Vietnam.

Ruth Deckert's address is Pawnee Rock, Kans. 67567.

CREDITS

Cover, L. S. Steponowicz, 9401 Hayes Road, Marcy, N.Y. 13403; 430, Al's Studio, Marion, S.D. 57043; 432, UNESCO Features.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

Coping with summer (1)

Scene 1. A vacationing family is traveling down a busy highway. They are fifteen miles from the next service area. Mother is leaning awkwardly over the backseat trying to wipe the sticky and generous remains of a soft ice cream cone off of the face, shirt, and pants of five-year-old Charles.

Charles is beginning to squirm in that unmistakable way he has of forecasting that he is about to announce that he needs to go to the bathroom again.

Seven-year-old Helen has been insisting ever since they left the soft ice cream shop that she is thirsty.

Father is staring grimly at the road ahead. He is struggling valiantly to keep his composure. A headache is coming on.

Overhead the sun is shining with brutal intensity. Even though all the windows and ventilators are open, the car feels like a furnace.

This is the long-heralded vacation trip. It is less than two days old, but already the fuse for the first family-sized explosion of the journey has been lit.

The lines at the sides of father's eyes are becoming deeper and harder with each passing telephone pole. The set of his mouth and chin are becoming more determined. He gives a sharp honk of the horn when a car passes him aggressively in the sluggish traffic.

The anger finally blurts out when Charles asks for the fifteenth time how much longer it will be before they stop for the night.

Scene 2. It is four o'clock Saturday afternoon, and Raymond, the teenaged son, has not yet started his weekly mowing of the lawn.

Father's impatience is growing with each delay. First it is the trip to K-Mart to get the latest "in" gadget for the bicycle. Then it is the baseball game of the week on television, which the boy promises will be over soon.

The last straw is tossed on the flammable heap of strained nerves when father overhears Raymond calling his friend to come over because he has nothing to do.

Scene 3. Mother wants to go to the mountains. Father wants to visit some old buddies in Saskatchewan, and the children want to go to the lake for their vacation so that they can swim, boat, and water ski. The one hitch to all these plans is that they had decided to go as a family this year.

Father finally uses all the powers vested in him by tradition and by his considerable debating skills to win the decision. They're going to Saskatchewan. Father has sweetened the offer a bit by promising that they will continue on to Calgary for two days to visit some cousins and to view the Rockies from afar.

Father has won the opening round, but the war has only begun.

Summer, that beautiful season which we look forward to so eagerly for eight or nine months every year, has a way of testing family relationships with the intensity of an August thunderstorm. Some January separations and divorces may well have had their genesis in midsummer squabbles.

The father is portrayed as the "villain" of the foregoing scenes because the writer knows from personal experience how vulnerable and fallible fathers can be at vacation time. But we all know that not all summertime breakdowns can be laid at Father's feet. All members of the family make their contributions to the cause.

It should be added here with some emphasis that not all family vacations and summertime activities are beset by the types of problems described above. But many family problems are exposed by the sweltering summer sun, and we do well to look at them with a good degree of seriousness.

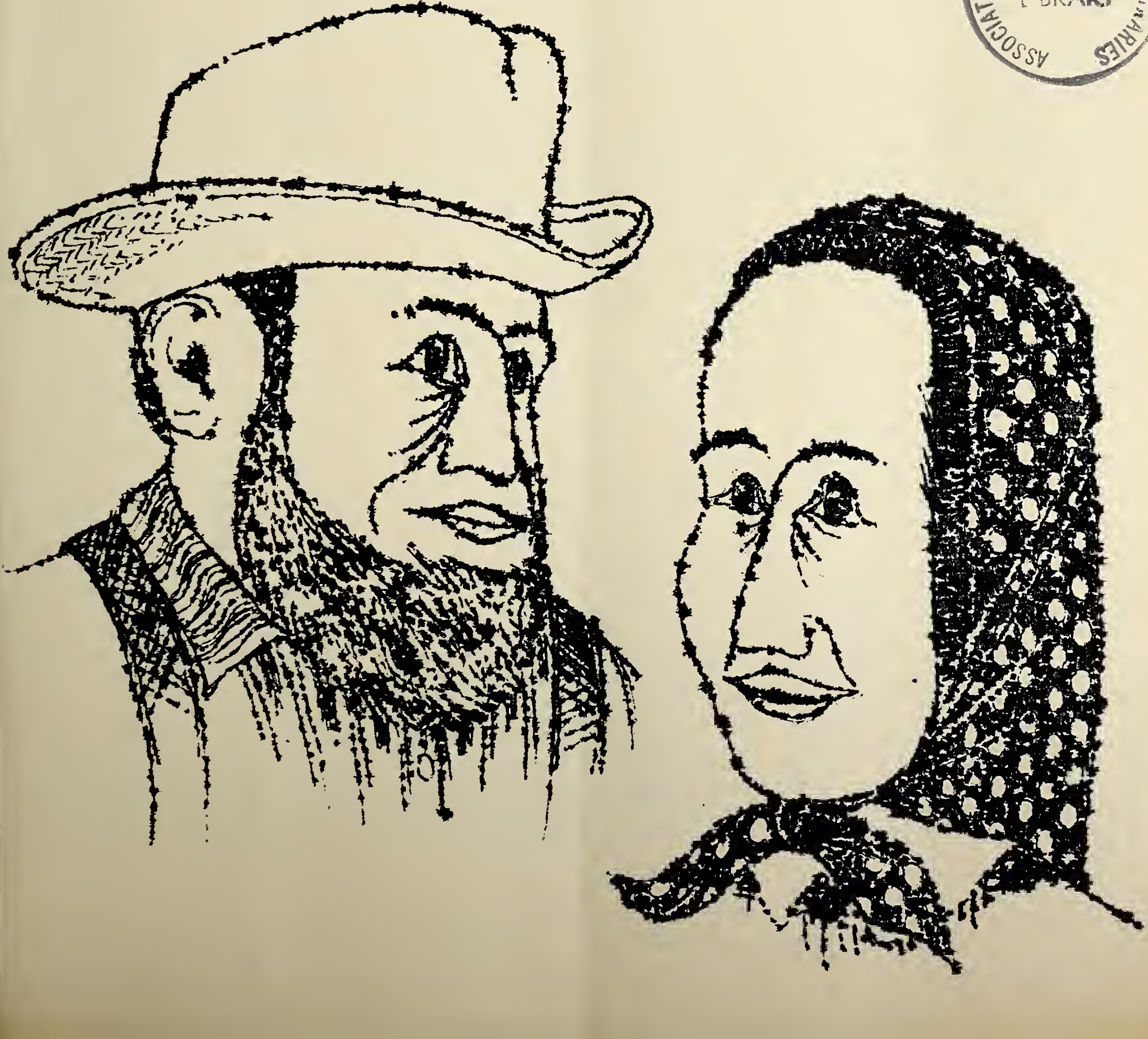
In the next issue (August 5) several modest proposals will be made for coping with sumer. LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:28 AUGUST 5, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



One purse, one pot of rice: A Hutterite commune in Japan

Compiled by Helen Post

Originally reported by Masahiro Enomoto as a series in Kirisuto Shimbun *newspaper, this report was compiled for the* Japan Christian activity news, *National Christian Council, Tokyo, Japan.*

"In our daily work, tasks are selected that are appropriate to each person but the products of our efforts are held in a common purse and we live together sharing a common table."

So reads the introduction to the Hutterite Ohwa commune, which has emerged out of twenty years of a cooperative living effort in Japan but takes its name and philosophy from the early sixteenth-century German Mennonite reformer, Jacob Hutter, and from Hutterite communities that grew up among his followers, in the Anabaptist tradition.

The original Hutterites were Germans who sought refuge from military service by fleeing to southern Russia and who then migrated to the United States. During World War I, persecution drove many Hutterites across the border into Canada.

The "Christian Cooperative New Hutterite Ohwa Commune" (Kirisuto Zaisan Kyodotai Shin Futaraito Ohwa Seikatsudan) is located at Kurahane-machi near Nishinasuno, in the village of Ohwa. Here hand-built, cedar, barracklike buildings and terraced fields of rice, potatoes, wheat, and vegetables provide basic living needs for the fourteen members of the Hutterite community.

The prime mover of this commune, a man whose long white beard gives him the appearance of a patriarch, is seventy-seven-year-old Isomi Izeki, a native of Aizu-Wakamatsu, who took the first step to form a Christian cooperative living group in 1955.

Mr. Izeki graduate from Tohoku Gakuin University and Tokyo Union Theological Seminary. He was ordained in 1938 and served as pastor of the Koriyama Hosonuma preaching point.

"In a year I baptized ten persons," Mr. Izeki told the reporter, "but attendance at church on Sundays remained at four or five. The pressures of the secular world on the members between Sundays was too strong. Somehow this did not seem right."

Mr. Izeki began to dig back into church history to see how the early church lived. For three months he immersed himself in books in the Tokyo Union Theological Seminary library at Mitaka. What struck him most was that in the first "body of believers," "no one claimed any of his possessions as his own; everything was held in common." Mr. Izeki took his cue from this.

In 1955 Mr. Izeki and a group of four began their cooperative life and the process of re-forming their ways of thinking about economic and political life to bring them into accord with the teachings of the Bible. Gradually others joined—one, or two, or three. Together the members studiously took up Japanese writings about the Hutterites.

In 1971, having had sixteen years of experience in cooperative living, the decision was made to develop an agricultural community. To raise money to support an advance team of five persons sent to prepare the Ohwa site, members sold their valuables, including wedding rings and heirlooms.

In April 1973 the Ohwa-New Hutterite "land development" project was ready to go and the "quiet radicals" moved in. Katsumi Tamura, who had joined the community with his wife when he was twenty-nine, has now become the director.

The community wife has some characteristics found in similar groups in the West—the women cover their heads with scarves; in the meetings they occupy seats below those of the men. In contrast to the Amish, who reject any involvement in secular political and economic structures, the Japanese Hutterites are presently paying taxes. Also, they do not refuse to use mechanized equipment like tractors in their fields.

Asked about the attitude toward evangelism, Mr. Izeki brought out a copy of his magazine, *The budoen* ("The vineyard") that he publishes as a kind of "witness." But he feels that evangelism toward the outside is not as important as strengthening and expanding life within the community. The magazine stresses the blessing of having many children, the responsibility of the community to bring them up so that none fall from grace, and the goal of expanding the community. "Family planning" is not approved.

The Hutterite members represent twelve persons out of a total population of 300 composing the village of Ohwa. Other villagers sometimes get a little irritated because the Hutterites boycott elections, giving the village a low voter turnout percentage. And the fact that Hutterites don't attend parents' meetings or take part in festivals and recreation causes some resentment.

"In the rural areas, the sense of being one body is very strong," observed the reporter. "If anyone breaks that fabric, it arouses the fear of others and inevitably gives rise to some trouble." And Mr. Tamura indicated his awareness that that "oppression" might increase.

Since its establishment, the Japanese Hutterite commune has established a special relationship of "fellowship and cooperation" with Hutterites in Canada.

Who is admitted? According to the explanatory material on the community, "Anyone who is a disciple, living the biblical faith, may join—young or old, man or woman, high rank or low, strong or weak, intelligent or dull."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Boord of the General Conference Mennonite Church. Second-class postage paid at Newtan, Kans. 67114, and at additional mailing offices. Subscriptians: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmoster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Peaceable conference adopts budget increase

The four 14-year-olds looked slightly weary, or perhaps a little bored, but I discovered they were not depressed. How were they enjoying the conference?

"Oh, fine," said one of the boys cheerily.

"Outside the sessions, that is?" I continued.

"Right on," they said.

One more question, I thought. "How did you like the film *Hazel's people?*"

"Very well!"

"And what did you like about it?" With a twinkle: "The fighting, I guess."

So much for the Mennonite peace teaching, I said to myself. But the sessions of the Conference of Mennonites in Canada July 5-9 at Swift Current, Saskatchewan, had been peaceable enough. If anything, too much so.

Potential frustration was not lacking, as it wasn't when Jesus told his disciples one day to serve supper for a crowd of five thousand or more that stood waiting. This conference had chosen that theme: "You feed them; give them to eat."

"Here—take this $815,560 budget and share it around." With some demurring murmurs, the delegates replied, "We'll try!"

"Receive us into your fellowship," said three new congregations. "We welcome you, Northdale and Springfield Heights congregations from Winnipeg, and you, Rockway Church from Kitchener.

"We want only peaceful use of nuclear technology, and we reaffirm our belief in life and against capital punishment. Let's also give a hand, if we can, to the *Umsiedler,* the recent immigrants from the Soviet Union now coming by the hundreds to settle in western Europe and, in some instances, Canada as well." So said the delegates at Swift Current, 447 in all, among them 133 women and 40 under twenty-five.

While attending the regular sessions in large numbers, the young people had further sharing and fellowship in their own evening program. For the first time, a teenager was elected to a Canadian Conference board: Marielee Bergen of Regina, Saskatchewan, to the Congregational Resources Board. Younger children spent much of their time after Sunday at nearby Camp Elim.

But it wasn't meant to be a vacation. People are hurting and hungry, those present were reminded.

What must be done about the native Canadian concern in northern Manitoba and other parts of Canada, where development of hydro and other resources is happening at the expense of uprooted local communities?

While one delegate described the report of Canadian Mennonite Bible College as "good and important," another expressed "deep concern about our apparent willingness to accept government grants for CMBC." The college has been encouraged to consider such a move by the chairman of the university grants committee.

The conference also discussed the advisability of sharply increasing faculty salaries in 1976 to a level comparable to the University of Manitoba. The salary increase represented a portion of the 33 percent overall increase over 1975 in the conference's 1976 budget. It was adopted, 444-113, in spite of warnings that 1975 receipts were projected to fall $50,000 short of this year's budget.

Urged by some delegates who felt the General Conference was moving too slowly on help to Russian Mennonite *Umsiedler,* the Canadian Conference asked its executive to study the possibility and be authorized to assist the churches in West Germany with a large influx of *Umsiedler* in their church-building program.

The constitutional changes which had been in process for four years were finally approved. Some ventured to mention that the effort to revise bylaws might have been put to better use.

But not so the minutes given to life-style discussions. That could have brought on a strong resolution, although it didn't. Jake Tilitzky simply asked, "What is our witness with our life-style? We can really live with a whole lot less."

A simulated newscast raising the issues was heartily endorsed for its message on living what we believe. But no one knows how many signed a proposed declaration to "reject the concept of radically private economics" and to "subject personal and family economics to the counsel, testing, and discipline of the community of believers."

"Women in the Bible," a paper presented along with Congregational Resources Board reports, produced considerable response. While the author was supported in his affirmations, some issues were unresolved. A proposed moratorium on all further debate evoked an equally live opposition.

The executive for 1975-76 will include Jake Harms, Winnipeg, as moderator; Herman Enns of Hamilton, Ontario, as vice-chairman; and Lorne Buhr, Saskatoon, Saskatchewan, as secretary. They will be aided by Gilbert Epp, finance committee chairman, and the leaders of the three boards—John Neufeld, CMBC; Art Fast, CR; and Fred Unruh, MPM, now to be known as Native Ministries.

The Canadian Women in Mission, so renamed this year, will retain its executive with Margaret Ewert of Drake, Saskatchewan, as president; Agnes Giesbrecht of Vineland, Ontario, as vice-president; and Helen Rempel of Winnipeg as secretary-treasurer. *Lawrence Klippenstein*

Jake Harms, far left, welcomes new member churches of the Conference of Mennonites in Canada: Dave Kroeker, Rockway Church, Kitchener, Ontario; George Strempler, Northdale Fellowship, Winnipeg; and Erwin Strempler, Springfield Heights Church, Winnipeg.

What shape for Anabaptist missions?

What is the core of Anabaptist faith? How should Mennonites go about world mission?

The questions were not new, but the context was.

An increasing number of Mennonites in the world—now about 26 percent—are of non-Teutonic (German-Dutch-Swiss) background. To what belief can all these Mennonites of diverse origin adhere? And how can Mennonites all over the world find alternative patterns to unilateral missions from the North Atlantic to the rest of the world?

Perhaps for the first time, Mennonites from five continents sat down together to discuss these questions July 3-5 at an expanded meeting of the Mennonite World Conference presidium in San Juan, Puerto Rico.

The group included about thirty persons—the presidium members plus about an equal number from North American organizations and third world churches—who met for two days just following the regular presidium meeting.

The first task was to discuss, What is the core of Anabaptism? and even, Do we want to be Anabaptist?

The missionary fervor of the last hundred years which gave non-Teutonic Mennonite churches their start, "came more from a religious awakening in American Protestantism than from a recovery of sixteenth-century Anabaptist missionary zeal," said Don Jacobs of Landisville, Pennsylvania, former missionary in Tanzania.

Missionaries often presented not the total gospel as understood in the Anabaptist tradition, but a "skeletal" gospel—the promise of salvation, but not the demands of discipleship. Thus the non-Teutonic Mennonite churches are not within the normal historical stream of the dominant movement, said Jacobs. They must somehow find the Anabaptist church in the future, not in their past.

But when those around the table began answering the question, Do we want to be Anabaptist? affirmative and negative answers came from representatives of both "younger" and "older" churches.

Daniel Schipani of the Argentine Mennonite Church, now studying in Princeton, New Jersey, told the group that the problem was not in being too Anabaptist, but in being not Anabaptist enough.

Takashi Yamada of the Kyushu Mennonite Conference in Japan also affirmed, "I have been so deeply and strikingly inspired by the Anabaptist vision. It has become a part of my definition of Christianity and myself."

Only when you try to interpret your own spiritual heritage and find your own identity in the Anabaptist vision can you cause people overseas to try to find their own identities in the Anabaptist vision, he said.

Others, including some North Americans, were like Charles Christano of Indonesia, who said, "I just preach Christ, the skeletal gospel. When people are first converted, I suggest that they go to any church."

"What is pure Anabaptism?" asked Suhadiweko Djojodihardjo of Indonesia. "There are so many kinds of Mennonites in the world that we ourselves don't know what is Mennonitism."

Several trial definitions were offered.

The essence of Anabaptism is being a first-generation people, said Robert Ramseyer of Elkhart, Indiana, in a paper prepared ahead of time. He was unable to be present.

"The only way to be genuine disciples of Jesus Christ is to be part of a group which is sociologically, ideologically, attitudinally first generation," he wrote.

Thus the church must be so engaged in mission that a large proportion of the group will always be first-generation Christians.

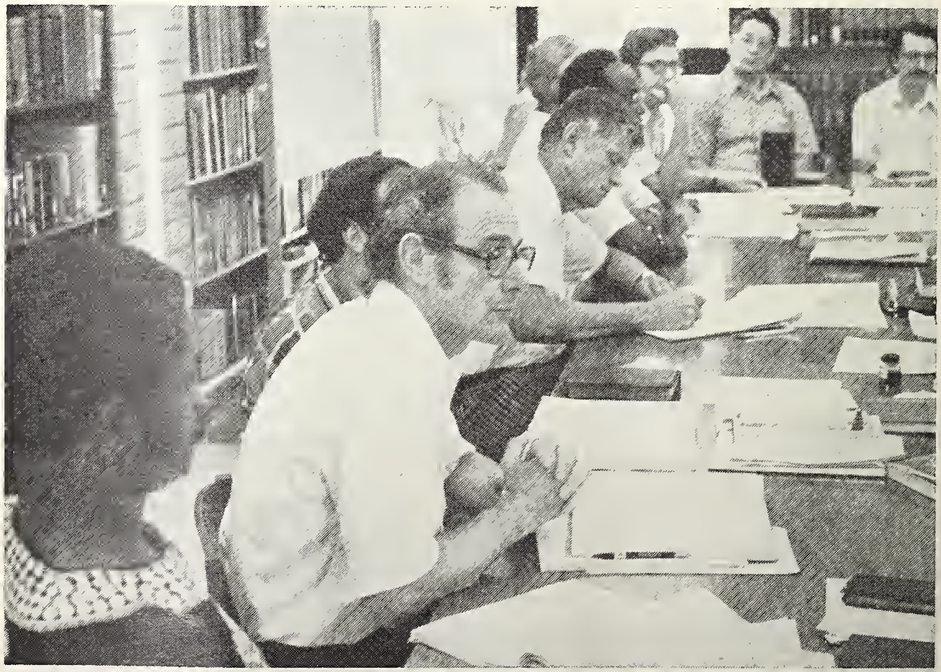
Anabaptism is fellowship and discipleship, said Djojodihardjo.

We are a family just as the Belete family is a family, said Million Belete of the Meserete Kristos Church in Ethiopia, one of the Mennonite World Conference groups which does not use the word *Mennonite* in its name. "We don't know how we are different from others, but we are a family."

The definition which broke new ground, however, was given by Yamada, who, in his response to Ramseyer's paper, saw Anabaptism as an attitude of confrontation within the fellowship and with respect to the outside world and existing power structures. This attitude expresses itself concretely in discipleship, the believers' church, and love and nonresistance.

One implication of the confronting attitude is that antiwestern thought is a characteristic nature of Anabaptism, said Yamada.

"If the Anabaptist movement was a confrontation with the traditional western Christianity and 'Constantinianism,' it must be the antithesis and a judgment to the modern western Christian society,



Don Jacobs, second from left, speaks on "Mobilizing the multinational Mennonite church for mission" at the expanded meeting of the Mennonite World Conference presidium in San Juan, Puerto Rico.

Asia Mennonite leaders teach a song to the Mennonite congregation in Aibonito, Puerto Rico. From left are P. J. Malagar, S. Djojodihardjo, Takashi Yamada, and Charles Christano. Jose Ortiz, far right, translates into Spanish.

which, as a whole, has not been able to overcome that Constantinianism."

Although not coming to consensus on the definition of Anabaptism, the expanded presidium meeting did reach some conclusions on the new shape of world missions.

In a five-point statement on Anabaptism and world missions, the expanded presidium said the Mennonite World Conference should provide a forum for worldwide dialog on missions for the foreseeable future.

Ideas of a worldwide mission board under the auspices of MWC were tossed out but ignored or rejected both by those in North America who wanted to preserve their autonomy and those elsewhere who resisted more bureaucracy.

Instead, the statement called for MWC's becoming a "world community of discernment" where those in western service and mission programs could listen more attentively to those in Asia, Africa, and Latin America—and where those in the third world could offer their resources in evangelism and spiritual vitality for missions throughout the world.

Can we find genuinely mutual structures for developing and sharing our resources of personnel, money, and spiritual gifts? the statement asked.

It also called for dispersing the concentration of financial and institutional power for decision making in the western churches, reversing the tendency to use only the English language in world Mennonite meetings, and training third world leadership.

Asian, African, and Latin American representatives were not calling for a moratorium on North American or European personnel and finances. One of our missions is to each other, Belete said.

"But how do we avoid 'big brotherism' without denying the legitimate needs of the 'younger churches'?" asked P. J. Malagar of the Mennonite Church of India.

Christano told North American representatives, "If you want to come to Indonesia, come to work in our program. Don't come and expect us to carry out your program."

Exactly what structures will enable a mutual sending and receiving to occur were not specified, but the discussion will be continued during the next three years.

The expanded presidium recommended a weeklong workshop in connection with the tenth assembly in 1978 to continue the discussion begun in Puerto Rico. Invitees would include the Council of Mission Board Secretaries in North America and related bodies in other regions.

Specifically, the workshop would discuss the core of Anabaptist faith which all MWC bodies have in common and would look at some set of new relationships through which the total church could share its resources for world mission.

A consultation on the same subject involving mission groups around the world might also be held before 1978.

The question on which discussion was most lacking at the San Juan meeting and which will need to be a major agenda item in future meetings was, How does being Anabaptist affect how one does mission? Or, what is the relationship of the form to the content of the message?

Ramseyer suggested that sharing the vision is *the* way of being faithful to Jesus Christ, that the essence of Anabaptism is evangelism.

Yamada responded that to say that world missions should be carried out in order to recover the Anabaptist vision was proceeding in the wrong direction. Mennonites should build worldwide solidarity, from which real concern for the world missions may come out naturally, he said. Evangelism and church planting are part of the inner structure of the confronting attitude.

The problem of connecting form and content was shown most clearly in the report from one small group discussion.

Someone in the group had lamented the fact that Asia Mennonite Services, the new Asia Mennonite mission board, had begun discussing work in Bangladesh five years ago and still did not have anyone there under its own auspices.

"Isn't being in such a hurry a western idea?" someone suggested.

Another replied, "But think of how many people could have been won for Christ in those five years."

Part of the question of form and content is being answered, however, by an affirmation that worldwide brotherhood means that missions must not happen the way they did fifty years ago.

No longer can North American boards in annual meetings make all the decisions about evangelism overseas. Decision making must involve Mennonites from other parts of the world who also have resources to share. No longer is there one set of rules for North America and Europe and another for newer churches.

The old assumptions have been broken, and the task for the next few years is to build a new set of guidelines on which Mennonite world missions can proceed. *Lois Barrett for* Meetinghouse

IWY: Equality for poor and for women

Participants at the International Women's Year Tribune for nongovernmental agencies June 19 to July 2 in Mexico City resented the coverage they got from the press. There *was* squabbling (*Newsweek*'s term), certainly.

But why should that be surprising? There were 5,915 registrants from eighty-two countries (U.S., 1,350; Mexico, 2,060; Japan, 200; Colombia, 200; Cuba, 55; and Chile, 67, among others). They represented every conceivable ideology and fringe-group concern.

"Equality, development, and peace" (the three main topics of the tribune) had different meanings for so-called developing than for developed countries. As at the IWY Conference for governmental agencies across town, women's concerns quickly became entangled in political ideologies.

Maria Esther Zuno de Echeverria, wife of Mexico's president, articulated women's dilemma in her welcoming speech at the Centro Medico: "In many places women still face the depressing alternative of either becoming mere reproducers and renouncing their social creativity or sacrificing motherhood and sometimes abandoning their families. This false and crippling dilemma must be overcome."

In discussing equality for women, certain lines of reasoning soon became apparent.

Valentina Tereshkova, cosmonaut from the USSR, pointed to herself as an example of the opportunities women have in the Soviet Union. Russia, China, Cuba, and other socialist countries were repeatedly lauded for their equal treatment of women. The countries seemed unable to be critical of themselves.

Latin forces rallied around Hortensia Bussi de Allende, widow of the slain Chilean president. She obviously spoke for a large portion of the Latins when she said that women's struggle could not be divorced from the class struggle. Speaking on a panel on human rights, she called on the "progressive forces of the world" to unite against U.S. imperialism, the CIA, and multinational corporations. "In the fascist junta in Chile, men and women are equal only in repression, persecution, and torture," she said. Political and social changes must procede the struggle for women's equality, many Latins felt.

Bella Abzug, Democratic congresswoman from New York, took another tack. She called for more representation of women in politics. "There is no nation in the world where women equal men in decision-making bodies," she said.

Ms. Abzug, however, had another concern: "If women cannot act differently (from men), what's the point of the struggle?" Pointing to arms spending, she quipped: "There is not a woman in this room who cannot figure out a more rational way."

Early in the session, Annie Jiagge of the High Court in Accra, Ghana, pointed to the unbalanced "world boat" in which countries which have fewer of the world's goods have a higher rate of population increase. The best contraceptive, she suggested, is "the advancement of women."

If there was any moment of agreement at the tribune, it was in the June 27 afternoon session on peace. Ironically the room had to be changed because demonstrators had grabbed the microphone and would not relinquish it.

After a minute's silence Sean Macbride, Nobel peace prize winner, said: "This is the most dangerous moment humanity has faced since the last world war." He called on women to insist on a date for a disarmament conference, to demonstrate (if necessary) against nuclear weapons, to demand the outlawing of nuclear weapons, and to assure nongovernmental representation in any discussions on disarmament.

Participants signed a petition for a nuclear disarmament conference.

Where was religion in all these deliberations? The official program gave no evidence that church people who had requested an official panel on religion had been heeded. Many church organizations, however, had assisted the organizing committee. Mildred Persinger of the World YWCA was chairman (*sic*) of the IWY Tribune.

Church people did meet between sessions to make a bid for a time slot during the last three unscheduled days. A committee outlined topics to be discussed: (1) sexism in religious organizations, (2) the role of religion in development, (3) developing spiritual values through education, (4) religious pluralism, and (5) the role of religion in peace. The panel, however, was scheduled for an irregular hour and got only half-hearted support.

In another meeting Ann Cheetham, British journalist, presided over a discussion on ordination.

Mother Theresa of Calcutta, official delegate of the Vatican to the IWY Conference across town, dropped in at the tribune. Wearing a mended sweater over her simple sari, she made a strong plea on behalf of the poorest of the poor who could not speak for themselves.

If the tribune had validity at all, it was to allow people to tune in on the thinking of the rest of the world. For North Americans to sense the anti-Americanism was not always comfortable. The Mexico conclaves have been termed a "massive consciousness-raising session." Noel Brown of the U.N., however, seemed to sense its significance correctly: "Women have served notice that their revolution can no longer be postponed."

Across town about 1,000 governmental delegates, from all but a handful of countries, struggled with the draft World Plan of Action which is to guide governments for the next ten years.

It calls for the following achievements during the first five-year period (1975-80):

—Marked increase in literacy of women, especially young women;

—The extension of vocational training in basic skills, including modern methods of farming;

—Parity of enrollment at the primary level of education;

—Increased employment opportunities;

—The establishment of infrastructural services in rural areas;

—The enactment of legislation on voting and eligibility for election on equal terms with men, and on equal pay for equal work, and on equality in legal capacity and its exercise;

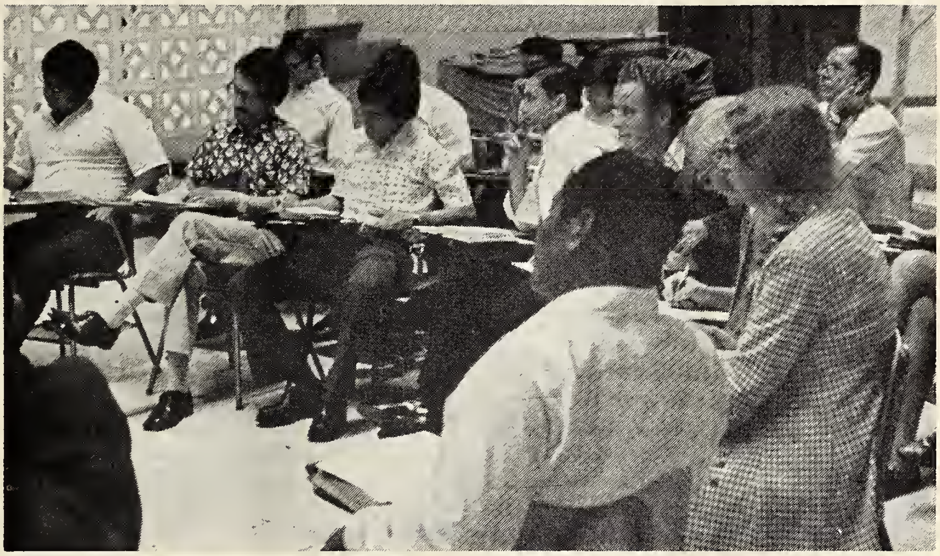
—Increased participation of women in policymaking positions at the local, national, and international levels.

The document calls on the U.N. to proclaim the decade 1975-85 as the Unit-Nations decade for women and development in order to ensure that national and international action will be sustained throughout the period.

The Plan of Action, as well as the Declaration of the Group of Seventy-seven (including most of the developing countries), will be of interest to church agencies working overseas.

Mennonite delegates to the tribune were Luann Habegger (MCC Task Force on Women) and Herta Funk (General Conference director of adult education). *Herta Funk*

Latin Americans discuss Spirit, Anabaptism



Participants at the Latin American Mennonite Congress came from ten countries, mostly in Central America.

The influence of both the renewal (charismatic) movement and the Anabaptist heritage were evident at the Third Latin American Mennonite Congress July 8-11 in Alejuela, Costa Rica.

About thirty delegates—nationals and missionaries—and visitors from ten countries attended the meeting, which covered a variety of topics from church growth to youth to reporting from the conferences which were represented.

But the two subjects which came up most often were the Holy Spirit and Anabaptist values.

Almost every Mennonite conference in Latin America has been touched by the charismatic movement, it was reported. In some conferences, such as Honduras, the effect has been rapid growth. Since the outpouring of mutual aid which occurred after Hurricane Fifi and demonstrations of spiritual healing and speaking in tongues, the church has grown 38 percent in the last year, said Manuel Medina, pastor in La Ceiba, Honduras.

In other conferences, the more flamboyant aspects of the charismatic movement have been the center of disagreement and have threatened to split the church.

The subject of spiritual gifts came up in at least three prepared presentations.

Armando Hernandez, executive secretary of JELAM (the Latin American Mennonite Broadcasting Executive Committee) in Puerto Rico, cautioned the congress to wait on the power of the Holy Spirit.

"If we have experienced the Holy Spirit, we will not look down on what happened to us in the past. We will recognize what the Spirit is already doing in other people and not push something on them," he said.

Nelson Litwiller of Goshen, Indiana, former missionary in Argentina and Uruguay, identified himself with the renewal movement, but added that speaking in tongues is not the test of whether someone has received the Holy Spirit. At the same time he affirmed that glossolalia is a spiritual gift.

Mervin Brenneman, professor at Latin American Biblical Seminary in San Jose, Costa Rica, read a paper on "The Anabaptists and the spiritual gifts."

"The Anabaptists were the only ones in the sixteenth century who took seriously the gifts of the Spirit," said Mr. Brenneman.

The interest in Anabaptist values for the twentieth century carried over into other presentations as well.

Mr. Hernandez emphasized as a priority for the Mennonite church today the setting up of communities of believers, whose basis is love, voluntarism, and sharing.

"The system of private enterprise has kept the church from reaching its possibilities," he said. "We need to investigate more the option of community life."

Ernesto Suarez Vilela of Argentina gave a brief survey of sixteenth-century Anabaptist history and compared that era to the twentieth century. In both centuries, he said, many things were trying to go through a bottleneck in history at once. In the twentieth century those things include ecological concerns, waste of natural resources, and consumerism ("the most abominable influence from the U.S.").

"The Communists are philosophical materialists," said Mr. Suarez, "but many Christians have become practical materialists." He advocated a simpler life-style.

His presentation sparked an intense discussion of missionaries' life-style compared with the life-style of national pastors.

"If we're going to have a simple life, let's all be simple," said one Latin.

A pastor commented, "In my own country, the difference between the life of the missionary and the national is the difference between the earth and the moon. The missionaries are not sensitive to the needs of nationals and are creating an envy of the nice things they have."

Among the resolutions passed at the close of the meeting were those (1) encouraging a simple life-style, (2) asking churches to explore community life and the establishment of cooperatives, (3) seeking ways to provide more Christian education materials including material on the Anabaptist heritage, and (4) studying ways for youth to deal with their military service obligation while remaining in harmony with the teachings of Christ.

Other concerns of the congress included:

—leadership training at all levels. Missionaries' turning over responsibility to national leaders is important, but national leaders must have adequate training. A panel discussion Tuesday night suggested a combination of seminary education, theological education by extension, and weekend seminars and retreats.

—national voluntary service. The congress lauded the beginning efforts in Costa Rica to include nationals as well as North Americans in the voluntary service program, both as volunteers and as members of the coordinating committee. The committee met with the congress on Wednesday night.

—women. The all-male delegation voted that the number of women delegates at the next congress be increased and that a committee of women be asked to present a study at the next congress.

—more utilization of Latin American personnel by mission boards.

The meeting decided to hold a Fourth Latin American Mennonite Congress in 1978, the week prior to the Tenth Mennonite World Conference, which will be in Wichita, Kansas. The Latin American congress will be held in the north part of the region, possibly in South Texas, Mexico, or Central America. The guiding committee for the next congress will be Guillermo Tijerina of Premont, Texas; Victor Vargas of Costa Rica; and Miguel Lopez of Honduras. *Lois Barrett*

Words & deeds

MCC is gathering information about concerns and hopes of Vietnamese refugees in the United States in spite of a halt in the planned cooperative study with the American Friends Service Committee. The cooperative study was called off when the State Department refused to grant official permission in mid-June. Donald Sensenig and James Stauffer, both former Eastern Mennonite Board missionaries in Vietnam, have been conducting an informal survey at three refugee camps, gathering information before MCC plans any action. Mr. Sensenig said most of the persons with whom he spoke had little or no information about current affairs in Vietnam. One student leader who had known MCC workers Max Ediger and James Klassen in Saigon was surprised to learn they were still in the city, well and safe.

The Mennonite Clothes Closet in Saskatoon, Saskatchewan, which converts material aid items to cash for MCC, has moved to 127-20th St. West. It has also renamed its program of MCC self-help crafts sales "Global Village Crafts." The name is designed to promote sale to the general public of craft items from around the world.

MCC in Zaire is helping reconstruct several church buildings and providing seeds, tools, and blankets for Angolan refugees returning home in preparation for national independence November 11. Since the armed struggle against the Portuguese-dominated government of Angola began in 1961, 200,000 to 600,000 Angolans fled to Zaire.

After five years of involvement with the Dixville Home in Dixville, Quebec, which provides residential care for retarded persons, MCC withdrew its unit of nine volunteers in mid-April. MCC volunteers felt they could not continue to operate effectively within the present policies and administrative practices of the home. An earlier objective of helping the home at a time of financial and personnel crisis has also generally been accomplished, reported Reg Toews, director of MCC's Canadian voluntary service program.

Four of the U.S. voluntary service units of MCC's Department of U.S. Ministries are being closed. The closings came, first, because the MCC voluntary service program is moving more toward short-term, experimental, or uniquely inter-Mennonite programs and, second, because MCC preferred to work with community-based programs rather than institutions. Most of the four units were involved in institutions: Forest Haven, a large residential treatment center for the mentally retarded near Laurel, Maryland; Wiltwyck, a residential school for boys in Yorktown, New York; Great Onyx Job Corps near Cave City, Kentucky; and Fourche River Ranch, run by Heifer Project International near Perryville, Arkansas.

Two U.S. Episcopal priests have been found guilty of disobeying their bishops by allowing irregularly ordained women to celebrate communion in their churches. William A. Wendt of Washington, D.C., is appealing his verdict in ecclesiastical court. L. Peter Beebe of Oberlin, Ohio, was also sentenced to admonishment and told he would be suspended if he allowed the same act again. Forty-eight hours after his verdict was read, he again approved the concelebration of communion at the Sunday service by Alison Cheek and Carter Heyward, two of the eleven women ordained last year. Marie E. Moorefield, another of the ordained Episcopal women, has transferred to the United Methodist Church's Kansas East Conference because she could not in good conscience continue in an institution which denies that women and men, both lay and ordained, are called of God to be ministers of the gospel.

Meanwhile, the General Synod of the Anglican Church of Canada has approved the ordination of women as priests, but bishops who are opposed to the idea have the right to refuse to perform the ordinations.

COM reverses decision on China reparations

After two hours of discussion, the General Conference's Commission on Overseas Mission agreed unanimously to accept and return to China, if possible, money for mission property seized by the Government of the People's Republic of China in 1949, if such funds become available. This decision on June 11 reversed the action COM took in February.

[The issue came to the fore early this year when negotiation on reparations between the U.S. and China began again and it seemed more likely that the money might actually be received. In February the commission, in response to some criticism, voted to withdraw the claim, without sanctioning either the confiscation of property by Chinese or the confiscation of Chinese bank accounts by the U.S. After the February meeting the commission found out that the claim could not be withdrawn, since the statutory authority of the U.S. Foreign Claims Settlement Commission ended in 1972. Thus the only question became whether to accept the money.]

The discovery that the claim filed in 1968 could not be withdrawn made it necessary to reconsider the earlier action. Some members felt that they should be opposed to submitting a claim; however, since the other 920 claimants would receive the money if COM turned it down, and since most of the claimants are U.S. businesses rather than church-related organizations, the commission thought it better to accept than to reject such money.

The action which COM took in June read:

"Whereas we acknowledge that we do not want to use the power of the state to promote the work of the church and its mission and whereas we acknowledge that, in light of additional information available now, we would not submit a claim for China reparations at this time, we nevertheless believe that under the circumstances we ought to accept the money and then turn it back to the Chinese in the People's Republic of China for a worthy cause."

While the COM claim was accepted by the U.S. Foreign Claims Commission at a value of $154,000 plus interest, it is likely if funds become available that they will be sufficient to cover only 40 percent of the total claims. No action is expected before United States President Gerald R. Ford visits China. *Vern Preheim, COM chairperson*

Record

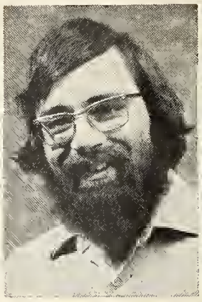
Baergen

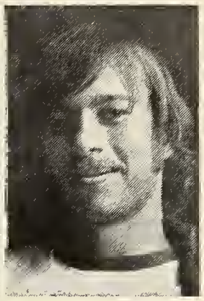
Enns

Harder

Lugibihl

Miller


Olfert


Ortman

Workers

Walter Baergen, United Church, Niagara-on-the-Lake, Ont., has begun a two-year term with MCC working with a camping program in Manitoba for the summer, then with Institutional Aftercare in Winnipeg, Man., as a worker with delinquent juveniles. Walter is the son of George and Frieda Baergen of Niagara-on-the-Lake, Ont.

Edward Enns, St. Catharines, Ont., will become executive secretary of the Congregational Resources Board for the Conference of Mennonites in Canada in August. Aside from administration, his work will focus on the areas of Christian education, ministerial concerns, and related needs in congregations as they arise. Mr. Enns served as a member of the Canadian Board of Education from 1959 to 1968, and as chairman of the Conference from 1968 to 1971. He was chairman of the Ontario Conference of Mennonites during the past two years, and became vice-chairman of the General Conference Mennonite Church in 1974.

Harry Harder, Nordheimer Church, Pleasant Point, Sask., has begun a thirty-months term with MCC in El Minya, Egypt, as an agriculturist with a cattle-fattening project sponsored by the Coptic Evangelical Church. His parents are Nick and Tina Harder of Dundurn, Sask.

Jan Lugibihl, Bluffton, Ohio, is beginning two years of Mennonite Voluntary Service as community service worker at the Jeffco Action Center, Arvada, Colo., on Sept. 1. Until September she will be participating in the Urban Ministries program in Chicago. A member of the Lorraine Ave. Church, Wichita, Kans., Jan served in Mennonite Voluntary Service in 1972-74 as community service worker with the West Side Involvement Corporation in Wichita. She has been employed there since the end of her first VS term. She is a graduate of Bowling Green State University, Bowling Green, Ohio.

Shirley Miller, United Church, Mission, B.C., has begun a thirty-months term of service with MCC setting up a laboratory in a 100- to 150-bed hospital in Molepolole, Botswana. She studied at the British Columbia Institute of Technology and the Royal Columbian Hospital, and is a registered laboratory technician. Shirley is the daughter of Henry and Tina Miller of Matsqui, B.C.

Eric John Olfert, Nutana Park Church, Saskatoon, Sask., is in Winnipeg, Man., on a one-year assignment with MCC serving as an engineering consultant in the MCC (Canada) office. He attended Canadian Mennonite Bible College, and holds a BE degree in agriculture engineering from the University of Saskatchewan. Eric is the son of George and Helen Olfert of Luseland, Sask.

David Ortman, Marion, S.D., is serving two years of Mennonite Voluntary Service in Seattle, Wash. There he will be working with Friends of the Earth, an environmental action program. He is a 1975 graduate in environmental studies from Bethel College, North Newton, Kans., and a 1973 graduate of Freeman (S.D.) Junior College. David is a member of the Salem-Zion Church, Freeman, and is the son of Delmar and Maxine Ortman of rural Marion.

Gwendolyn Penner, First Church, Edmonton, Alta., has begun a two-year term of service with MCC in Kitchener, Ont. She will work at the House of Friendship, which runs a drop-in center for transient men and a halfway house for alcoholics. Her parents are Henry and Annie Penner of Warburg, Alta.

Calendar

Sept. 21-24—Workshop on residential services for the mentally retarded, Omaha, Nebr. Contact J. J. Fransen, Mennonite Mental Health Services, 9 Bridge St., St. Catharines, Ont. L2S 2V7

Nov. 23—*Martyr's mirror* church opera, McGraw Memorial Chapel, College of Wooster, Wooster, Ohio; Alice Parker, conductor

Central

Aug. 9—MCC relief sale, Kidron, Ohio

Ministers

Delmer Epp, Cedar Hills Church, Surrey, B.C., has resigned as pastor in order to continue his studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Beginning in October, the Cedar Hills Church will be pastored by *Rudy Goerzen,* now at the Bethel Church, Aldergrove, B.C.

Peter Nickel of Clearbrook, B.C., will become pastor of the Lowe Farm Bergthaler Church, Lowe Farm, Man., Sept. 1. He has served as minister in the Rosemary, Alta., church, as conference Christian education worker in British Columbia, and as teacher at Columbia Bible Institute, Clearbrook.

Staff opening: Director of Youth Action—Persons should have ability to create and administer the organization of action projects relating to nonviolence, militarism, conscience, and peace and justice concerns. Presently the youth program focuses on militarism in education, counter-recruitment, amnesty, and nonviolence. Position requires public speaking, group work, and willingness to travel part time. Commitment to pacifism and social change through active nonviolence, a must. Send resume to: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. Tel.: (914) 358-4601

Letters

No dollars-cents reporting

Dear Editor: As I read the article "From remodeling whole kitchens to fixing leaky faucets" (June 10 issue), I was very disappointed. The major point at which I was disappointed was that the article was strictly factual, and most of those facts were in terms of dollars and cents. There was no attempt made to share what spiritual efforts or contracts have been made or accomplished as a result of these housing efforts.

At Crossroads Community Center in Philadelphia we believe that unless such an effort is connected with verbal witnessing for our Lord, then such an effort is mostly wasted effort.

I would hope that in any reporting on any projects we attempt as individuals or on a conferencewide basis, we are mainly interested in people and specifically what is and/or how is their relationship to Jesus Christ.

In the form of a personal question, let me ask: Would you rather know Crossroads has done a certain number of jobs for a certain amount of dollars and people like our painting and paneling and door-hanging ability? Or would you rather hear that as a result of hanging a couple of doors we have three families attending Second Church; we have passed our gospel tracts to families we have not had much time to converse with; we have prayed with some of the people whose houses we fixed; that direct invitations to believe in Jesus Christ have also been given? If the latter is not the primary desire in all such efforts, please count me out. I don't want to be identified with such a wasteful time of energy and effort.

Finally, I personally felt we as a conference were robbed as a result of this type of dollars-and-cents reporting. I know we can't get our money back this time, but I would hope we as a conference would not be so shortchanged any more in the future. *Ray C. Linberger, 6143 Reach St., Philadelphia, Pa. 19111* July 1

ELIM BIBLE INSTITUTE

invites you to be part of their Christian community. Classes will commence on October 6, 1975.

Elim is a school dedicated to presenting Christ and his call to follow. It will equip persons to share the good news at home, in the community, or abroad. Students will receive

—sound biblical instruction

—practical training in the church's varied ministries, such as preaching, teaching, witnessing, counseling, music, and Christian service.

Address inquiries for particulars, applications, or assistance to:

Elim Bible Institute
Box 120, Altona, Manitoba R0G 0B0

Jesus said: **If anyone would serve me, he must follow me.** John 12:26

free to follow, bound to choose

JESUS

Do you remember St.Catharines,Ontario, summer of 1974?

Your program committee has begun planning for the 1977 sessions to be held at Bluffton College in Bluffton, Ohio. We would welcome your ideas and suggestions. Please take a few minutes to share your insights with the committee.

1. What issue or concern will be of major importance in 1977?
____
____

2. What type of special "performance" or "event" would you like to have? ______________________________
____

3. Which resource person and/or group would you recommend? ______
____

4. Do you have further specific suggestions for the conference program? ______________________________
____
____
____

Return before September 1 to:
Program Committee
722 Main Street, Box 347
Newton, Kansas 67114

Review

Hutterite society

Hutterite society, by John A. Hostetler (The Johns Hopkins University Press, Baltimore, 1974, 403 pp., $14) is reviewed by Paul S. Gross, minister and writer of the Anabaptist-Hutterite faith, Route 1, Box 6E, Reardan, Washington 99029.

I WAS NOT SURPRISED when I heard that John A. Hostetler was going to write *Hutterite society*. The same publishers and author previously published *Amish society*, and they did a good job of it.

It is remarkable what knowledge the author has gained in the fifteen years that he has studied the Hutterites. To any reader who has no knowledge about the Hutterites, I strongly recommend this book. It is the best current study about the life and times of the Hutterite people. It is full of practical information from the first to the last page.

The book was so interesting to me that I couldn't lay it down until I had read a large portion of it. In fact, for me the book has brought new light and life as I view our people from the point of view of an outsider. Knowing the author personally, I was eager to see how his observations would differ from my point of view.

The book spans over four centuries: 2½ centuries in central Europe, one in the Ukraine, and one in North America. It is not an easy matter to properly review a large book on the Hutterite people's culture, the roots of their faith, and their daily, weekly, and annual economic enterprises and activities.

The advantage that current authors have is that they are able to cover a wider field of details about present-day Hutterite life and activity.

Collecting material for a study from only one or two, or even six, colonies does not give a writer a full enough overview of the colonies as a whole, especially in considering the three groups into which the Hutterite people are divided.

I started reading the book from the back to see what Mr. Hostetler has to say about how the Hutterites have been faring during their last century in North America. If any errors were made by former writers, the same are made by present-day writers because they take the same source material for granted.

I agree with Mr. Hostetler that Robert Friedmann was the greatest authority on Hutterite studies and research, yet it is surprising that even he made errors. With Mr. Friedmann having over forty-five years of Hutterite research experience, and with the present author, a close associate of Mr. Friedmann, having only fifteen years of study about the group, it is hardly an equal match, especially as far as former studies are concerned.

The peculiar part of it is that if a former writer is in error, so are his successors, because they use his findings as source material.

There is a misconception in Chapter 12, "The management of innovation." This section could be misunderstood by the casual reader. Technically speaking it is all right, but if it is understood as the toleration of material and worldly conveniences, it is wrong.

The interpretation depends largely on the party from whom the author has collected his material. If the party was of a liberal type in the group, it could give the writer and the reader the impression that Hutterites are taking the matter of the "modern society" too lightly. The casual reader might think that the liberal innovations and weaknesses of one colony hold true for the entire group.

Several topics need to be considered: How much association did the author have with the Hutterites? What length of time did he live among them? From which party in the colony did he get his information?

In one paragraph the author states, "Individual colonists may not make major changes without the consent of the preachers, who meet annually to review any issue that threatens unity. Should a colony deviate from a disciplinary rule, the preachers' assembly will place the issue on its agenda. . . ."

Then he says, "All statements of discipline (*Gemeindeordnung*) are circulated to each colony preacher whose duty it is to read them to the members. The colony then votes whether or not to accept the ruling." This last paragraph has no bearing and would carry no weight for an excuse. These and others are only minor issues of which the ordinary reader will not be aware.

All in all, Mr. Hostetler has displayed wonderful reading and he has given us a vivid story of the Hutterites for the public. He carefully points out that "without a thorough understanding of the religious motives, we would be ill-prepared to appreciate the Hutterites' commitment to communal living and their genius for survival." This is extremely important. Over 400 years of almost unchanged beliefs have proved this.

The communal way of life is neither an experiment nor an effort to achieve a human utopia. The colony is a concrete expression of the Hutterite belief system and the social environment in which the beliefs are transmitted to the children. The dualistic view of human nature, spiritual and carnal, is the reasoned basis for separation from the world. Communal life is essential to depress the carnal selfish nature in man. The colony is accepted as an expression of the will of God, a divine provision for the practice of total Christianity.

The author's knowledge of the German language helped him immensely in his studies of the large *Hutterite chronicles* and other books. No writer in the latter age could have written a more fitting scholarly story about the Hutterites than the one John A. Hostetler has written.

He has made an important point: "How could the spirit remain so strong as to endure all such suffering? How did they differentiate between a believer and a nonbeliever? between a Hutterite and a non-Hutterite?"

The book gives a past as well as a current account of the caliber of the Hutterite way. I hope that researchers and scientists will find an answer to some of their problems by reading this book. It will also create an interest among the younger Hutterite generation which loves to read English better than German.

The martyrdom of Joseph and Michael Hofer

By A. J. F. Zieglschmid in Das Klein-Geschichtsbuch der Hutterischen Brüder, *Carl Schurz Foundation, Philadelphia, Pennsylvania, 1947 (pp. 482-86). Translated by Franz Wiebe in 1974.*

THE FOLLOWING IS BASED on the oral report of David Hofer from the Rockport Bruderhof in South Dakota, who was released from the military prison in Fort Leavenworth after two of his blood brothers, Joseph and Michael, lost their lives under pitiful circumstances in the penitentiary. The truth of this heartbreaking report is confirmed by the independent report of a fourth, the brother-in-law of one of the men named above, Jacob Wipf.

As the four Hutterites named above traveled from their home in South Dakota (May 25, 1918) to the military camp, their troubles began already on the way because of their beards. The other young men on the train cut the hair and the beards of the Hutterite brethren, and that not in a gentle manner. They wept because of this dishonor and because it appeared to them to be the token of what was to come.

Upon their arrival in the military camp in Lewis, Washington, they received cards on which they were to sign a promise to obey all military commands. As absolute objectors to all military service, on the basis of their religious convictions, they refused to do any service in the military. They then received the command to line up with the others and march to the exercise grounds. This, too, they refused to do and they would not accept uniforms, either. Therefore the four men were put into prison all night. Especially painful for them was the terrible swearing they heard all the time.

After two months in the cell they were condemned by the war court to thirty-seven years, which was reduced by the commanding general to twenty years. The place where they were to serve their term was the military prison on Alcatraz in San Francisco Bay.

Chained together, two by two, hands and feet, they were sent there under the guard of four armed men. . . .

Upon their arrival at Alcatraz, their clothes were taken from them by force. They received the command to put on the uniform, which they again refused to do. Then they were brought to the lower level of the prison, into dark, dirty, and stinking cells for solitary confinement. The uniforms were thrown into the cells with the words: "If you don't conform, you'll stay here till you give up the ghost like the four we carried out yesterday."

Thus they were locked up in their light underwear. During the first 4½ days, they received nothing at all to eat, only half a glass of water in twenty-four hours. At night they had to sleep on the wet and cold cement floor without blankets. (Alcatraz is lower than the water level, and the water oozed through the walls.)

The last 1½ days they had to stand. Their hands were tied together above their heads and fastened to the iron rods above. . . . The brethren could not speak to each other during this time because they were too far from each other, but once David heard Jacob Wipf cry out, "O almighty God!"

After the five days the four were brought out of the underground level into the yard, where a group of other prisoners were. Some of them were moved with compassion at the sight of the Hutterites. One said with moist eyes, "Isn't it a shame to treat people like that?" Because the men had exanthema (rash), being badly bitten by insects, their arms were so swollen that they could not get their jackets over them. They also had been beaten with sticks. Michael Hofer was once beaten so severely that he passed out.

That fifth day, as they were let out of the cells, they didn't get anything to eat until evening. After that they were locked up again in their cells day and night. Only on Sundays were they allowed to be out for an hour in the courtyard, but inside the fence and under heavy guard. This way they spent four months in Alcatraz. In late November they were transferred from Alcatraz to Fort Leavenworth, Kansas, guarded by six armed sergeants and chained two by two.

This trip took four days and five nights. They arrived at 11 P.M. and were driven through the street like pigs, with much noise and the use of bayonets. Chained to each other's arms, they carried in the other hand their bags and their Bibles, and another pair of shoes under an arm.

By the time they reached the gate, they were sweating so much that even the hair on their heads was wet. In this condition, in the cold air, they had to take off their clothes in order to put on the prison dress which was to be brought to them. By the time this happened, about two hours later, at 1 A.M., they were frozen stiff. Early in the morning, at five o'clock, they again had to stand in the cold wind in front of a door and wait. Joseph and Michael Hofer could take it no longer; they had such a pain that they had to be taken to a hospital.

Jacob Wipf and David Hofer were put in solitary confinement because here, too, they had refused to work in a prison under military control. They had to stick their hands through the iron bars where they were chained together with bars between them. That way they had to stand nine hours a day, getting only bread and water for nourishment. This lasted fourteen days; then they received regular meals for fourteen days and so on intermittently.

When the two Hofer brothers became critically ill, Jacob Wipf sent a telegram to their wives. They left their children at home and began the trip that same night in the company of a relative. Things were made worse because the railroad agent told them that the telegram had come from Fort Riley and not from Fort Leavenworth. He sold them tickets to the wrong station and thus they lost a whole day. Finally they reached Fort Leavenworth and found their spouses dying, hardly able to speak.

The next morning (November 29, 1918) when they were allowed to come in again, Joseph Hofer was already dead. They said that he could not be seen any more. But his wife, Maria, made her way to the commanding officer, in spite of guards and doors, and pleaded for permission to see her husband once more. Then they showed her where the body was. To her horror she saw that her beloved husband had been put into a uniform, which in life he had resisted so steadfastly in order to remain faithful to his convictions.

His brother Michael, who died a few days later (December 2, 1918), was dressed in his own clothes, according to the strongly expressed wish of his father, who had arrived in the meantime. As Michael died, his father, his wife, and his brother David were present. Shortly before his end, he reached up his hands and said, "Come, Lord Jesus! Into thy hands I commend my spirit."

After the relatives had left with the body, David Hofer was brought back to his chains in the cell. He reported, "The whole next day I stood there and wept. But I could not even dry my tears because my hands were chained to the iron bars of the prison." No one seemed to have any compassion for him.

But the next morning the guard was willing to take a message from David to the commanding officer. David asked for permission to have a cell close to his friend Jacob Wipf, so that they could at least see each other even if it was forbidden to speak together. The guard took the message to the commanding officer, and after one hour returned to tell him to get his things. He had been released.

This message was so unexpected that he could not comprehend it. The guard then took him to the officer, who told him the same thing and gave him his release papers. But his request to go to his friend to bid him farewell was not granted.

Outside David hesitated because he once again had some doubts. Was it real or only a dream? While he was standing there, a guard came and asked him what he was doing. He told him that he wasn't sure whether he really had been released or not. The guard told him that he could indeed be sure because nobody gets out of here unless he has first been released. . . .

It is impossible to describe the sad memorial service and the compassion shown by all the people of the area. Two young men in the flower of their youth had been away from their homes and their loved ones for six months, almost all the time in harsh imprisonment and under brutal treatment—and now they came home as corpses. . . .

On December 6, 1918, the secretary of war issued an order which prohibited the chaining of military prisoners, as well as other brutal punishments. But about five days later when two Hutterite brothers went to Fort Leavenworth in order to visit Jacob Wipf, they found him still in solitary confinement, his hands chained to the iron bars, standing nine hours a day. At 7 A.M. he received bread and water for breakfast. At noon they took the chains off for thirty minutes, in which time he received his bread and water again. At 6 P.M. he received the same, and at this time they took the chains off for the night. He received four blankets for the night but had to sleep on the cement floor, where there were numerous insects.

Jacob Wipf sent the following message with the visitors to his home: "Sometimes I envy the three who have already been delivered from their pain. Then I think: Why is the hand of the Lord so heavy upon me? I have always tried to be faithful and hardworking and hardly ever made any trouble for the brotherhood. Why must only I continue to suffer? But then there is joy, too, so that I could weep for joy when I think that the Lord considers me worthy to suffer a little for his sake. And I have to confess that, compared with our previous experiences, the life here is like in a palace.". . .

On December 12 they finally quit chaining the prisoners. . . . The lonely prisoners also got some planks to sleep on. . . . There were many more improvements after Christmas, when the Department of War received numerous petitions on behalf of the prisoners. . . .

Jacob Wipf was not one of the 113 conscientious objectors who, according to the order of the secretary of war, were released from Fort Leavenworth on January 27, 1919. Only on April 13 was this sufferer released. Others had to stay even longer.

If anyone can call these four men cowards, he may do so. At least they are a living monument of what harmless religious men in this enlightened age have to suffer because their convictions don't agree with those of the rest of society.

Contents

Hutterites 442
One purse, one pot of rice: A Hutterite commune in Japan 444
News 445
Record 451
Letters 452
Hutterite society 453
The martyrdom of Joseph and Michael Hofer 454
Coping with summer (2) 456

CONTRIBUTORS

George Russell is a Toronto, Ont., writer. His article appeared originally in the April 6, 1974, issue of Weekend Magazine. It is used here by permission.

CREDITS

"Hutterites" is used by permission of the author and Weekend Magazine, 231 St. James St. West, Montreal, Quebec © 1974; 441 and 442, John Hiebert; 445, Rudy A. Regehr; 446, 447, 449, GCNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Coping with summer (2)

In the last issue we made the point that summer can play havoc with interpersonal relationships. This week we want to consider a few ways in which several of summer's dangers can be avoided.

1. Scale down expectations. Part of our problem is that the grandiose notions which we build up of the things summer will do for us are much too lofty. We expect it to be almost like heaven.

Summer can't possibly live up to all these towering anticipations. After we've made allowance for the rainy days; for the mosquitoes, black flies, and wood ticks; for the unbearably hot days when both the temperature and the humidity hover incessantly at over ninety; and for the chores around the house that have waited all year to be done between June and September, this overrated season is left with only a modest resemblance to paradise.

Another part of the problem is that we try to crowd too much into our vacation periods. Who among us hasn't attempted, within a three-week span, to travel 4,000 miles, to see three dozen uncles, aunts, and cousins, and to visit all the historic and scenic places en route? We came home so "bagged" we needed a month back at work to recuperate.

We shouldn't fight summer by trying to press it into our mold. We need to give it some time to surprise us. Serendipity!

2. Say kind things and share compliments. It would help if we could learn how to say kind words and share genuine compliments to defuse explosive family situations. That's good advice for the entire year, but especially in summer when we're sitting nose to nose in the camping trailer during the third straight day of rain.

When the occasion is right, compliments can do wonders to build up and to restore relationships. Mark Twain, that delightful humorist and observer of human nature, once said, "I can live for two months on a good compliment." Two good compliments, at that rate, would take us right through summer.

Sisters and brothers, and sometimes even husbands and wives, have a built-in abhorrence for giving compliments. Summer is a good time to break the ice and to stop taking each other so for granted.

3. Savor the explosions. No family or group is perfect. No matter how hard we try to avoid them, some breakdowns in communications and relationships are bound to occur. When they do come, we need to work at them creatively.

Let's not fight reconciliation. We shouldn't be too proud to say the three hardest words in the English language: "I am sorry." Some of the most regenerative experiences of our lives can occur when we admit our own complicity in a breakdown and start putting the pieces together again.

One married person said recently that reconciliation with her husband was such a sweet experience that she was almost tempted at a later time to start another quarrel just so they could make up again. But there's no need to sin knowingly so that forgiveness can be experienced. Enough occasions will occur naturally, uninvited.

4. See summer as part of our spiritual pilgrimage. We tend to look on summer selfishly. It's a season when we want to be free of obligations and responsibilities; it's a time which we want for ourselves.

Our understanding of the reason for our being here can be heightened during the summer months as we meet new people, experience new places, and view God's creation from a slightly different angle. Summer is not an occasion to get away from our Christian responsibilities. It is a time when our commitment to God and to our "neighbors" should come into sharper focus.

Regardless of whether we're camping in the wilderness, visiting relatives, or working in our own backyards, we can mature spiritually this summer. God help us to be open to it. LK

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear August 19.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:29 AUGUST 19, 1975

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Labor-management relations

John H. Redekop

Putting work in its place

Leighton Ford

Labor-management relations

Time for Christians to make a move

John H. Redekop

A more positive trend in labor relations, says Mr. Redekop, is increased opportunity for workers to opt out of union agreements which violate their consciences.

TRADITIONALLY the evangelical Christian church has been in the forefront of social sensitivity and social action. Pioneer work in founding orphanages, hospitals, homes for the aged, and educational centers from kindergarten to university expressed a determined effort to be faithful to the Master's directive, namely, that to be Christian means to put Christian love into practice.

The successful crusade by the great Christian statesman William Wilberforce to abolish slavery in Britain, as well as other Christian campaigns to promote literacy, eradicate various diseases, and many other ventures undertaken in the name of human dignity and Christian compassion provide additional examples of this compelling Christian concern to help others.

In case after case society at large eventually acknowledged the inherent utility and goodness of these pioneering ventures and governments gradually assumed responsibility. The church, ever motivated by love and seeking the enhancement of human dignity, then moved on to new and unrecognized areas of need.

Unfortunately, this readiness of the church to pioneer in new areas more or less dissipated in the early decades of this century. Some relief and immigration activities were launched but no bold new ventures were undertaken. After World War II, however, at least a glimmer of the Christian social vision returned, although not primarily associated with Christians who call themselves evangelical.

For Mennonites, however, important innovation ensued. For example, Mennonite Disaster Service spelled out Christian Samaritanism in a new way. Even more importantly, Mennonite Mental Health Services blossomed and demonstrated once again exactly how faithful disciples ought to lead the way in expressing familial, congregational, and especially neighborly concern.

Now we face another great need in our society, one that is begging for solution. Some perceptive believers have already taken up the challenge but most are hanging back in bewilderment or quietly accepting sub-Christian compromises.

I have in mind the pressing problems associated with labor-management relations. Our society currently is wracked with labor strife. What could be more timely or appropriate than to have the church, which is specifically committed to bring wholeness to the individual man's body, mind, and soul, also zero in on the need to replace hatred with wholeness in employer-employee affairs.

Traditionally we have readily acknowledged our Christian responsibility when sub-Christian societies have gone to war. In our day we must broaden the vision because the evils in society now express themselves in new kinds of warfare. The same base selfishness, greed, and pride are involved but the locus of confrontation has broadened, perhaps even shifted.

We've reacted to the front line, now we face the picket line; we've encountered the soldier's trench, now we must deal with the worker's bench; we've said "no" to tankdriving, but what about Teamster truckdriving; we've objected to conscription, but what about union hall proscription; and we've not let General MacArthur become our hero but what about the "Christians" who operate General Construction Ltd. and have become millionaires by exploiting immigrant labor!

The current scene in Canada and the United States. In many basic respects the labor scene in North America today remains what it has been for a long time. Most labor movements, together with the bulk of management, lack any meaningful ideology or sense of purpose. Materialism is the god, consumption is the goal, and production is the means to the end. Statistically, for 90 percent frustration is the norm and quitting time the only highlight of the working day.

The impressive gains, material and otherwise, which unions have achieved over the years have generally not brought either satisfaction or a sense of purpose. While recognizing that organized labor has made substantial contributions to the development of a more prosperous, a more secure, and a more equitable life-style for the average North American and safer, better working conditions, it nevertheless seems to me that at present the major trends which characterize North America are lamentable.

1. An increased militancy seems to be the norm. Leaders as well as rank-and-file members do not hesitate to call strikes which come with an almost predictable regularity in many sectors of society. Our situation is deteriorating rapidly. Hardly any part of the economy, in the public or private sector, has escaped the growing confrontation. The fact that employers have sometimes deceived both their employees and the public concerning exorbitant profits has not made it any easier to cope with this malaise.

2. A growing disrespect for both a signed contract as well as the law of the land constitutes a second unfortunate trend. While the average taxpayer who strays from the straight and narrow path of the law quickly finds himself subjected to law enforcement, governments at all levels nowadays wait for days and weeks while strikers flouting explicit back-to-work directives deliberate whether or not they will obey the law. Almost invariably governments stand idly by, waiting patiently. This seed of dereliction can bear only bitter fruit.

3. A third trend involves changing attitudes toward the public interest. In earlier years unions placed much emphasis on improving not only their own lot but also the lot of needy people throughout society. Times have changed. The almost universal view now seems to be that society "owes me a living," an economically "appropriate life-style" even though "I am unwilling to do stoop labor" or do other unskilled work at the minimum wage. The public interest apparently warrants no respect. Time and again mailmen, longshoremen, aircraft controllers, firemen, policemen, garbage collectors, teachers, grain inspectors, nurses, and physicians, to name but a few, have held the public hostage in their drive for more pay—pay which in itself is sometimes warranted.

4. A militant insistence, often by groups already highly paid, that they be given unconscionably large increases constitutes a fourth trend. The gap between those employees who are poorly paid and those who are highly paid is widening. The result in establishments employing a broad spectrum of unskilled, skilled, and professional employees is generally a further erosion of the already minimal sense of work community.

5. A fifth trend involves the spread of confrontation and militancy to many additional groups of working people. Large numbers of government employees, professional associations, etc., have joined the traditional production, service trades, and other blue-collar groups in their readiness to walk out, to call in sick while being healthy, to attend phony study sessions, and indulge in illegal sympathy strikes if they don't get what they want.

6. A sixth and more positive trend has produced more opportunities for employees to opt out of union agreements which violate their consciences. Unfortunately, the impressive promises contained in the legislation are often subsequently vitiated by bewildering labor board decisions or regressive amendments to the legislation itself.

Significantly, the current combination of rampant inflation, rising unemployment, and the general recession seems to have a reinforcing effect on most of the negative trends cited above.

The Christian response. The sorry plight of contemporary labor relations reminds us forcefully that the Christian church has indeed been called to be a witness amongst a perverse and crooked generation. The fundamental moral malaise remains what it was two thousand years ago but so does our commission and fortunately also our source of purpose and power. However, even as we strive to overcome evil with good we realize that in this dispensation in which the masses have abused moral freedom, the forces of evil will generally hold sway. But this must not blur our vision, shake our assurance, or dampen our zeal.

On too many basic questions concerning the labor dilemma Christians have uncritically bought the world's bill of goods: Class antagonisms, selfish individualism, unchristian capitalism, sloth, insensitivity, exploitation, and the propensity to see employees as commodities. . . .

Neither labor nor management has the right to exercise power if the intent is to undermine justice or to enforce selfish ends.

A second response to the current labor dilemma involves the realization that too often, and on too many basic questions, we have uncritically, even unthinkingly, bought the world's bill of goods. Class antagonisms, selfish individualism, unchristian capitalism, sloth, insensitivity, exploitation, and the propensity to see employees as commodities rather than people are much too common.

Thirdly, this state of affairs in the world of work reminds us of the importance of our example. How do we treat employees where we are the management and how do we treat management where we are the employees? Does being Christian make a difference? Do we honestly try to see issues from the other side of the table? As employers do we indulge in hatred and innuendo provided these are directed against unions? Do we ever seriously look for positive dimensions of unionism? As employees have we tried to influence union policy? Do we attend meetings? Do we speak up and spell out our principles? Do we stand for elective office? Or do we merely draw back and complain?

Some Christians, including more than a few Mennonites, still hold to the traditional view that the best response to a situation involving strife and strikes is physical flight—flight either to farms or to foreign lands. In some situations that may be appropriate action but it is not an adequate response. Or are we perchance ready to admit that Christianity, which originated in cities seething with strife, is impotent in our modern urban situations? Are we resigned to shielding our ethic by escapism rather than having it tested in the arena of antagonism? Or are we prepared to take a moral stand? If so, then we need to redefine unequivocally the basic guidelines of a Christian response.

The dimensions of the Christian imperative in labor relations. The elemental premise of the Christian imperative is that the ethic of our Lord, preached and practiced, is relevant to all our problem situations. This means that we must identify the key value components of "The Way" and attempt to relate them to the thorny problems we encounter in labor-management relations.

The notion of justice constitutes an indispensable component in the Christian code of social ethics. Exhortations to practice justice abound throughout both Testaments. "To do justice," we read, "is more acceptable to the Lord than sacrifice" (Prov. 21:3). The Christian concern for justice, we note, is a peculiar one; it is primarily a concern to DO justice and only secondarily a concern to OBTAIN justice.

In labor relations this means—and the words come much easier than the practice—that we will assess the acceptability of any arrangement or agreement according to whether or not the other fellow is getting at least a fair deal. This holds true whether we are dealing with houseparents at Craigwood, nurses' aides at Donwood Manor, cooks at Prairie View, janitors at Menno Hospital, or nurses at Concordia, even if they went on strike last year.

Love is a second and perhaps most consequential ingredient of a Christian system of ethics—a love that propels us beyond the demands of justice. While deploring the evil motives and deeds so often associated with labor relations, and striving to change lamentable patterns of behavior, we nevertheless love those who do evil. We love even those union organizers who behind our backs are trying to foment trouble among our employees and even those who trigger ubiquitous gossip campaigns. It cannot be otherwise. Or how are we different if we love only those who love us?

In all things, of course, we must be obedient to our God. Whether we are employers or employees we echo Peter's assertion, "It is our duty to obey the orders of God rather than the orders of men" (Acts 5:29 Phillips). For us, as for the Master, this may involve public rejection. Specifically, it may well mean loss of a contract for Christian management and loss of jobs for employees. Dietrich Bonhoeffer knew what he was saying when he wrote of costly grace.

Finally, Christian employers and employees alike reject any notion that the employee, while performing his task, be it in a rest home or a shoe factory, is somehow the property of his boss. We realize that all men are made in the image of God and that every role is an important one. Therefore it follows that management, while it may have more power, has no more intrinsic right to manipulate or exploit than does labor. Both share responsibility for the well-being of the enterprise and both are equally accountable to God. In a Christian enterprise this joint awareness constitutes the starting point of labor relations. Both the employer and the employee, to the extent that they accept God's Word as a valid norm, can properly call one another to task. No Christian can lord it over another.

A critical problem area. The problem of power is central and sticky. Not all use of power is unchristian. The criteria of acceptibility involve both ends and means. Consider the instance of Jesus depolluting the temple. He used force, both physical and verbal, to terminate perversion and desecration. What would he have done if those uninhibited loan-sharks would have put up resistance? How far would he have pushed his righteous indignation? We cannot determine this definitely but the fact remains that he did use power.

The less we use power, for selfish ends that is, the more we are like him and the more we can be entrusted with the controlled exercise of power. Selfishness and power constitute an unchristian combination, but power and Christian love are not only compatible but complementary.

The implications for labor relations are far-reaching. Neither labor nor management has the right to exercise power if the intent is to undermine justice or to enforce selfish ends. Perhaps, however, both, as a last resort (an unlikely event where Christian norms prevail), have the right to use power, short of physical or psychological destruction, to

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

FARAH WORKERS NEED A UNION
FARAH WAS BUILT BY … PAID CHICANO'S SWEAT!
FARAH PROMI… ARE NOT ENOUGH FOR US
FARAH DENI… EX-EMPLOYEES … EMPLOYMENT …MPENSATION
WE … OVE MR.

An increased militancy among labor unions seems to be the norm, writes John Redekop. Few parts of the Canadian and U.S. economy have escaped the growing confrontation.

press their claim for justice as they see it. Management can go so far as to dissolve the enterprise and let some other firm fill the void. Labor can go so far as to strike but employees have no right physically to prevent others from accepting the employment conditions which they have rejected. In this manner both sides can exercise freedom of choice for themselves but they have no right to force their decisions on others.

Practical options. When all our theorizing and theologizing is completed—and it probably never will be—we are still required, in the light of our ethical guidelines, to make concrete decisions. Assuming for the moment the stance of management rather than labor, which is not to suggest that they face intrinsically different problems, let me present several options not all mutually exclusive.

1. Try to minimize the problems of labor relations by doing everything possible to prevent unions from organizing the enterprise.

For some kinds of establishments this approach will work for a while or even indefinitely. If accompanied with truly enlightened management policies it may well be a praiseworthy option. But for many enterprises, especially the larger ones in urban centers, this option will at best only buy time.

2. Try to avoid large-scale union entanglement by establishing your own union or workers' association which would include all the employees in the establishment. Should other similar establishments opt for the same solution a series of locals or branches could be formed.

While this approach deserves careful study we should be aware of the major problems involved. For one thing, procuring government certification—and it has to be gotten separately for each province or state—is a difficult undertaking. Even when it is achieved, the ensuing government-union and inter-union activity requires much expenditure in manpower and resources. Do we really want to commit ourselves to such a venture? Would it be justifiable in terms of Christian stewardship?

3. Where and when unionization seems to be inevitable or desirable, establish local affiliates of an existing Christian labor union, for example, the Christian Labour Association of Canada.

Clearly this is a viable option. CLAC has an impressive record. Frequently harassed and picketed by the larger secular unions and suppressed by various governments it has nonetheless managed to organize hundreds of locals in various provinces. In terms of Christian integrity CLAC's record appears to be impeccable. Of course, CLAC is a bona fide union and this means that certain kinds of pressures and even lawsuits against secular unions trying to raid it or deny it basic freedoms might ensue but CLAC seeks only ideological confrontation. Significantly, CLAC has never yet gone on strike.

How should we rate these options? The following assessment may serve as a basis for discussion. Perhaps option 1 deserves the highest priority, provided that management practices Christian enlightenment in such a way that everyone working at the establishment, from caretaker to top manager, sees himself as an intrinsic part of a service community. Such a community stresses cooperative responsibility, equitable remuneration, collective decision making, and commitment to institutional purpose. Indeed, such a joint venture might greatly help us to rediscover Christian brotherhood.

Where option 1 is inadequate or altogether impractical I would recommend option 3. The Christian Labour Association of Canada has successfully pioneered a critical phase in labor-management relations. In Canada, at least, CLAC can serve us well and we, in turn, can give it a much-needed broader base of support. Perhaps, with support, it could expand into the U.S.

Some capital "A" anabaptists might argue that we should not align ourselves with a group not generally committed to our emphasis on limitless love. May I remind you that to the extent that we identify with the Evangelical Fellowship of Canada, the Canadian Council of Churches, the National Association of Evangelicals, or the National Council of Churches, we have already undertaken such an alignment. Our central question here must surely be, "Does CLAC apply the Christian ethic to labor relations?" As far as I can assess matters my response has to be strongly affirmative.

Of course, the remaining options also have their place even if they don't deserve our greatest efforts. In many instances responsible leadership will necessarily involve simultaneous activity on several fronts.

In sum, then, the Christian church now finds itself increasingly enmeshed in the ethical dilemmas involving labor relations. A responsible, consistent stance requires that we respond with practical Christianity.

Conference in Illinois searches for community

"In search of community" was the theme of a conference sponsored by the Mennonite Community Association at Tiskilwa, Illinois, on June 27 and 28. Hosting the conference was the Plow Creek Community Farm near Tiskilwa with assistance from the Willow Springs and Tiskilwa Mennonite congregations.

Resource persons for the conference were drawn from three communities: Plow Creek, Reba Place in Evanston, Illinois, and Fellowship of Hope, Elkhart, Indiana. All three of these are so-called intentional communities. They live together in extended households and share their lives and property. Members of these three communities are also committed to a high level of loyalty to Christ and his teaching.

About seventy people attended the conference. Included were pastors and other church leaders from the surrounding area, "house church" members from as far away as Kitchener, Ontario, and other persons interested in "community" on various levels of intensity. Thirty Goshen College students from the course "The good society" taught by Catherine Mumaw were also in attendance.

The conference program included four sessions, beginning Friday evening, June 26, and ending on Saturday evening. Each session included worship, presentation, and discussion.

Topics for the four sessions included: membership and commitment, money and property, leadership and followership, and decision making and problem solving. For the speakers it was an opportunity to explain what they do and why. They appeared to speak as convinced pilgrims, aware that they do not have all the answers, but in confidence that they are on an important way.

Their theological clarity impressed this reporter. To live in community is like being at home with the heavenly Father, said Julius Belser of Reba Place. According to Keith Harder of the Fellowship of Hope, the confession that "Jesus is Lord" is the basic commitment for membership. Mitch Kingsley of Plow Creek Fellowship asserted that the form of organizational leadership is not so important as the Spirit of Jesus. "What we are looking for is radical discipleship. . . . If you have found forms where you can be more faithful, we want to know about them."

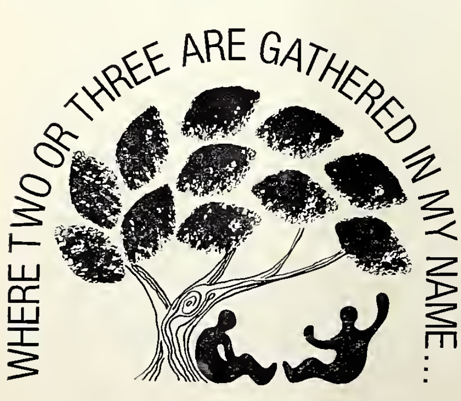
One of the first questions many persons have about intentional community is the sharing of income and property. Is this really necessary?

The resource people said this is not the first question. In fact, at least one of the three did not begin on this basis, but was later led to it.

All three stressed, however, the need for accountability and openness to one another and to Christ. Conrad Wetzel of Plow Creek read from Matthew 18 and noted the command of Christ to go first to a person with whom one has a problem. He observed that generally this is not done in the church, but instead we gossip about one another. Children then grow up in many Christian homes hearing others gossiped about. Further, he observed that it is spiritually unwholesome to allow people to come to worship with unresolved differences.

Reactions to these presentations varied. Many participants seemed interested, though not ready to apply for membership. Toward the end of the meeting a few began to ask sharp questions such as "Aren't you pretty narrow?" and "Shouldn't people learn how to make their own decisions?" Another person reacted negatively to the spirit of the whole conference, "I really felt my individualism stepped on as soon as I got into this group." No doubt the extent to which the intent of the theme "In search of community" was accomplished was dependent on the extent to which those present really wished to find it.

Leaders of the Mennonite Community Association planned this conference in line with their concern to serve as a forum for exchange between persons interested in practical expressions of loyalty to Jesus Christ. *Dan Hertzler*


WHERE TWO OR THREE ARE GATHERED IN MY NAME...

Cheyenne seek water rights

Water rights may turn out to be more important than coal strip-mining rights on the Northern Cheyenne reservation in eastern Montana.

Still involved in legal battles with several large coal companies over mineral rights on reservation lands, the tribe has filed suit, seeking quiet title to water rights on the Tongue River and Rosebud Creek, citing a treaty of May 10, 1868, signed at Fort Laramie, and executive orders of November 26, 1884, and May 19, 1900.

The suit was filed against Tongue River Water Users, individual ranchers, and the State of Montana. Outcome of the suit could mean that the large amounts of water needed for the proposed coal gasification plants on the two reservations would not be available.

A second suit, filed later by the U.S. Government on behalf of the Northern Cheyenne and adjacent Crow tribe, names additional defendants and claims rights to the streams for the tribes' use.

The suit could slow coal development in southeastern Montana. In addition, the legal principles involved—reserving water along with land in the creation of any type of federal reservation—could challenge subsequent water rights awarded in or adjacent to national forests or parks, military reservations, or Indian reservations and could drastically affect water rights in all western states, said the Billings *Gazette*.

The battle over the meaning of the original treaty rights and executive orders could be fought in the courts for up to ten years, attorneys predict, depending on how much water is claimed for the tribes.

Canadian MBs struggle with two issues

A decisive step paving the way for full participation in a General Conference Mennonite Brethren seminary was taken by delegates to the Canadian MB convention in Regina, Saskatchewan, July 4-8, when by a vote of 307 to 61, a resolution passed reaffirming "the decision for the establishment of a (joint) seminary with the churches of the U.S. area conference."

The Board of Spiritual and Social Concerns came to the delegates with a series of eight resolutions, some of which were handled in a few minutes, but a few of which were so weighty that delegates gave them hours of discussion.

Four of the resolutions picked up the themes of the conference's Faith and Life convention last summer: man and woman under the lordship of Christ in the home and in the community, the place of the woman in the church, mobilizing our material resources, and mobilizing our human resources.

The resolutions that really awakened the delegates dealt with the place of the woman in the church and the question of the excommunication of church members involved in marriage to unbelievers.

Like other Christian groups, Mennonite Brethren are experiencing the tensions brought about by shifting conceptions of the role of women in the home and in society.

At the first business session, Sunday evening, delegates spent nearly an hour and a half discussing whether or not opening the door for women to play a larger role within the life of the church represents a bowing to contemporary culture which the Bible does not allow.

At the end of the evening they decided to refer the question back to the Board of Spiritual and Social Concerns for further study with the possibility of more discussion later in the convention.

The debate revolved about a resolution which said that "in view of the significant role played by women in the early church, Mennonite Brethren should rethink their traditional stand," which strongly militated against any voice for women in the church. In its earlier history, women of the Mennonite Brethren church could neither vote nor speak up in church meetings.

The annual conventions of our 19,000-member Canadian conference already reflect a strong shift in church thinking. In three years participation of women at conventions has increased from 10 percent of the total delegation to nearly 25 percent this year.

The resolution brought to the convention by the Board of Spiritual and Social Concerns stated that women should be "eligible to be elected as delegates for conferences, and as members of boards and committees . . ." but should not be ordained to "preaching and pastoral ministries."

Even though the resolution appeared moderate to many delegates, others thought it still opened the door too widely to the possibility of women assuming leadership in local congregations or within the conference.

When the subject was picked up again in the final session of the convention, the Board of Spiritual and Social Concerns had prepared a new resolution: "The Canadian Conference of Mennonite Brethren churches (goes) on record as not favoring the ordination of women for the preaching and pastoral ministry nor electing them to boards and offices whose work is of the nature of eldership, such as the Board of Spiritual and Social Concerns."

It added, however, "that women be declared eligible to be elected as delegates to conferences and to church and conference boards and committees other than those referred to (in the earlier portion of the resolution)."

When the resolution came to a vote, it passed in its rewritten form by an overwhelming majority, 339 to 20.

Another question which was thoroughly discussed was: What should a congregation do when a Christian—member of the church—decides to marry an unbeliever?

Whatever it does, the church should not "automatically excommunicate," the delegates said in a resolution accepted by a large majority.

"The New Testament clearly teaches that believers shall contract marriage with believers only," the resolution stated, "but an automatic excommunication seldom, if ever, serves a useful purpose" when an individual disobeys that "divine command."

"The believing partner of a mixed marriage will be in special need of the help and fellowship of the church" and unless the marriage is "accompanied by a spiritual condition that warrants such action on scriptural grounds," excommunication should henceforth "not be practiced."

While the resolution probably reflected what is already the practice in most Mennonite Brethren churches, several delegates expressed strong concerns about it.

According to the conference statistician there were seventeen such marriages within the Canadian MB Conference during the last year.

The resolution which the conference accepted states that churches which felt conscience-bound to abide by their former practice should not feel compelled by the conference action to change their practice. *Abridged from reports written by Harold Jantz and Dora Dueck*

Church of the Brethren may consider new name

What does a denomination do when it wants to encourage nonsexist language in worship and literature and its own name is Church of the *Brethren*? A five-member task force has decided it would not suggest a major name change at present, but would encourage individuals and groups to develop "congregational awareness that may result in a name change."

The central offices of the Church of the Brethren are at Elgin, Illinois. It is one of the three historic peace churches.

Commission still negotiating decision on Brazil mission

Negotiations are continuing with the staff and missionaries of other Mennonite mission groups on the decision to send General Conference missionaries to Brazil.

The Commission on Overseas Mission received a recommendation at its June meeting to begin mission work in the State of Parana, including Curitiba, and possibly later in the satellite cities of Brasilia.

However, negotiations are still being held with Mennonite Board of Missions, Elkhart, Indiana, which also has work in Brazil primarily in the State of Sao Paulo, and with the Mennonite Evangelical Association in Brazil.

A strategy-study conference sometime during the next year will work out details among representatives of the Portuguese-speaking churches, German-speaking churches, and staff and missionaries from COM and Mennonite Board of Missions.

Women's role in church committees examined

Janette Zercher

From my growing-up years in the Mennonite church, I had observed that there are certain areas of involvement more common for women than for men. These included committees and roles less important and prestigious than those assumed by men. In sociological terms, men were at the top of the structural hierarchy. In recent years, I have read and heard much about women's place in the secular world: for instance, the place of nurse rather than doctor, teacher rather than executive, assistant rather than director.

To discover what is women's place in Mennonite congregations, I decided to study the organizational role of women in the Mennonite church as seen in their involvement on committees in local churches of three conferences. The three conference pastors and churches of the Western District (General Conference), South Central (Mennonite Church), and Southern District (Mennonite Brethren) conferences were interested in such a study and gave their cooperation.

My hypothesis for this study was that men serve on committees at the top of the structural hierarchy while women serve on committees at the bottom of that hierarchy. In addition, men serve in chair (leadership) positions within the individual committees with women serving under that chairmanship.

One necessary instrument for testing my hypothesis was a hierarchy of committees. I checked in several church yearbooks and talked with church people in the surrounding area to find committees common to Mennonite churches. I found not only consistency in the committees that function in our churches, but consistency in the way they are listed, with certain committees (such as board of elders or deacons, administrative or church council, and trustee committees) listed first and others (nursery, flower, library committees) listed last.

I asked ten people to rank my composite list of committees according to the following criteria: (1) the importance and significance of the committee to the local church and (2) how essential it is to the local church's functioning.

The final ranking of most to least important committees is as follows: (1) board of elders or deacons, (2) administrative or church council, (3) education, (4) trustees, (5) music, (6) extension, (7) fellowship, (8) service, (9) peace and relief, (10) library, (11) nursery, and (12) flower.

Questionnaires to the churches of the three conferences attempted to find on which of these committees women serve and in what capacity. The committees questionnaire directed to each committee chairperson asked for information as to the sex, committee position (president, secretary, treasurer, regular member), age, and marital status of committee members. Another questionnaire asked for information on who fills active and visible roles in worship services: roles of minister and worship leader, Sunday school and music personnel, ushers, librarians, etc.

Data from these churches of a similar geographical area showed that there is a larger percentage of men than women on committees at the top of the hierarchy and a larger percentage of women than men at the bottom. Not only is there a larger percentage of men than women on committees at the top of the hierarchy, there is also a larger percentage

Table 1 Percentage of females and males on each committee

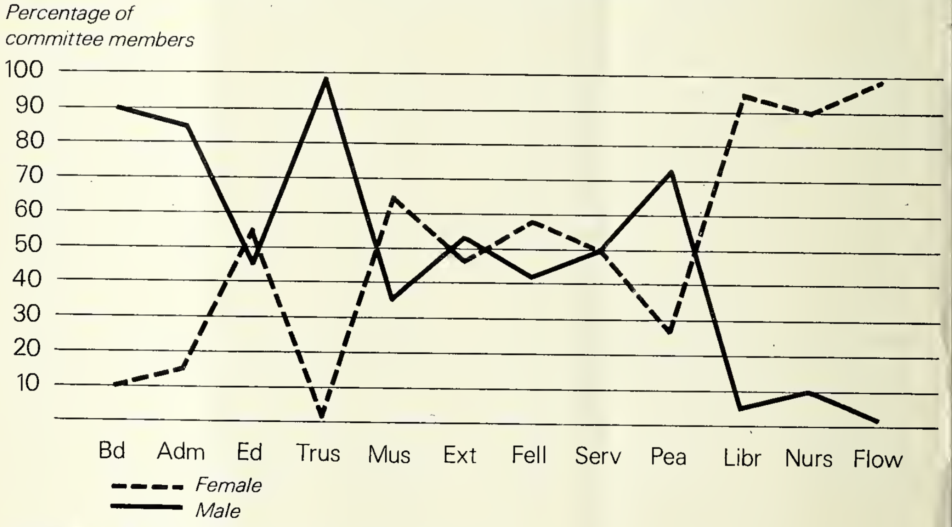
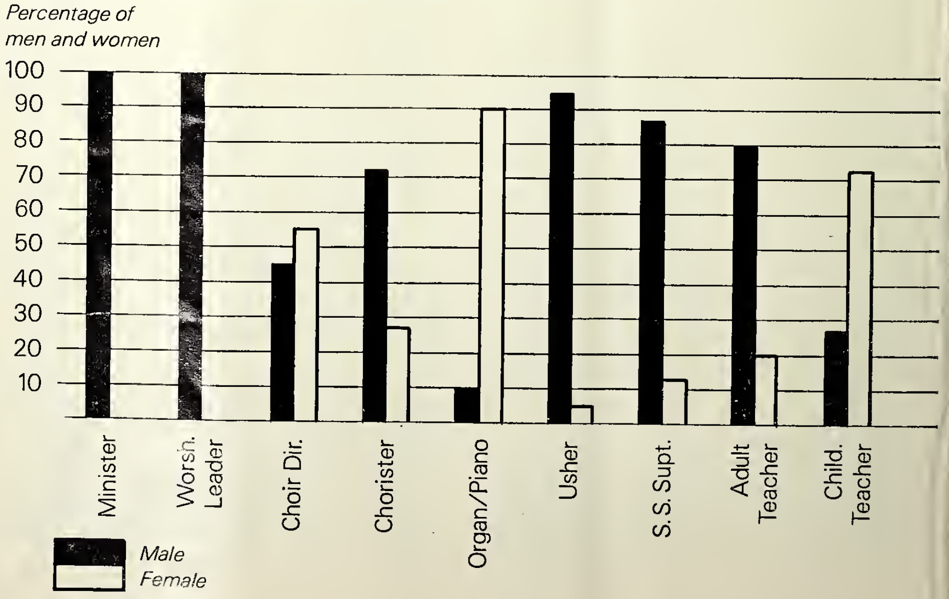


Table 2 Active and visible roles

(Graph for General Conference churches)



of committee members serving on those top committees. The church elects or appoints more people—and more of those are men—to the committees at the top of the committee hierarchy. To the committees at the bottom of the hierarchy, fewer people are elected or appointed—and more of those are women. The smaller percentage of people serving on the library, nursery, and flower committees seems to further point to their less important status.

The middle committees—music, extension, fellowship, service, and peace—show a more equal representation of men and women, with husband-wife combinations frequently appearing. These committees usually have strong service emphases.

Men tend to hold chair positions within the individual committees with women serving under that chairmanship, according to the statistical data. The position of treasurer is 86 percent male and only 14 percent female. The high male representation in the financial role of treasurer parallels the high percentage of men on the trustee committee, almost 100 percent.

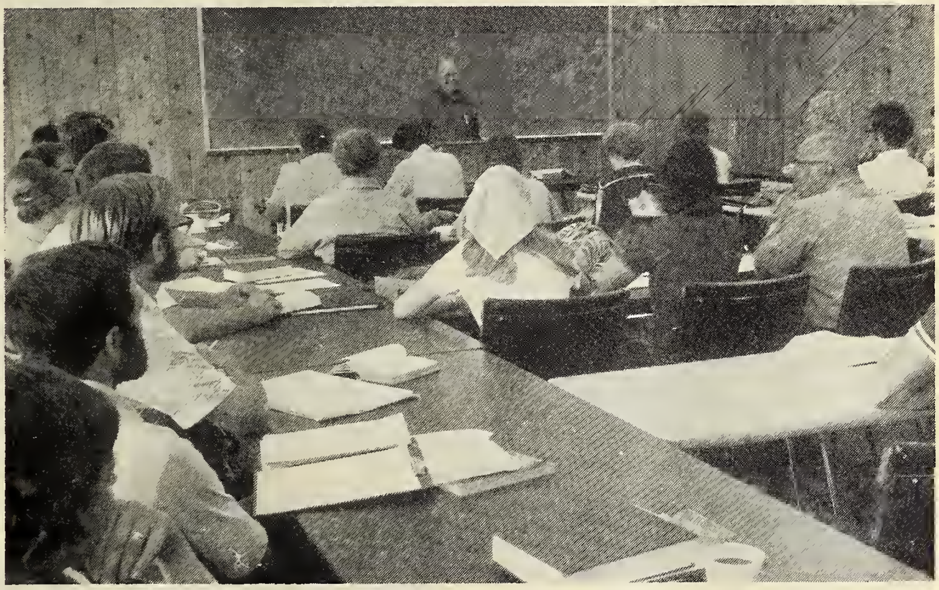
The second questionnaire, which asked for information about who fills the various active and visible roles, shows that women are well represented in music and education roles. The role of educator seems to combine well with that of homemaker and mother. Churches are comfortable with women in the position of Sunday school teacher, but tend to elect men to the superintendent position. Women are active in music, most often in playing the piano and organ and directing children's choirs. Men's music involvement is in the roles of chorister and adult choir director.

The results from this study show several things. Men are well represented on the more important committees in local Mennonite churches. They assume active and visible roles of aggressive leadership in worship service: roles of minister, worship leader, chorister, Sunday school superintendent.

Women are well represented in the less important committees. They assume active roles in education and music, working with children's classes and choirs. Women work with children, flowers, and food.

Women's place in the Mennonite church has improved since 1945 when Eva Harshbarger's study found women active only in service and hostessing roles. But my more recent study would indicate that a woman whose talents would equip her to handle major decision-making and leadership roles is still not free to serve on those committees and in those leadership roles where her talents could be best used. And just as surely, some men are locked into stereotyped roles that prevent them from using their talents for library, nursery, and flower committees.

Hopefully the church can follow Christ's example in seeing neither male nor female, but bring together under the lordship of Christ people serving together in love.



Seminaries offer summer Anabaptist studies

David Schroeder taught a course on biblical studies on discipleship during the summer school sponsored by the Council of Mennonite Seminaries this year. A total of seventy-two persons were enrolled in various courses dealing with Anabaptism. They were taught at the Associated Mennonite Biblical Seminaries, Elkhart, this year. An additional forty-three students were involved in other courses such as Elementary Greek, independent studies, and a Middle East study tour.

To cultivate closer ties with Bolivian Mennonites

A Winnipeg couple has been appointed by MCC to visit Mennonite colonies in Bolivia for the purpose of establishing a closer fraternal relationship between Bolivian and North American Mennonites.

Peter and Hilda Sawatsky, assigned to Bolivia for a three-year term, will seek avenues of communication with the Mennonites for an initial six-months period, after which their assignment will be reviewed.

In discussing the appointment at an MCC (Canada) executive meeting last May, MCC staff and committee members emphasized that "the relationship between North American Mennonites and Bolivian Mennonites must be one of cooperation," and that "we must begin to hear what our Mennonite brethren in Bolivia are saying and be open to receiving their witness."

Both born in Paraguay, Peter and Hilda have lived and worked in South America for most of their lives, coming to Canada in 1969.

Interchurch task force to sponsor hearings

The Interchurch Task Force on Northern Flooding, in which the Mennonites are participating, is sponsoring public hearings on the Lake Winnipeg, Churchill-Nelson rivers (hydroelectric) diversion project. The hearings, to be held late September, will allow all interested individuals and groups to bring their concerns before the public.

Charles Rhodes Smith, former chief justice of Manitoba, has agreed to serve as chairman for the hearings. He will be assisted by a six-member panel who will be named later this summer. The panelists will have expertise in the areas of law, engineering, biology, anthropology, and ethics.

Words & deeds

Eastern Area Mennonite Student Services is offering a variety of resources for those interested in moving to the Philadelphia community. Assistance is provided in securing housing, furniture, health and social services. "Menno Guides" list places to shop, recreation, cultural resources, libraries, restaurants, etc. A Mennonite and Brethren in Christ directory is being printed along with a listing of churches and church agencies in the city. For further information contact Richard Mojonnier, Mennonite Student Services, 2026 North Broad St., Philadelphia, Pennsylvania 19122.

The Chicago Area Mennonite Steering Committee, an inter-Mennonite strategy-planning group, is compiling a list of names and addresses of Mennonites living in the Chicago area. Such a list will aid in developing a mission strategy for the Chicago area and in making known opportunities for participation in Mennonite congregations to those not now relating to a congregation or fellowship. Persons living in the Chicago area who are not members of Chicago area Mennonite congregations or those who know of such persons should send their names and addresses to Don Holsinger, 2047 Asbury, Evanston, Illinois 60601.

A two-week camp cosponsored on an experimental basis by St. Joseph's Vocational School in Winnipeg and MCC (Manitoba) has been termed a success by both St. Joseph's staff and the MCC workers involved. St. Joseph's, a treatment center for emotionally disturbed boys between the ages of six and twelve conducted by the Roman Catholic Sisters of Providence, is running a summer program for boys for whom placements could not be found in rural homes. The camp at Moose Lake in southeastern Manitoba was a first for St. Joseph's.

A girls' track club is an outreach project of the Houston (Texas) Mennonite Church. The program, now in its third year, is coached by several church members and some parents. Not only has the club helped girls improve their physical abilities and improve their self-image, but it has made the community more aware of Mennonites and what they stand for, said the club sponsors. The track program has also helped Mennonites know persons in the community on a friendship basis. The practice facility was developed on church property at minimal expense, and girls who join the club pay for their own entry fees, AAU cards, and shirts. The club participates primarily in track meets in the Houston area sanctioned by the AAU. These meets have different age-group levels of competition and usually emphasize participation as well as winning.

The Mennonite Camping Association has been awarded a grant by the Schowalter Foundation for a camp curriculum study. The study is "to help in choosing and/or to provide curriculum resources for program planners which reflect the philosophies of Christian education of the churches and maximize the potential of camping." The task force will also study whether it is necessary to create additional curriculum materials.

Paraguay Indians request alternative service. On May 24 and 25, 1975, thirty-five Indians were in Asuncion to talk to government officers about military service. Doctor Hans Epp, missionary Gerhard Hein, and professor Hans Pankratz participated. They presented the following position: (a) as Paraguayan citizens we have an obligation to our country; (b) we believe we are performing a service by developing the Chaco; (c) for the future we would be willing to do alternative service where the church could offer some supervision and the young people could at the same time follow a vocational training.

The distribution of the entire Bible or some portions of the New Testament throughout Eastern Europe has increased markedly in recent years. According to the United Bible Societies, more than 950,000 Scriptures were distributed through local congregations in 1974, in contrast with 150,000 in 1964. Sending single Bibles by mail and having visitors bring them in openly is legal in all countries except Albania.

Record

Calendar

Oct. 24-26—Western District Conference annual sessions, Moundridge, Kans.

Canadian

Sept. 20—MCC relief sale, Chilliwack, B.C.

Central

Sept. 6—MCC relief sale, Arthur, Ill.

Sept. 19-21—Women's retreat, Camp Friedenswald, Sandra Liechty, speaker

Northern

Sept. 6-7—Women's retreat, Swan Lake Christian Camp, Viborg, S.D., Irene Metheny, speaker

Deaths

Frank J. Enns, Bethel Church, Inman, Kans., was born eighty years ago and died July 20. He served under Congo Inland Mission (now Africa Inter-Mennonite Mission) from 1927 to 1960 and again in 1965-68. He was field chairman of the mission for many years.

George L. Parks, pastor of the Roaring Springs (Pa.) church for five years died June 19.

Garman Wedel, born in 1921, died July 1. He became pastor of First Church, Ransom, Kans., in 1965 and in 1968 began an additional pastorate at the Hanston (Kans.) Church. He served the Emmanuel Church, Moundridge, Kans., from 1943 to 1964.

Ministers

Canadian pastoral changes have again been numerous this year. Among them are the following:

In Ontario, *Peter Falk,* former AIMM missionary in Zaire, will become pastor of the Niagara United Mennonite Church in October. He succeeds *Martin Sawatzky,* who is returning to his studies. *Garry Gerber* has accepted a call from the Hamilton Church.

In Manitoba, *Donald Friesen,* until recently a student at the seminary in Elkhart, will become assistant to the pastor at Bethel Church, Winnipeg. He succeeds *Abe Bergen. Henry D. Penner,* Warburg, Alta., who has had pastoral experience in B.C. and in the U.S., will become pastor of the Gretna Church. *Peter Nickel,* Clearbrook, B.C., has begun his pastoral duties at Lowe Farm. In Winnipeg, *Frank Isaak* and *Franz Wiebe* have been called to become copastors of the Springfield Heights congregation, and *Jake Krause,* who resigned recently from the Zoar Church in Waldheim, Sask., has been appointed assistant pastor by the First Church.

Saskatchewan appointments include *Menno Bergen,* Taber, Alta., going to the Herbert Church, and *Bernie Retzlaff,* Rosthern, going to the Nutana Park Church as assistant pastor.

In Alberta *Jacob Reimer,* Rosemary, is taking over the leadership of the Taber congregation, and *Dennis Epp* will become pastor of the Hillcrest Church.

Three appointments have been made in British Columbia. *Rudy Goerzen* has moved from the Bethel Church to the Cedar Hills conrgegation in Surrey. *Abe Buhler* is shifting from the Olivet Church in Clearbrook to First Church in Burns Lake. And *Henry Born,* a Mennonite Brethren pastor from Kansas and a former missionary and Bible school teacher, has moved to Clearbrook to become interim leader of the Olivet Church.

Keith Schrag became pastor of the Des Moines (Iowa) Mennonite Church on July 1. He has spent the last seven years in Wichita, Kans., first as pastor of the Eureka Gardens Mennonite Church, then as community minister at the Lorraine Ave. Church. He studied during the last nine months in a clinical pastoral education program at Prairie View Mental Health Center, Newton, Kans.

Yanada

Hiroshi Yanada, Miyazaki, Japan, has been serving as associate pastor at Faith Church, Newton, Kans., since June as part of the Overseas Churchman Study-Service Abroad program of the Commission on Overseas Mission. Mr. Yanada was a student at Mennonite Biblical Seminary, Elkhart, Ind., for the past school year. He and his family returned to Japan Aug. 4.

Workers

Tim Buckwalter, MCC volunteer at Beit Jala Mennonite School near Bethlehem, West Bank, has broken the Israeli national record in the decathlon.

Ed and Linda Enns, Niverville (Man.) Church, have been assigned by the Commission on Overseas Mission as mission associates to Colombia. They will spend one year at the Overseas Mission Training Center, Elkhart, Ind., then a year in language study before going to Colombia, where their assignment is yet to be determined. Ed has been a carpenter. He holds a bachelor of religious education degree from Mennonite Brethren Bible College in Winnipeg.

Janzen

Myers

G. Rich

P. Rich

Lester Janzen, Newton, Kans., became estate planning consultant for the Mennonite Foundation, Inc. of Goshen, Ind. effective July 1. In his new position Mr. Janzen will work with Harold P. Dyck, western regional director, out of the Foundation's Hesston, Kans. office. He will work with all branches of Mennonites in the central states, particularly in western Kansas and Oklahoma.

General Conference members who are writing for the Foundation Series, the new Christian education curriculum for age two through grade eight, are *Mary Ann Jost,* North Newton, Kans., age two; *Mary Rempel* and *Star Gipson,* Hesston, Kans., preschool; *Anne Funk,* Abbotsford, B.C., *Edna Dyck* and *Rosella Regier,* Newton, Kans., *Anne Friesen,* Saskatoon, Sask., grades one and two; *Shirley Loganbill,* Moundridge, Kans., and *LaVerna Klippenstein,* Altona, Man., grades three and four; *Marion Preheim,* Akron, Pa., *Bertha Harder,* Elkhart, Ind., *Lydia Harder,* Edmonton, Alta., *Anne Rupp,* Shawnee Mission, Kans., and *Helen Kruger,* Kitchener, Ont., grades five and six; and *Esther* and *Carlyle Groves,* Turpin, Okla. and *Lois Bartel,* LaJunta, Colo., grades seven and eight. The curriculum is to be jointly published by the General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church. The Church of the Brethren is participating in the planning as a cooperating user.

Dallas D. Myers, New Paris, Ind., has arrived in N'Djamena, Chad, to assume leadership of MCC programs in that country.

Phillip and Gwendolyn Rich, both graduates of Goshen College, have stepped into the country director's position in Kinshasa, Zaire.

Gail Rose has been named director of admissions at Bluffton College effective Sept. 1. Ms. Rose has been associated with the admissions office since September 1972 and served as assistant director since Sept. 1, 1974. She replaces *John Slotter* who resigned earlier this year.

Gerald and Mary Hope Stucky, First Church, Berne, Ind., have been reappointed by the Commission on Overseas Mission to another term in Bogota, Colombia, beginning July 1. The Stuckys first went to Colombia in 1945.

Earl S. Zehr, assistant professor of education at Bethel College, is returning in September following a year's leave of absence for graduate study. Mr. Zehr will be teaching elementary education methods and foundations and directing the program for prospective elementary school teachers.

Published

A history of Rosthern (Sask.) Junior College, ten years in the making, is complete. Frank H. Epp, president of Conrad Grebel College, the author, handed over the first copy of *Education with a plus, a history of Rosthern Junior College* to past chairman of the RJC board of directors, Blake Friesen, at the school's annual graduation services on June 29.

Staff opening: Director of Youth Action—Persons should have ability to create and administer the organization of action projects relating to nonviolence, militarism, conscience, and peace and justice concerns. Presently the youth program focuses on militarism in education, counterrecruitment, amnesty, and nonviolence. Position requires public speaking, group work, and willingness to travel part time. Commitment to pacifism and social change through active nonviolence, a must. Send resume to: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960. Tel.: (914) 358-4601

Letters

Prophetic confusion

Dear Editor: I feel led to respond to Archie Penner's article (May 20 issue). He thinks he has found a way out of the confusion regarding predictive prophecy. To my mind he has only multiplied confusion.

The liberal interpretation of *vaticinium ex eventu* as prediction *after* the event involves us in a contradiction in terms if the "predicted" event is unique. If it is of the nature that event A is always followed by event B then having experienced event B, I can predict that investigation will prove that it was preceded by event A. For example, on hearing my doorbell ring, I can predict that someone is at the door and has pressed the bell button.

Suppose I have a perfectly balanced dice with the usual numbers on its six different faces. Now I throw this dice and the number one is indicated. Here I can not predict that each successive throw will also turn up the number one.

If someone should predict that the second throw of the dice would again turn up the number one, I would say that if the event was in fact repeated that this was accidental and that his prediction did not make the event come true. However, if the individual had proved to me earlier that his mind could control matter, and that on the basis of this ability he made his prediction, then he would make the predicted event come true.

The above analysis should help us to clarify some of the various aspects of prophecy. It should also make clear that to interpret prophecy "out of, or after the event," can only be convincingly maintained in a causal relationship of the ringing-of-the-door-bell type.

When Jeremiah prophesied that God's anger would come upon the people of his day because they were burning sacrifices to other deities, his contemporaries were not convinced. They claimed that the calamity touched them when they left off burning sacrifices to the queen of heaven (Jer. 44). Unless God opens our eyes through faith in the prophecy and in its fulfillment, we will always be open to other interpretations.

While God may on occasion save his people for his name's sake (Is. 48:9ff), we generally find that a condition is attached to the promise or prediction. In Jeremiah 22:3f the people's security is dependent on obedience, "If you obey, and only if you obey." In Jonah the predicted destruction of Nineveh did not take place because the people repented.

Jacob's trickery on the birthright question led him to flee for his life and to live in exile for many years. It was only after he repented that the situation changed and he could return.

Even Moses, that great man of God, and Aaron could not enter the promised land because, "You did not trust me so far as to uphold my holiness in the sight of the Israelites: therefore you shall not lead this assembly into the land which I promised to give them" (Num. 20:12f). Not one of the wicked generation but their children who did not yet know good and evil, shall enter (Deut. 1:3 ff). Moses' plea to let him cross over and see the rich land was brushed aside, "Say no more about this" (Deut. 3:26).

The Letter to the Hebrews interprets the ancient event thus: "We perceive that it was unbelief which prevented their entering" (3:19). Jeremiah says, ". . . but when you entered upon it you defiled it and made the home I gave you loathsome" (2:7). In the face of all this the prophets promised them "lasting prosperity in this place" (Jer. 14:13). They were exposed as false prophets. Updating Isaiah 31:1 must we not say, "Shame upon those who go down to America for help and rely upon American military supplies."

Penner has declared the meaning of past events (Is. 41:22ff)—the present existence of the *unjust* State of Israel is an eschatological event. By implication he predicts the coming of the Lord. Our judgment might be: 1. In the face of biblical evidence the presence of the eschatological event is not indicated because of the absence of faith. 2. Or we may take a wait-and-see attitude. Coming events will determine the truth or falsity of his interpretation and prediction.

History is filled with examples of false interpretations "after the event." I will choose only one example out of Jewish history. Simeon bar Kokba aroused wild enthusiasm with his first few victories. His people saw in him not only a second Maccabee, but the Messiah. Even Akiba did not resist the contagion of Messianism. New hope blossomed in his heart when he saw the Roman legions yield to untrained Judean youths. He claimed fulfillment of Haggai 2:6 and Numbers 24:17. He even said, "This is the Messianic King."

"The dismal response of one of his friends, 'Akiba, grass will grow out of your jaw and the Messiah will not yet have come!' shows that some of the sages were still sane enough to realize the hopeless inequality of the struggle" (Louis Finkelstein, *Akiba, scholar saint and martyr*, p. 269). The Romans soon put an end to the movement in a terrible bloodbath and oppression. Later history proved the interpretation of the event false. *David Janzen, Niagara-on-the-Lake, Ont.* June 28

Who will do the struggling?

Dear Editor: "What does a country boy do when the myths and stories about who we are and why God has blessed us all begin to sound like lies?" (July 22 issue)

He can take the course taken by the questioner, i.e., become a man, react against the whole American situation, and move from it to some place where such ills and problems are not found, with the result that if there is to be in the U.S. any continuation of the long and hard struggle of right against wrong, someone else will have to do it. *R. L. Hartzler, Bloomington, Ill. 61701* July 23

Rubbed the wrong way

Dear Editor: The article by Fred Unruh, "A country kid comes to Canada," (July 22 issue) rubbed me the wrong way. I regard it to be vicious, full of half-truths and no truths.

If the things he lists as myths were true, our country would have fallen apart long ago. Our government was founded two hundred years ago and is stronger today than ever before.

Americans in the majority are morally responsible and care about the less fortunate. Billions of our tax dollars are used to erase poverty in our nation, many more billions to help other nations. What would have happened to our neighbors, the people of European nations, without the help of the Hoover Commission and later the Marshall Plan?

Our food aid program and help from Public Law 480 have averted famine in many countries. Australia's Prime Minister, John Groton, said this about the United States, "I wonder if anybody has thought what the situation of comparatively small nations would be if there were not in existence a United States, with a heritage of democracy and a willingness to see that small nations who otherwise might not be able to protect themselves are given some shield. Imagine what the situation in the world would be if there were not a great and giant country prepared to make these sacrifices."

What about some of these problems? Mr. Unruh mentions the ghettos of Chicago and St. Louis. Problems such as that exist in every nation, great or small.

In the U.S. itself, steady progress is being made on a broad front towards a solution of major problems. As just one example: Negroes by the hundreds of thousands every year are moving out of poverty into the middle class.

In the post-World War II years, the United States has made great progress in science, technology, and economics. Back of this economic power is an educational system unparalleled in the world. No other nation comes close to matching the seven million students enrolled in U.S. colleges and universities. This represents about 3 percent of the nation's population, compared with 1 percent in France, the nearest competitor in Europe. Today a diploma from Harvard Graduate School of Business is the prize sought by many of Europe's top students. Even lesser known colleges in the U.S. draw hundreds of foreign students each year. Tens of thousands of college youngsters this summer are working in the slums of the big cities as volunteer social workers and tutors.

This year the federal budget for Health, Education, and Welfare is 118.4 billion dollars, a third of the entire federal budget. This is in addition to the many billions that individual states are spending.

This is America, U.S.A., the real America. It is not the distorted picture of America that Pastor Unruh presents. To be sure, there are some, and always will be some, who want to inherit "the land of the free and the home of the brave" without responsibility. But the vast majority of Americans have had their dream of freedom and justice under law and the dream of equal opportunity come true. *Sam Franz, Mountain Lake, Minn. 56159* July 23

Don't throw stones

Dear Editor: I have just read the article by Fred Unruh, "A country kid comes to Canada" (July 22 issue). I confess that much of what he says is unfortunately true. However, I do not feel that the pages of *The Mennonite* should be used for this purpose. Those who know me would never classify me as a "flag waver." In fact, if my public utterances were examined, whether verbal or written, I am sure that it would be found that I have been far more critical than supportive of American policy. I do not so much criticize Fred for writing the article as I criticize the editor for publishing it.

There is nothing in the article which in any way involves the church or the Christian religion. We have a number of prominent Mennonites south of the border whose childhood was spent north of it. I assume that even Canada must have some faults. I would think it very inappropriate for any of them to write an article which is purely critically nationalistic, and I would hope that if they did *The Mennonite* would not publish it. The purpose of our paper is to do all it can to build a united church across national borders. It should build bridges rather than erect barriers. It is entirely inappropriate for it to provide a channel for throwing nationalistic stones, whether they be from south to north or north to south. *Lloyd L. Ramseyer, 438 West Elm, Bluffton, Ohio 45817* July 22

Blasphemous infidelity

Dear Editor: I am writing concerning Gary Harder's article, "Hananiah and Nebuchadnezzar's furnace" (May 27 issue). I am greatly disappointed that such blasphemous infidelity is given a place in our church paper.

The writer implies that in Shadrach's day it was "more fashionable" to believe in miracles and that "we just don't buy that kind of thing in the twentieth century." The writer should speak for himself. There are still millions in the world who "have not bowed the knee to Baal" and believe in a miracle-working God.

He claims to point out an error in Daniel 5, but I rather believe the error is to be found in Mr. Harder's false assumptions which abound in the article. In stating the supposed error, the author seems to assume that the division of the Bible into chapters and verses was in the original manuscripts. These divisions were not, in fact, made until about A.D. 1236 by Cardinal Caro. Many good Bible scholars link Daniel 5:31 with 6:1 so that chapter 6 begins "And Darius, the Mede, received the kingdom. . . ." The author stated "that Darius the Mede took over the Babylonian kingdom from Belshazzar." This is a misquotation of Scripture and is based on a preconceived idea in Mr. Harder's mind.

His statements about the Book of Daniel, such as, "The author would then not be concerned about historical accuracy," ". . . maybe these stories were made up, or doctored up, . . ." and ". . . the Book of Daniel was written about 168 B.C. . . . ," are absurd. If what Mr. Harder says is true, then Jesus is not God because he believed Daniel wrote the prophecy (Mt. 24:15) and therefore is not all-knowing as we know God to be. If he wasn't God, then he isn't the Messiah because the Savior was to be "God with us" (Is. 7:14). Away with such unbelief. Jesus is both Lord and Christ! *John H. Kulp, pastor, Springfield Mennonite Church, Pleasant Valley, Pa. 18948* July 14

Winnipeg Church for the Deaf requires full-time minister. Particulars re: job description, stipend, housing, travel expenses, etc., available upon request. Applicant must have knowledge of, or be willing to learn sign language.

Applications may be submitted to: Mr. D. I. Wilson, chairman of selection committee, Winnipeg Church for the Deaf, 285 Balmoral St., Winnipeg, Man. R3C 1X7

DIRECTOR OF CHRISTIAN EDUCATION. Position open immediately for 350-member General Conference Mennonite congregation in agri-business-industrial community. Christian liberal arts college and seminary nearby. Write Marvin Bartel, 1708 L.W.E., Goshen, Ind. 46526.

CLERICAL RECEPTIONIST REQUIRED

for offender ministry office of MCC (Manitoba)

Duties:

—general office duties

—involvement in offender ministry

Position available Sept. 1

Apply to:

Open Circle, 306 Notre
Dame Ave., Winnipeg,
Man.

Called to be dandelions

Elizabeth G. Yoder

Leading a brief meditation at our commissioning service in May, our pastor, Walter Gering, discussed the parable of the sower. To illustrate, he held up a dandelion which had gone to seed. That dandelion became for us a symbol of the two-year project which we have just begun.

Last fall we began looking for a project, either foreign or domestic, which would take us out of the academic setting, but would use our training and gifts within the context of the church. We were beginning to become discouraged in our search, when we happened upon Gene Stoltzfus and MVS. We strongly suspect that the idea was born with his awareness of our availability, but Gene claimed that MVS was looking for a sort of "people's teacher of the Word" to teach Bible in MVS units. The idea excited us, we responded with a concrete proposal for a sort of mobile education project, and People's Teachers of the Word was born.

The overall vision of the project is to make Perry's training in Bible and ability as a teacher available to *the people* instead of only to the academic setting in which he normally finds himself. While it is true that Mennonite teachers sometimes publish books and articles for the layman and sometimes get a chance to speak to a congregation or at a conference, by and large they are not available enough to the people at the grass roots. As James Lapp wrote in a recent editorial in *The Mennonite,* "I sometimes wish the larger church would send us an 'apostle,' rather than a booklet to read."

In terms of the actual ministry of the project we have several goals in mind. First of all, we wish to encourage Bible study in the VS units and help units find methods which they can carry on by themselves after we leave. We also want to help units see themselves as builders of the kingdom in the best sense of the term and to develop a theology of service and peacemaking.

Secondly, we want to speak to some of the major issues of the church where questions are being raised, for example the issue of women in the church, and the relationship of the kingdom member to the political system. This can be accomplished through outlets such as congregational seminars and writing projects.

Finally, we wish to simply make ourselves available to serve the local churches in whatever capacity the churches see themselves needing—perhaps as a sounding board for ideas and projects the church is proposing, for counsel on issues the church is struggling with, for input in areas where the program is weak, and for simply the stimulation of having a *new thing,* a family living a different kind of life-style, in their midst.

Our family includes Perry, a professor at Bluffton College; Elizabeth, an English teacher temporarily employed in homemaking and mothering; and three-year-old twins, Joel and Joshua. As a family we see in the project both a challenge and an opportunity. The challenge will be to maintain a strong family life and a sense of being at home wherever we are, even though our home and the people we relate to will change every two weeks or less. We also have a unique opportunity to experiment with the VS life-style as a family. VS has long been seen as viable only for single people or childless couples. We want to work toward a model of a viable life-style for all segments of the church (all ages, all classes) that will neither be overly consumptive nor inhumanly frugal.

The project also presents a challenge to the church. If a Mennonite teacher/scholar makes himself available to be a servant of the church for a period of time, how will the church respond? Will the congregations and other groups in the church's structure find ways to use him creatively? We see ourselves as ripe dandelions. Where will the seed be sown, what will happen to it after it is planted, and what will happen to the plants that take root? If the project is successful, maybe another family or group of persons will be called to be dandelions, too.

Following our summer biweekly schedule, the next issue of *The Mennonite* will appear September 2.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:30 SEPTEMBER 2, 1975

They all flunked the final exam: A case study in education

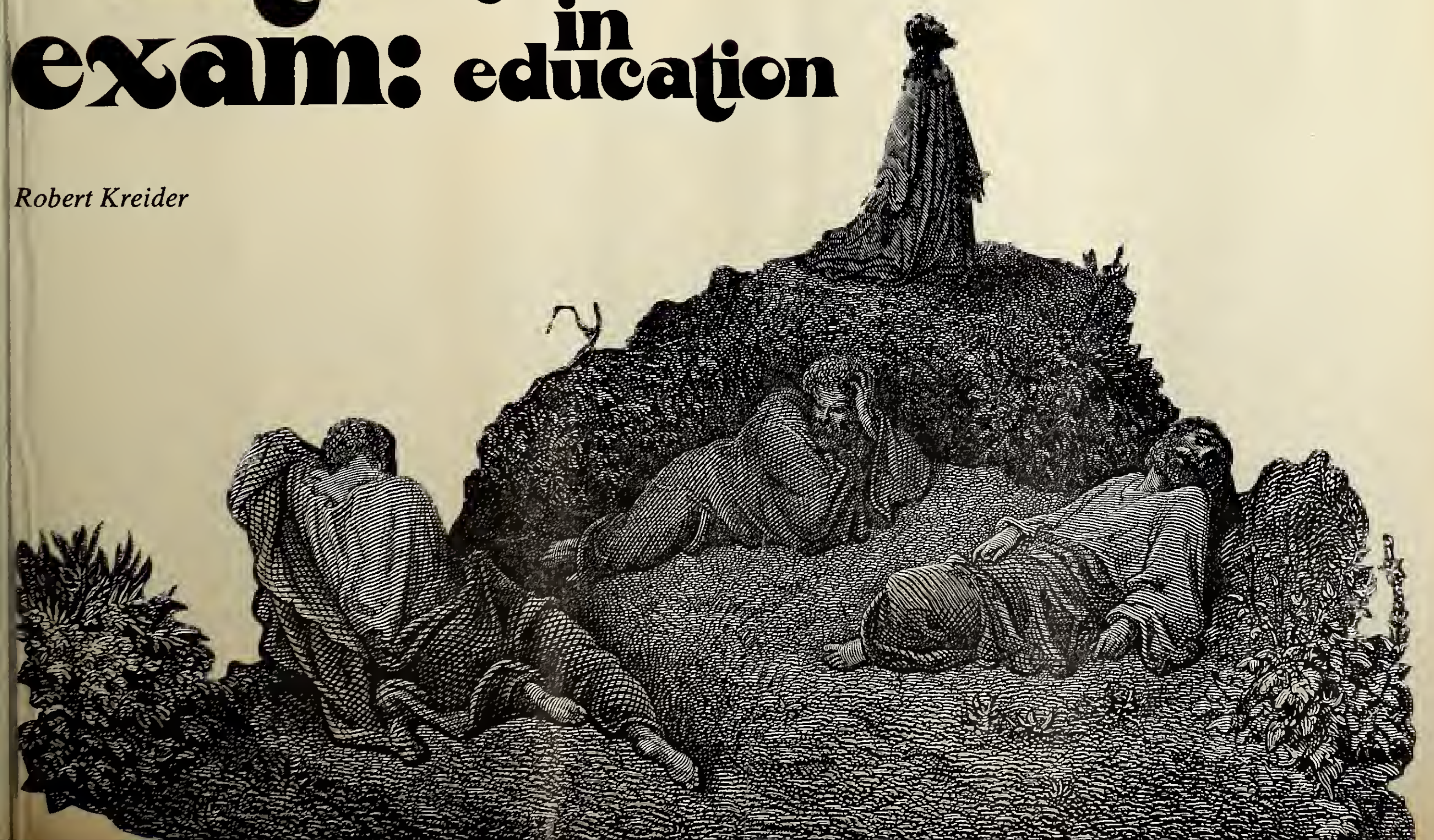
Robert Kreider

I WANT TO TELL YOU about a model teacher I have come to know through a study of the records available.

He faced a tough assignment. He had a three-year job to train a small group of students to be teachers. All of them seemed eager to learn, but some were barely literate. They would not have been admitted to the top colleges or universities. You might call them disadvantaged, or of the lower socioeconomic class.

They were a mixed-ability group: several slow learners, several with high test scores, one skeptic or antiestablishment type, one former Internal Revenue agent, several who had been working their way up in their fathers' business.

From time to time this teacher tried to attract more students, and in some cases he was successful. He had a perennial problem with drop-ins and drop-outs. The ones he invited to join gave him all kinds of lame excuses why they couldn't attend his school: work at home, social engagements. "We're really interested, but can't you give us a rain check?"



He could almost foresee that day, three years hence, when one of his better students would drop out at a crucial moment, a second one for a bribe would squeal on his teacher to the secret police, another would continue to play the skeptic role for three years like an old broken record ("Why? . . . What is your evidence? . . . It still doesn't make sense to me. . . .")

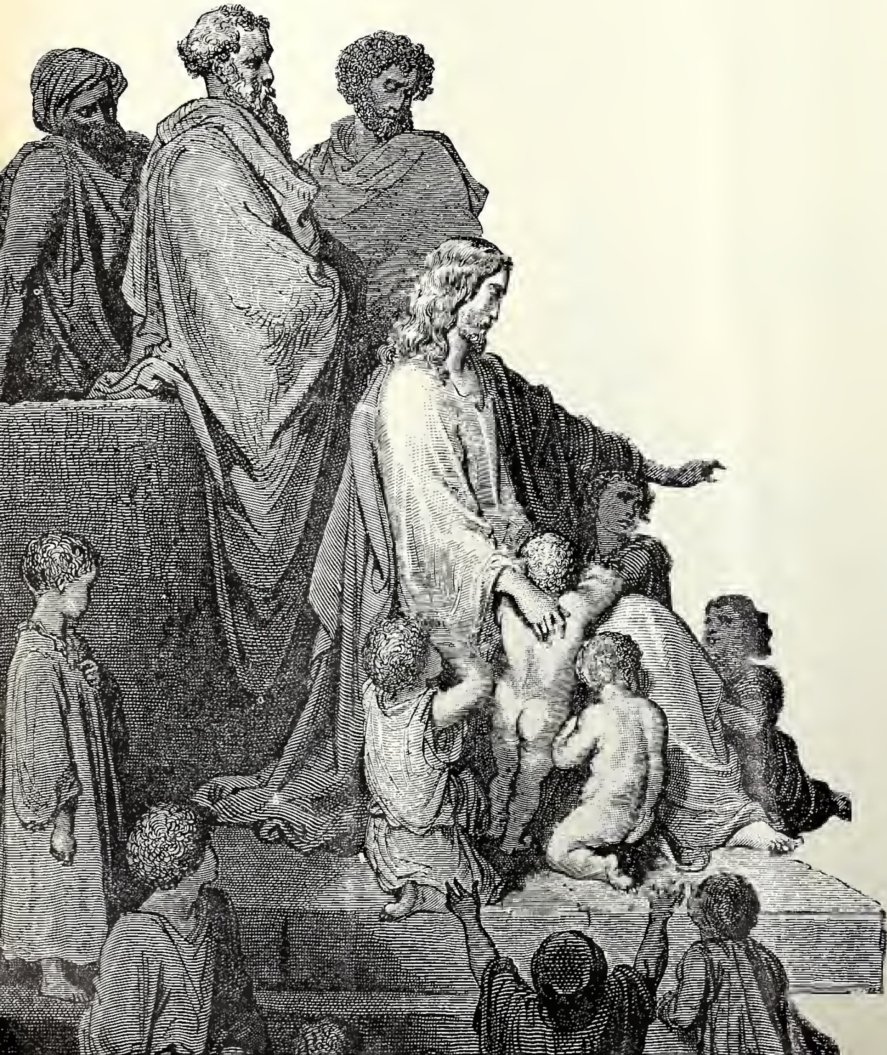
As a matter of fact, all of the class flunked their finals. They got scared, actually panicked, and didn't show up for the final exam. Sheepishly they slunk back later and asked for incompletes, which were graciously granted, and presumably they all finished the course—except one, who was a terribly mixed-up student. In a mood of depression he killed himself.

The teacher did not have the normal four years to shape up this assorted group of students. He had to telescope his instruction into three years to help them get ready to be teachers themselves. Everyone granted it was an intense, tough study program.

This teacher was unconventional. He didn't build a classroom, a lab, or a dorm. He took a dim view of professional types, trend-sensitive intellectuals who hung around the capital city. He ran into some trouble with status-minded mothers who were worried about his ungraded classroom and kept pestering him with questions as to whether their sons stood at the top of the class. These mothers didn't like it when he told them that the poorest student was the best student and that little children had better understanding than grown-ups.

He achieved better control of the class by taking them away from the hometown, that is, going off-campus. He loved the out-of-doors. He was one whom w would call a naturalist, environmentalist one with ecological sensitivity. He hel his classes in the fields. He conducte seminars by the lake and up in th mountains. He did a lot of teaching whil walking, which presented problems fo note taking.

Some persons took exception to the teacher's claims that the poorest student was the best student and that little children had better understanding than grown-ups.



He and his students ate togethe in restaurants and apparently accepted many free meals from villagers They made field trips into inner cities He gave them challenging tasks to perform in villages. He believed a studen learns best when he is given a chance t be a teacher. Therefore, he was high o internship experiences, practice teaching on-the-job learning. It was not just experience for experience's sake. He insisted on detailed report-back sessions "debriefing" of their field experiences He grilled them with questions.

He used some traditional teachin methods. He lectured, but that was no his major teaching method. Often auditor joined the class to listen to the lecture and even to ask questions. We don't kno of any instance where he charged auditor's fees; in fact, there is no record o any tuition or lab fees for anyone. H made the lectures more meaningfu through follow-up seminar sessions wher issues from the field trips were reviewed

He knew how to relate to students' experiences. He used many illustrations Always they were drawn from life a the students lived and saw it. If on illustration didn't click, he tried anothe and another.

During a series of these illustrations a student would occasionally blurt out "Oh, now I see." And the teacher woul stop and congratulate the student on th spot for his breakthrough of recognition

Sometimes outsiders were rude hecklers. They would try to trap him wit trick questions. He would lead them o and on and finally catch them at thei own game. His students delighted in th verbal footwork of their teacher and of course, in time, they, too, becam adept in handling the jibes of hecklers The most exciting encounters probabl were in those places where many peopl gathered around—in shopping center and malls, health centers, or at th docks.

He didn't grade on the curve. He attempted to bring each of his students u to his full potential. Sometimes he got bit emotional. A few of his outburst were almost embarrassing. "Positive reinforcement" of a learner we might cal it today. His scolding occasionally bor dered on harshness, especially when his students were trying to put each other down or when they forgot basics in which he had drilled them. Those who knew him best were awed by the depth of his emotion. They reported that he was known to cry privately when he couldn't get through to people. He wanted so much to be understood. He was also known to break down and weep about the capital city where conditions were in a mess.

In retrospect, one might wonder about this teacher's competency. No degrees. No credentials. No previous certified teaching experience. He disturbed the segregationalists because he was a good friend of the half-breeds who lived in his region. He wasn't careful about those who hung around with him. To put it bluntly: "Would you want your child to be taught by someone who had been seen on several occasions talking to prostitutes?"

Many good people, who would defend him against his many critics, probably warned him: "If I see you talking to another prostitute, I just can't stick up for you one more time." It was exasperating that he didn't take this good sound advice which his best friends gave him for his own good. Stubborn fellow—and yet, people liked him.

Related to this stubbornness was the fact that he was thought to be excessively objectives-oriented. He couldn't be diverted from his stated objectives—whether you agreed with them or not. For example, he passed up several excellent opportunities for popular advancement. He simply wanted to be a teacher and work with his teacher training program.

You would think that living, eating, and sleeping with a group of students twenty-four hours a day would drive a teacher up a wall. Most of us would say, "I've had my fill; I've got to get out of here." He didn't resort to the escapist devices which up-tight people go for today: booze, tranquilizers, drugs, sex, TV, cars, or flight to faraway places. When he had all that he could take, he often took a walk or a boat ride—sometimes alone, sometimes even taking some of his students along. Mountains and seashore were the best of tranquilizers. And he prayed a lot. He wasn't the kind who was ashamed to admit that he needed help from God. After one occasion when he had hiked up a mountain and spent extended time in prayer, his students remarked that they had never seen him more radiant.

We don't have good information on his clothing. He probably would not have made the "ten-best-dressed-men" list because he took a dim view of having more than one outfit of clothes. When they traveled—and he and his class were on the go much of the time—he put up in all kinds of places.

He could sleep anywhere. Once he fell asleep in a boat. His students, too, could sleep anywhere, as they did one night in a park instead of getting ready for the final exam.

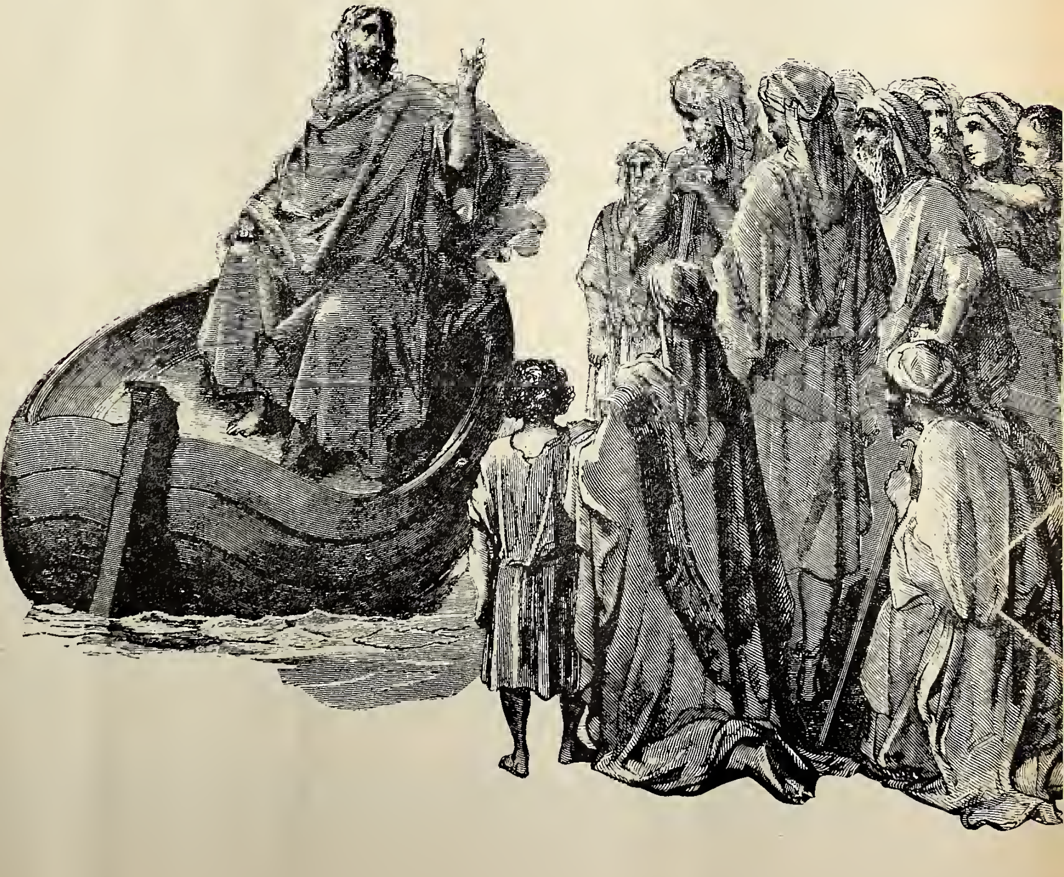
He socialized freely with his students, even insisting on taking them along with him on his dinner invitations. Although he may have engaged in some small talk at dinner, he liked to direct the dinner conversation to the big issues. Generally his hosts seemed to be honored by this man who treated them like adults and forced them, in a sense, to stand on their intellectual tiptoes.

In many ways he conformed to the image of what a teacher should be and do. Everyone called him "teacher." His concept of curriculum, classes, and teaching leaned toward the functional and away from the classical—which concentrated on the training of the mind. His expertise didn't fit neatly into any one department or discipline. His interests spilled over into medicine, psychiatry, and agriculture. He needed none of the social-distance props of the formal school. He needed no lectern. His course outlines were in his head.

He never used a PA system, because he was known to communicate effectively with as few as a dozen or seventy or could be heard by as many as 5,000—which calls for a mighty strong speaking voice.

He really shook up his students and others with apparently impulsive acts such as volunteering to help with the housework and on one occasion getting

The teacher had a strong teaching voice. He spoke effectively to as few as a dozen or as many as 5,000.



Yesterday, today, forever

Ruth Naylor

Breezes of Brecht, Barth, and Beethoven
Airs of Aristotle
Breathe through a campus
Planted for questing in Truth;
The continual harvest is libraried inside.

Communication lines and unpruned crosses
Show signs of caring
In a pulp beaten world
Where slicks oil nature
And suffocate the Word.

Faces in window clocks
Change as the years run down;
Community lamps grow dim
Then brighten to new life.
Eternity ticks in the present.

---

down on his hands and knees and washing his students' dirty feet. It was a little embarrassing to everyone, and yet impressive.

Despite his offbeat ways, people liked to have him as a guest at social events. He had an easy, friendly manner—great with children. He also could entertain. Once at a wedding he converted ordinary drinking water into vintage wine. They still talk about that wedding. He had a good sense of humor, which was often directed at himself and sometimes consisted of sharp barbs at pompous leaders.

When he was interrupted, as he so frequently was, he dealt graciously with the unruly and the rude, even when some eager townspeople tore away the ceiling above his head to get close to him. He paid no heed to sarcastic remarks about his hometown (and there were many): "What good could come out of *that* town?" He was content to be known as a small-town boy and the son of a skilled laborer.

The teacher did not marry. He respected women. They loved to talk with him. In fact, many of the auditor students for his classes were women. He never put them down. Women often remarked after a conversation with this teacher that he really made them feel like somebody—gave them a boost in their sense of worth, what we would call "helping them with their identity crisis."

He was a demanding teacher. He was hard on dilettantes—those who nibbled a bit here and there, those who popped into his classes to talk brilliantly but failed to do their homework, those who refused to put their ideas to the test in field assignments. He was so demanding that he had more than his share of dropouts. "Too tough," some said. Others: "Who does he think he is? He wants every minute of your time. He expects too much."

He received considerable criticism for his teaching methods from other professionals in the academic community, criticisms like these:

1. Too demanding.

2. Unsound teaching technique. (Many observers, including often his students, were annoyed by his habit of not answering a question directly. They would present him a problem and would insist on an answer: "Can I or can't I? Should I or should I not?" Instead of giving an answer, he so often asked a question i return or responded with a story. He wa accused of sidestepping tough question One has to admit that some of his que tioners didn't want to have to do the own thinking.)

3. Finally, too popular. (But his cri ics didn't come out and say just tha Instead they said he was "subversive, "an atheist," "an agnostic," "disloyal, "unpatriotic," "a radical," "an integr tionalist.")

This kind of carping criticism bui up toward the end of his teaching care so that a lot of people didn't kno whether it was safe to be seen listenin to him in public. When the heat wa on, one of his students even denied h studied with the teacher.

This teacher had some real hotheads i his study group. Once when the loca police appeared, one of his student panicked and sliced off a policeman ear. Even though the policeman had com to arrest him the teacher rebuked hi own student right in front of the policeman. With this unruly, emotional grou of students the teacher had to spend lot of time on the problem of conflict resolution. He had abundant patience.

He also had to spend much time o money questions. He was working wit young men from low-income homes wh could not suppress the hope of makin it big financially. One of them had i bad, dropped the course for a big brib from the secret police. The students kne better, but those old materialistic instincts kept welling up again and again His students were really hung up on th money question, but in time they go over it.

And so one could go on and on reviewing this case study. This study ha focused on teaching methods and academic climate—teacher and student. W have not described the content of hi teaching, of which one gets only intimations here. And yet his method and hi message were fused. His method was hi message and his message was his method

This case study from two thousan years ago is as contemporary as a morning newspaper.

Much more data is available on thi case study. The record is readily obtainable. Teaching and learning is a sacre calling because this Master Teacher o whom we speak has touched it with hi presence.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It i published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 pe year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Two groups work with Vietnamese refugees

Both Mennonite Central Committee and Mennonite Board of Missions (Elkhart) have begun work with Vietnamese refugees in the United States.

An MBM voluntary service unit will work with the American Red Cross at Camp Pendleton, California, in family counseling, helping persons locate family members in other U.S. camps or in camps on Guam or in Hong Kong. They will also assist persons interested in relocating, relate to potential sponsors, and work with persons who want to return to their home country. MBM involvement is projected to last up to six months.

Program director for the MBM unit is Jerry Keener of Elizabethtown, Pennsylvania, a former worker in Vietnam with the World Relief Commission.

MCC plans to provide information to refugees from Vietnam to help them in their decision whether to repatriate or settle permanently in the United States. MCC will also assist Mennonite and Brethren in Christ churches and individuals who wish to sponsor refugees.

The decision came as a result of an MCC study done at refugee camps at Pendleton, California; Chaffee, Arkansas; and Indiantown Gap, Pennsylvania, by Don Sensenig and James Stauffer, former Eastern Mennonite Board of Missions workers in Vietnam.

MCC does not want to encourage refugees either to return to Vietnam or to stay in the United States, but instead hopes to make information available so refugees can make their own decisions, explained Paul Longacre, acting executive secretary.

"We found individual refugees extremely interested in getting up-to-date information on Vietnam," said Mr. Sensenig. "With our MCC personnel in Vietnam we might be able to have a unique role in helping to make some of this information available."

So far, MCC has helped in finding sponsors for twelve families and anticipates assisting with sponsorship of an additional forty families by November 30.

Most of the MCC work with refugees will happen at the Indiantown Gap camp, because of its proximity to MCC headquarters in Akron, Pennsylvania.

"We feel that this role for MCC will not jeopardize our continuing ability to be of assistance to the much larger numbers of Vietnamese in Vietnam," said Mr. Longacre, who is a former MCC Vietnam director.

Three MCC workers remain in Vietnam: James Klassen, Max Ediger, and Yoshihiro Ichikawa.

MCC volunteer Earl Martin, whose wife, Pat, and their two children left Vietnam shortly before the government changed hands, has decided in concurrence with MCC to leave Vietnam and will return to the United States after joining his family in Nigeria.

In a telephone conversation with MCC headquarters in Akron from Bangkok, Thailand, Mr. Martin said churches both up country and in Saigon are operating. Fewer persons are attending church in some areas, but attendance is increasing in other areas because of people returning to their villages, he said.

"Permission must be obtained to hold religious services, but I don't know of any churches in Saigon that are not functioning," Mr. Martin said. "The Saigon Mennonite Center applied recently to meet four times a week, and permission was granted for that."

Mr. Klassen, who remains in Saigon, assisted in the baptism of four new members at the Saigon Mennonite Center on June 29.

Because most programs formerly administered by private volunteer agencies are now run by the government, the three MCC volunteers in Saigon do not have much program to keep them busy. They will remain in Saigon for the time being, but will leave when they sense their presence is not welcomed by the Vietnamese Government, Mr. Martin said.

Nigerian coup may affect Mennonite teachers

The July 28 military coup in Nigeria might affect MCC education work in the country, according to Nigeria director Ray Horst.

Mr. Horst said, "At John Sherk's school in Wudil all the Christian teachers but him have been transferred for the coming school term. Several new Muslim teachers from Pakistan are taking the Christians' places. Sherks aren't sure what all this means for them."

Reports indicate that the majority of the new state governors are Muslim.

The administrative change is also creating extra delays in getting contract forms and entry permits for the ten MCC teachers scheduled to begin terms in Nigeria this fall. "I'm a bit concerned about what appears to be lack of movement on entry permits from all sources," Mr. Horst noted.

"Reports so far indicate there has been no bloodshed and the new rulers hope to keep it that way," Mr. Horst said.

South Vietnam to receive garden tractors

Mennonite Central Committee has decided to make $25,000 worth of two-wheel hand garden tractors available to Vietnam on the recommendation of the four MCC workers who remained in Saigon, following their discussions with Le Van Loc.

Mr. Loc is a Provisional Revolutionary Government (PRG) official in Saigon with whom Atlee Beechy and Doug Hostetter had previous contact in Paris in early 1973.

The tractors will likely be purchased in Hong Kong and shipped by boat to Vietnam, said MCC Asia director Bob Miller.

Mr. Loc had indicated that tractors, fertilizer, and powdered milk would be priorities for aid, but pointed out that tractors are something concrete that would not be used up within a few months' time and can contribute to the food-producing capacity of the people.

"We know you are a small organization; you do not have millions of dollars as a government agency might have, but we know that you have put forth much effort in your work, and the Vietnamese people place more value on the spirit of one's service than on the quantity," Mr. Loc said.

"We have a saying that 'to bite a crystal of salt in half and share it with a friend is more valuable than the rich giving the poor a bag of rice.' "

Assembly 75 issues: abortion, amnesty, women

David E. Hostetler

While the stock market dropped eight points, the Israelis and Arabs continued to talk about war and peace, and President Gerald Ford celebrated his first year in office, 3,180 members of the Mennonite Church registered for Assembly 75, August 5-10, at Eureka, Illinois, to discuss issues, make decisions, and fellowship.

Planners had expected 1,500.

Of the total registered, 550 were children, and more than 200 young persons participated in the youth and adult activities. However, young people and children were present because delegates and congregational representatives brought their families.

"I wanted my children to see how the church worked and to meet the children of other Mennonite families," said one parent from Kansas.

Assembly 75 was a family affair.

Jubilee. J. Howard Kauffman of Goshen, Indiana, introduced the surprise of the week when he suggested, toward the end of the sessions, that participants of Assembly 75 wipe out the deficits carried by the General Board in Lombard, Illinois, and the Board of Congregational Ministries in Goshen, Indiana, a total of approximately $90,000.

Support swelled from the assembly, and the Jubilee Fund was established. By Sunday afternoon, $62,000 had been received in monies and pledges.

Issues. Some grumping could be heard about the issues—abortion, amnesty, role of women, and the like—being irrelevant to most congregations or behind the times. But the quality of discussion on the floor, especially regarding abortion, belied this. Furthermore, it was the one issue given extensive coverage in the local media.

John P. Oyer, chaplain in Rocky Ford, Colorado, dropped a small bomb when he said, "One of our Mennonite hospitals in Colorado has become an abortion center." Mr. Oyer later qualified his statement by saying, "The word is out that they do abortions, but they are not looking for business."

Though extreme views were aired on the floor, the delegate body agreed by consensus to send the statement on abortion prepared by the Council of Faith, Life, and Strategy to the congregations after minor editorial changes are made.

Amnesty did not stir up the heat it had two years ago. Sanford Shetler of Hollsopple, Pennsylvania, after expressing appreciation for the summary statement, said that the "universal amnesty" phrase, however, refuted the whole paper.

Task force member, James R. Hess of Lancaster, Pennsylvania, disagreed with the statement in that he saw more political emotion than biblical principle in it.

Harold Bauman brought reconciliation when he proposed that "universal" be dropped and replaced with: "To encourage local and national (U.S. and Canada) action toward amnesty for all those who opposed the Indochina War for reasons of conscience and the binding up of the wounds of war."

With this change, the carefully prepared statement was unanimously approved.

The role-of-women summary statement was passed in two sessions of discussion. Comments both during the official business session and on the grounds revealed a variety of viewpoints and practices regarding the role of women in Mennonite churches.

Myron Augsburger called for an understanding of the New Testament context and for not applying legalistically certain selected passages.

Study reports on principles of biblical interpretation and the Holy Spirit in the life of the church were received after recognition was given to their importance.

Summary statements on these two issues will be prepared for Assembly 75. In the meantime, the Board of Congregational Ministries in cooperation with the Congregational Literature Division of Mennonite Publishing House will prepare study guides on principles of interpretation for use in the churches.

Speakers. Following a colorful banner walk-in—twenty congregations had made banners on the "kingdom" theme—Paul Lederach outlined the Assembly keynote speech from his title, "The kingdom of God is at hand." Biblically based, the speech called for repentance in loud and clear tones.

Virgil Vogt, speaking on the Holy Spirit, said that "one of the most exciting things happening in the church is the increasing awareness of the Holy Spirit and a more profound experience of the Holy Spirit."

Drawing on his firsthand acquaintance with the charismatic movement, Mr Vogt showed how the movement is penetrating the Catholic church and how it is getting Christians to tie together renewal and social action.

John E. Lapp drew the longest round of applause when he spoke on the theme, "My kingdom is not of this world." In comparing the two kingdoms, Mr. Lapp said the difference between the worldly and heavenly kingdoms is that the kingdom of this world was established by the sword but the kingdom of God was established quite differently. He used the New Testament to document his claims.

"What we need in our time," he continued, "is less rhetoric and more living in the Christian way."

With a call to the simple life and an exposition of the political implications, Jose Ortiz, associate secretary of the General Board in Lombard, Illinois, challenged the audience to seek first the kingdom of God.

"Jesus came at a time of great missionary activitiy in the Jewish community," said Marlin Miller in his speech, "As you go, preach this gospel." But the Jews were making converts who didn't understand what it was all about. Jesus did not associate himself with the Jewish missionary enterprise. Mr. Miller suggested we would have to learn the meaning of Matthew 10:1-15 and go without purse and resources before the church can obey the Great Commission.

Notes. For the women and general assembly, this was the first time there was a conjoint session for the business of WMSC. Jocele Meyer, president, led the session.

Dwight McFadden, Jr., Goshen (Indiana) College senior and native of Chicago, was apponited to the General Board as associate secretary in the Friday evening session. He called for minority brothers and anyone who wished to come and lay hands on him while a prayer was said for his guidance and commissioning. Mr. McFadden will represent minority concerns (black) at the board level. The two-year appointment, beginning January 1, 1976, was made by the General Board in consultation with the Black Council.

Bill Breckbill was elected moderator-elect of General Assembly. With this, Ed Stoltzfus, who assisted in the proceedings of the assembly, becomes moderator.

Assembly 77 is scheduled to meet in the Hesston, Kansas, area.

Chad work switches from relief to development

Mennonite workers in Chad are recommending a sizable cutback in the amount of food sent from North America to this Sahelian country in the next months. Stephen Penner, MCC Chad director until recently, said rains have started, although they are late, and millet is growing in southern Chad. He recommended that MCC put major energies into agricultural development rather than food relief. Irrigation work is in the experimental stage at Koyom, where volunteers are exploring the possibility of using windmills to pump water from the river to irrigate rice fields. Above, Chadians woring with MCC at Koyom lower a culvert into place. The culverts will channel irrigation water from the river to the fields on the other side of the road. Two volunteers who had to leave Matadjene when the government sealed off the area plan to explore new dam-building projects in Biltine in eastern Chad.

"Just because things are picking up doesn't mean that we shouldn't help with direct distribution if events take a turn for the worse," said Mr. Penner. "But it's imporant that people have a sense of dignity. We've begun seeing evidence that the more we give, the more the recipients' sense of dependence starts to grow."

Alberta sale raises money, questions

Alberta Mennonites' first MCC sale, patterned after similar sales in other provinces and states, netted about $63,000 for international relief. Some 3,000 persons attended the event in Coaldale on July 26.

The steering committee began its work over a year ago and was responsible for guiding the participation of forty-three churches from MB, GC, and Northwest Conference Mennonites in Alberta. Eight Hutterite colonies also cooperated.

Many persons present considered the sale a success in terms of the money raised and in terms of the community experience. Nevertheless, some reservations were expressed.

The emphasis on Mennonite food and culture, together with the focus on international relief brought out the old tension between ethnic exclusiveness and the inclusiveness of Christianity. One person referred to the problem by questioning a sign advertising "Mennonite sausage."

The noisiness of the auction ring hindered social interaction elsewhere in the building. A few expressed uneasiness about the apparent high pressure of the auction, yet acknowledged that people sometimes need to be prodded to give more liberally.

One person, who had hoped to buy a specific quilt which sold for more than he intended to pay, felt that the more affluent Mennonites were driving prices out of the range of the ordinary person.

Another, a non-Mennonite, thought that the money-raising strategy could be improved. He suggested that the articles be sold to the public without auction and at more reasonable prices. In this way the public's contribution would be added to what Mennonites would give anyway, and the total amount raised would be greater. *Peter Letkemann, Lethbridge, Alberta*

MECHANIC NEEDED NOW

COM is looking for a qualified auto mechanic to serve in Zaire for a number of years. Training a national would be part of the assignment. Welding is required. Reply soon if interested.

Overseas Personnel Secretary
Commission on Overseas Mission
Box 347, Newton, Kansas 67114
(316) 283-5100

Swiss Anabaptist conference discusses freedom

From the caves and dungeons of the sixteenth century, Anabaptists have in 450 years advanced to the baronial estate at Rüschlikon, Switzerland, site of a Baptist seminary. July 14-18 a conference of seventy-two Baptist and Mennonite churchmen met there to review their past and present under the heading "The truth will make you free."

Research papers on the theme were read and discussed. Mennonite Heinold Fast of Emden presented a historical perspective, Baptist Günter Wagner of Rüschlikon a biblical exposition, and Reformed Hans Heinrich Brunner of Zurich the present situation of Christendom.

Substantial agreement was discerned on Jesus Christ as liberator through obedient faith.

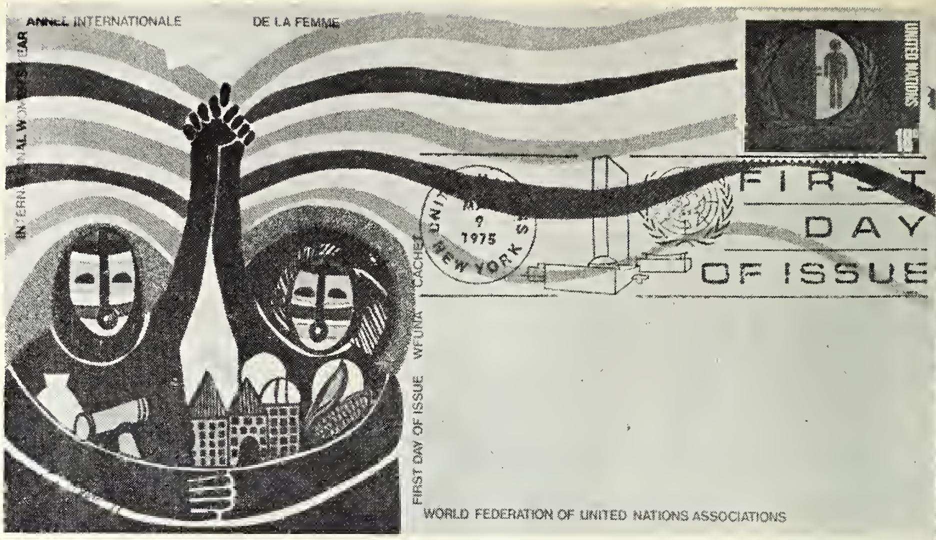
Sparks flew when state church representatives defended the concept of a people's church (*Volkskirche*) such as found in Switzerland. This was countered by Anabaptist historians who deplored the persecutions of the early sixteenth century. Two Swiss free churchmen also recounted present oppression: little freedom to evangelize, religious monopoly in small villages, and general second-class status. (The previous weekend a young Swiss free church member had been sentenced to five months in prison for refusing military service on the grounds of conscience.)

While some emphasized the role of Christians as changing society from within, others emphasized the Christian's community modeling the freedom of the kingdom of God. A number of voices urged strong protests against restrictions of freedoms in any society.

Baptist Carl Tiller pointed out that American civil religion diminishes legitimate critique of government. An east European voice outlined ambiguities of present reality and future hope, rapid change in state churches, and the danger of confusing biblical Christianity with other philosophies. Others demanded that Christian freedom be not only inward, but carried out in life.

Mennonite John Howard Yoder and others pleaded for faithfulness to New Testament freedom over against strong pressures to compromise. He also disavowed both humanistic optimism and pervasive pessimism.

An evening service at the Grossmunster Church in Zurich, scene of the 1525 Anabaptist debates, closed the conference. *Heinz Janzen*


ANNÉE INTERNATIONALE DE LA FEMME
INTERNATIONAL WOMEN'S YEAR
FIRST DAY OF ISSUE
FIRST DAY OF ISSUE WFUNA CACHET
UNITED NATIONS
1975
NEW YORK
FIRST DAY OF ISSUE
WORLD FEDERATION OF UNITED NATIONS ASSOCIATIONS

Stamp commemorates Women's Year

A special stamp commemorating International Women's Year has been issued at the United Nations. The stamp, which portrays a man and a woman with an equal sign between them, was designed by Israeli artists Asher Kalderon and Esther Kurti. The first day cover was created by Viola Burley.

Media campaign theme given more positive slant

The title for the 1976-77 multimedia campaign being planned by the Inter-Mennonite Media Group has been changed from "Alienation/Reconciliation" to "Invitation to live."

The new title grew out of a recent Inter-Mennonite Media Group meeting when the group identified some specific media messages for the campaign. The title now carries a more positive flavor and reflects more clearly the objective of the campaign—overcoming alienation by caring, sharing, inviting others to belong, etc.

The media group restated the campaign's target audience as: (1) persons who contribute to feelings of fear, hopelessness, and loneliness, and (2) persons with the potential for sharing trust, hope, and community, with special attention to both youth and the aging in both groups.

Historical society plans second volume

The Mennonite Historical Society of Canada recently moved one step closer to its formal founding, organization, and incorporation all of which will probably be completed this year.

The society is a successor to the Joint Committee which from 1967 to 1974 united the Manitoba and Ontario societies in the sponsorship of volume 1 of Mennonites in Canada.

Meanwhile, regional historical societies have also been founded in Alberta-Saskatchewan and in British Columbia.

It is expected that a consensus on a constitution will have been reached by December, enabling all of the provincial or regional societies to join.

The head office of the society will be in Winnipeg. The first directors, now functioning *pro tem,* are J. Winfield Fretz, chairman; Orland Gingerich, vice-chairman; Ted Regehr, treasurer; Ted Friesen, secretary; Gerhard Lohrenz; George Groening; and Peter Andres.

The main project is volume 2 of *Mennonites in Canada.* But efforts will be made to advance the cause of historical research and writing generally.

CLERICAL RECEPTIONIST REQUIRED

for offender ministry office of MCC (Manitoba)

Duties:

—general office duties

—involvement in offender ministry

Position available Sept. 1

Apply to:

Open Circle, 306 Notre Dame Ave., Winnipeg, Man.

Six carloads of donated wheat leave Kansas

Clara K. Dyck

Dozens of Mennonite men met at the Whitewater Mill in Whitewater, Kansas, during the first week of August to bag and ship wheat. They were united in their aims: (1) to provide wheat for starving people and (2) to forestall the plowing under of valuable crops.

How did Operation 5 Percent originate? This spring a number of farmers in the rich wheatland of Kansas started to worry about the price of wheat.

"It would be very low. They wouldn't be able to meet their cost because they anticipated a surplus since there were so many acres in wheat," said Douglas Penner, four-year psychology professor at Bethel College, turned administrator of Operation 5 Percent. "The surplus drove the price down. So some farmers started to plow their wheat under."

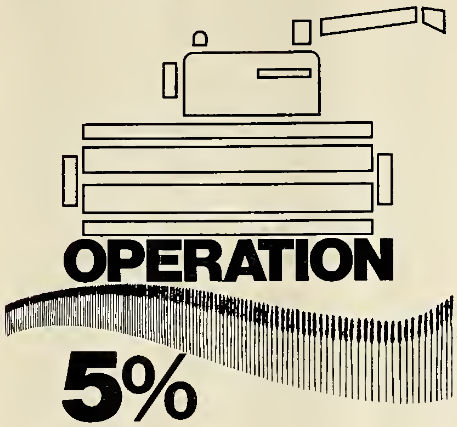
This, in view of present world hunger crisis, upset five of the Hoffnungsau Church members near Buhler. These five formed the committee to implement the project which is now known as Operation 5 Percent. Why this title? Because the committee suggested feeding the hungry as a substitute to plowing down wheat. The surplus was 5 percent. They asked for voluntary contributions to this amount.

This alternative is permitted, providing they do not sell the wheat so that the program can not affect the price of wheat. Mennonite Central Committee is responsible for shipment and distribution, in cooperation with CROP and Church World Service, both of which have been gathering wheat for the world's starving millions for many years.

The results of brochures and public postings of this alternative have been gratifying to the sponsors. Farmers have responded with donations of wheat, time, and labor. They came from the Whitewater area, from Buhler, Halstead, and Moundridge, and from as far as Turpin, Oklahoma, 500 miles distant.

MCC representative Maddimadugu Devadoss from Calcutta, India, who has worked under MCC both in India and in Vietnam and who intends to study theology at Canadian Mennonite Bible College and agriculture at the University of Manitoba this fall, felt a strong involvement in this new program of food distribution.

Douglas Penner, who had not worked for MCC before, also told of his own involvement: "The five men simply came to me and said, 'You're a teacher. You don't have anything to do in the summer. Why don't you help us with this?' The farmers were too busy harvesting their crops to have time for administration, phoning, planning, and coordinating. But they initiated the program and shared their motivations. One of the five originators, young farmer Gordon Schmidt, had attended a world food conference earlier this year. His input served as catalyst when the concept of Operation 5 Percent evolved.



The wheat being sent is a hard red winter variety which has been developed from the Turkey Red of Mennonite ancestors. It has excellent milling qualities and a shorter period of growth.

MCC has purchased a special automatic bagger for this project, for it is anticipated that this will be an ongoing activity. A double burlap bag bearing address and motivation, "in the name of Christ," is clamped to the bagger; the chute automatically shuts off at 100 pounds of the precleaned wheat; the bag passes to a sewing machine where it is stitched shut. Then it is loaded onto a carrier and wheeled to a conveyer belt which takes it to a waiting car on the railroad tracks just outside the mill.

Rail shipment to port of New Orleans is between $600 and $700 per carload. Each carload contains 1,000 bags.

The evening of August 6 saw the last of six cars leave the Whitewater railway station for New Orleans, where four were to be loaded on ship destined to leave August 11 for Chad and two cars on August 13 for Bangladesh. Mr. Penner estimated it may take one month until the wheat reaches the hungry or starving person. Twenty-three more cars are to leave Whitewater for India before the end of 1975.

"Distribution is the most difficult part of the food project," Mr. Penner said. "The easiest part is over here. But to make sure that *they really get it* is extremely difficult. That is where so many relief projects fail."

Most of this wheat is given as payment in the food-for-work projects. Feature a woman carrying buckets of dirt on her head, helping to build dikes, irrigation ditches, reclaiming land, then returning home at close of day with a few handfuls of whole wheat which she will pound between two stones to make flour for her hungry family. Multiply this picture, and you have a glimpse of what Operation 5 Percent is all about. In this way the project not only helps people through this present period of drought, but it also increases their chances of having a more productive piece of land for the future.

Wheat produces food; food produces energy; energy builds irrigation ditches; irrigation ditches provide arrable land; arrable land produces food. A handful of good Kansas wheat starts the cycle.

World War I historical conference set for October

A historical conference on Mennonites in World War I is scheduled October 10-11 at Bethel College, North Newton, Kansas, in conjunction with the college's Fall Festival.

The conference is sponsored by the college's History Department and the Western District historical committee.

Speakers will include Frederick Luebke, University of Nebraska; James Duram, Wichita State University; and Elmer Suderman, Gustavus Adolphus University.

The festival will feature ethnic foods, crafts and exhibits, music, football, soccer, and a "learning fair"—short seminars on such topics as alternate energy systems, *Fraktur*, and flower arranging.

Also included in the festival is the performance of *The blowing and the bending,* a musical drama written by James Juhnke, Bethel College history professor, with music by Harold Moyer of the Bethel music faculty. Theme of the play is the problems of a nonresistant Mennonite family in 1918 in a war-making society.

Words & deeds

A grade twelve student from a Waterloo, Ontario, high school may serve part-time with MCC for academic credit in 1975-76. The MCC (Ontario) executive recently approved participation in the cooperative education program on a pilot basis for one school year, beginning September 1, provided a suitable candidate is found. In this program, a student from Waterloo - Oxford District Secondary School would work two days a week as a volunteer in service projects in Kitchener-Waterloo to gain experience in service. Projects include a halfway house for transients, probation-parole work, and material aid. The student would receive high school credit for his service. Assessment and evaluation of the student's work would be done mutually by MCC and the school. There would be no cost to MCC, as the student would be living at home and would receive no remuneration.

A typhoon extensively damaged the town of Hwalien, Taiwan, and nearby villages August 3. Local Mennonites quickly organized programs of cleanup and distribution of food and clothing. The General Conference's Commission on Overseas Mission and Mennonite Central Committee each have provided $2,500 to help in typhoon relief. Mennonite Christian Hospital in Hwalien and missionary homes had minimal damage, but some other houses collapsed, killing the occupants. Missionary Marietta Sawatzky reported that in the Taroko village of Ja Wan more than half its buildings were destroyed. Sherman Liu and Pastor Tsai of the Meilun Mennonite Church in Hwalien organized relief distribution in Ja Wan, giving food and clothing to the most needy families. After the initial trip they called a meeting to organize a work camp to clean up damaged areas. For several consecutive days, six to eight young people at a time participated.

Developing farmers' associations in communities in the Dominican Republic where the Evangelical Mennonite Conference has organized churches has been a priority for Gene Troyer, a community development worker for the EMC and partially supported by MCC. "The farmer association movement here in this country is being supported on the government level as well as by all development agencies in the Dominican Republic," Mr. Troyer said. "Many of these groups are the forerunner of a cooperative. Organized farmers' groups have more facility in getting loans money and seeds, grants of farm implements as well as government assistance in making wells, canals, and improving farm-to-market roads."

Whom do people trust on money matters? "Twice as many American families feel confident about church leaders as sources of information for financial planning as feel confident in business sources for the same help," said Robert J. Hempfling, stewardship promotion secretary for the Christian Church (Disciples of Christ). His statement is based on a survey of the American family and money which the firm of Yankelovich, Skelly, and White conducted for General Mills. Their study found, Mr. Hempfling said, that 67 percent of American families express confidence in financial information coming from churches. The ratings for some of the other groups were: banks, 62 percent; consumer groups, 62 percent; home economists, 61 percent; physicians, 61 percent; tax experts, 57 percent; social service agencies, 53 percent; federal government, 52 percent; local government, 43 percent; media, 37 percent; business, 31 percent, and stockbrokers, 21 percent.

Record

Workers

Blaine Bauman, First Church, Bluffton, Ohio, will join the staff of Hopi Mission School, Oraibi, Ariz., as seventh- and eighth-grade teacher. A 1971 graduate of Bluffton College, he has spent four years teaching at Savanna-la-Mar, Jamaica, the first three years under MCC.

Nellie Bergen, Springfield Heights Church, Winnipeg, has begun a thirty-months term with MCC as a nurse aide at Johannesstift, a large institution for the disabled in Berlin, Germany. She is the daughter of John and Mary Bergen of Winnipeg and has studied at the Mennonite Brethren Collegiate Institute in Winnipeg.

Alfred Epp, Nordheimer Church, Dundurn, Sask., has joined the MCC unit in Santa Cruz, Bolivia, for a twenty-seven-months term of service in agricultural development. He received a BSA degree in animal science from the University of Saskatchewan.

Mark Epp, Bethesda Church, Henderson, Nebr., is returning to Santa Cruz, Bolivia, to begin a second term of service with MCC after graduate study under MCC's educational assistance plan for continuing workers. Mark, who will work in agricultural development in Bolivia for a three-year term, recently completed an MSP program in international agriculture and rural development at Cornell University.

Arthur Klassen, First United Mennonite Church, Vancouver, B.C., is beginning a two-year MCC assignment in Chad, following six months of language study. He has studied business management at the British Columbia Institute of Technology.

Otto P. and Lois Duerksen Loeppky are beginning two years of General Conference voluntary service at Hopi Mission School, Oraibi, Ariz. Otto will teach grades three and four, and Lois will help in the school as she is able. The Loeppkys previously served three years at Norway House, Man., where Otto taught and Lois organized the library. He has also taught Indian children at Wanipigow Manitoba, where Lois was school secretary. Otto is a member of the Niverville (Man.) Church, and Lois is a member of the Alexanderwohl Church, Goessel Kans.

Audrey Mierau, Zoar Church, Langham, Sask., will teach school for two years at Hopedale, Labrador, under MCC She attended Canadian Mennonite Bible College and received a teaching certificate from the University of Saskatchewan.

Ruth Schantz, Upper Milford Church Zionsville, Pa., is beginning a two-year term as kindergarten teacher at Hop Mission School, Oraibi, Ariz. Her voluntary service assignment is made unde the Commission on Home Ministries General Conference Mennonite Church Ms. Schantz is a 1975 graduate of Leb anon Valley College, Annville, Pa., with a degree in elementary education.

Bauman

Bergen

A. Epp

M. Epp

Klassen

Mierau

Schantz

Javan Shelly, Newton, Kans., will teach chemistry in the School of Basic Studies of Ahmadu Bello University, Zaria, Nigeria, beginning in September. Arrangements for this two-year assignment have been made through the Teachers Abroad Program of MCC. He received a PhD from the University of Wisconsin in organometallic chemistry. He is a graduate of Bethel College and the son of Maynard and Griselda Shelly, Newton.

Ministers

Victor Becker has terminated his position at Grace Church, Enid, Okla., to go into business. *Wilfred Ulrich,* formerly pastor of the Salem (S.D.) Church, assumed the Grace pastorate in mid-August.

John Bleam has been named assistant pastor of the East Swamp Church, Quakertown, Pa. He will have special responsibilities in Christian education.

Robert Coon, until recently pastor of the Bethany Church, Quakertown, Pa., has accepted a new assignment as pastor of the Herold Church, Cordell, Okla. He was formerly pastor of First Church of Christian, Moundridge, Kans.

Nick A. Dyck has terminated his position as pastor of the Bethlehem Church, Bloomfield, Mont. He has served the Bethlehem congregation for five years.

Winnipeg Church for the Deaf requires full-time minister. Particulars re: job description, stipend, housing, travel expenses, etc., available upon request. Applicant must have knowledge of, or be willing to learn sign language.

Applications may be submitted to: Mr. D. I. Wilson, chairman of selection committee, Winnipeg Church for the Deaf, 285 Balmoral St., Winnipeg, Man. R3C 1X7

ELIM BIBLE INSTITUTE

invites you to be part of their Christian community. Classes will commence on October 6, 1975.

Elim is a school dedicated to presenting Christ and his call to follow. It will equip persons to share the good news at home, in the community, or abroad. Students will receive

—sound biblical instruction

—practical training in the church's varied ministries, such as preaching, teaching, witnessing, counseling, music, and Christian service.

Address inquiries for particulars, application, or assistance to:
Elim Bible Institute
Box 120, Altona, Manitoba R0G 0B0

Jesus said: **If anyone would serve me, he must follow me.** John 12:26

Melvin Friesen has resigned his position as pastor of the Mount Olivet Church, Huron, S.D., to accept a church-planting assignment with the Mennonite Brethren Church in McPherson, Kans. Placement is under the Church Extension and Evangelism Commission (CEEC) of the Southern District Conference. Mr. Friesen received his BA degree from Grace Bible Institute, Omaha, Nebr., and his MDiv degree from Grace Theological Seminary, Winona Lake, Ind.

Waldo Harder has resigned as pastor of the Central Heights Church, Durham, Kans. *Harold Graber,* pastor of the Zion Church, Elbing, Kans., for eleven years will serve the Central Heights congregation on a part-time basis beginning in September.

Robert Koehn, student intern at First Church, Reedley, Calif., since July 1974, will continue to serve there as assistant pastor for a year.

George Leppert, pastor of the First Church, Lima, Ohio, for three years has resigned to assume the pastorate of the Spring Valley Church, Newport, Wash.

Gary Marin has been named pastor of the Silver St. Church, Goshen, Ind. He will be continuing his studies at Grace Bible College, Winona.

Ken and Anne Rupp have assumed the pastorate of Pleasant Oaks Church, Middlebury, Ind. Both are graduates of Mennonite Biblical Seminary. Ken has served pastorates at Turpin (Okla.) Church; First Church, Beatrice, Nebr.; and Rainbow Boulevard Church, Kansas City, Kans.

Hedy Sawadsky has resigned as director of Christian education, Zion Church, Souderton, Pa. She has served a similar position at the Bethesda Church, Henderson, Nebr., 1971-73. She is a graduate of Canadian Mennonite Bible College, Bethel College, and Mennonite Biblical Seminary.

H. B. Schmidt has become interim pastor of the Hebron Church, Buhler, Kans. He was formerly pastor of the Deer Creek (Okla.) Church. *Jerald Hiebert,* a graduate of Mennonite Biblical Seminary, has assumed the pastorate of the Deer Creek congregation.

Published

Ventures of faith, a history of the Mennonite Biblical Seminary by S. F. Pannabecker, has just been released. Copies are $1.25 and may be ordered from Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart, Ind. 46514.

Calendar

Sept. 11-13—General Board meeting and consultation with college representatives, Chicago

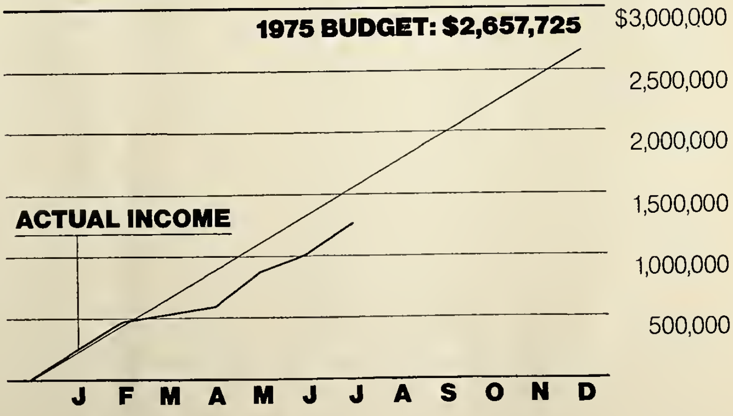
Northern

Sept. 28—Mission rally, Salem Church, Freeman, S.D.; Verney and Belva Unruh, speakers

Conference budget

Budget for 1975 includes:

Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725



A total of $247,079 was received in July supporting General Conference programs. This is over $17,000 less than received in July 1974. To date, we have received $98,000 less than in 1974 during the comparable period. In relating this to budget we have received 47.4 percent thus far compared with 53.9 percent during the same period in 1974. It is thus evident that we may not receive the budgeted amount this year. Adjustments are being made even at this early date to keep disbursements down to anticipated receipts. *Wm. L. Friesen, conference treasurer*

Letters

What do historians say?

Dear Editor: I wish some historians would respond to the editorial by Lois Barrett (July 8 issue).

I would like to know if the dissolving of the colonial empires during the past half century has made the world a better and safer place in which to live. There were evils in colonialism and we do not wish to return to it, but have the people now been delivered from misery, starvation, and wars? I would like to know whether Pax Romana was good or bad. We read nowhere in *The Mennonite* whether Russian colonialism in eastern Europe is good or bad.

We rejoice that there is no official record of a "bloodbath" in Indochina following the Communist victory, even though Jack Anderson says there has been one. Again, we call in the historians and they will note that the Communists hardly ever celebrate victories with an immediate "bloodbath." They get things organized and settled first and a few years later the real purges begin. Call to witness the records in Russia, China, and Cuba.

There are hundreds of scriptural passages that speak about nations, but I find no Scripture that says with Lois that nationalism must be subordinate to internationalism. It is rather that our supreme allegiance is to God.

Our nation has made many serious mistakes at home and abroad that may be unforgiveable, but let the historians tell us whether there has ever been a nation on earth that is more generous to the peoples of the world, both to friends and former foes, with its food, money, clothing, medicines, and other services. Regretfully we have given too much ammunition. But has any other nation given opportunities to so many refugees as we have in the past two hundred years? It is probable that we have "exploited" some countries. We have drained some of their resources but did it not do anything for the benefit of those countries? Did it possibly help in their development, income, and strength?

At home we have stumbled along, and we have a long way to go, but what country is working harder for liberty, equality, and the pursuit of happiness? All of this makes me want, yes, ask for forgiveness where we have wronged our fellowman. But I also want to celebrate the great things we have been able to do in America. *Ward W. Shelly, pastor, Calvary Mennonite Church, Washington, Ill. 61571* July 22

Peace tax hearings

Dear Editor: According to MCC's *Washington memo,* a California constituent has received word from the office of the ways and means committee chairman, Al Ullman, indicating that World Peace Tax Fund bill witnesses may be heard by the committee in November if sufficient interest is shown. Supporters of the WPTF should be writing Congressman Al Ullman to encourage him to reserve adequate time in the course of the tax reform hearings for statements on the World Peace Tax Fund Act. . . .

And ask them to endorse Bill HR 8603 to save small religious nonprofit publications by subsidizing the postal service. *Samuel Baergen, 121 South Charles, Wichita, Kans. 67213* Aug. 1

Proud of new identity

Dear Editor: The article "A country kid comes to Canada" by Fred Unruh (July 22 issue) turned me on. I could strongly identify with the author for several reasons.

First of all, "I'm also just a dumb country kid who likes Canada" and I'm also a "recent Canadian, an immigrant fiercely proud of his new Canadian identity." And my disillusionment with the country (in fact, countries) where I came from were very deep. We were told we lived in a workers' paradise, but we slaved from morning till night without any rewards, maybe enough food, but we weren't sure of that. The slave fields of the Siberian mines and forests, where many of my people perished, are probably comparable to the ones in Mississippi and the Indian reservations of Montana. I couldn't be me; I couldn't be a German or a Mennonite; I couldn't test the integrity of government leaders. If they didn't tell the truth they couldn't be voted out of office (nor brought to justice) for there were no elections. And I couldn't *leave* that country either. It was only through the circumstances of the war that I came to another country where I thought there was freedom. But alas, there I saw people reduced to skeletons ready for the gas chambers.

Those leaders couldn't be influenced by the people; they couldn't be brought to justice like a dishonest president! That war couldn't be brought to a halt because the people demanded it! There were no draft dodgers there nor marches in anger on the capital! There was no freedom of speech, freedom of the press, nor freedom of worship!

I am reminded of the editorial by Gordon Sinclair "A Canadian's viewpoint." In it he points out the many times the USA has come to the rescue of other countries, other people. I can certainly testify to that. I remind the readers of the great famine in Russia, 1921-1923. What would have happened to our people in Russia if the people in the USA had not come to our rescue?

Who was the first one on the European continent after World War II to distribute food? The Americans. I know because I was one of the recipients. What about the Marshall Plan and the Truman Policy? As Gordon Sinclair says, I can name you 5,000 times when the Americans raced to the help of other people in trouble. Can you name me even one time when someone else raced to the aid of Americans in trouble?

I'm just a dumb country kid, but to me a nation consists of people, people who are bad and people who are good. Not all Canadians are good, nor are all Americans bad. The Americans I know are very generous, kind, and big-hearted. But then, as Mr. Unruh says, "I'm just a dumb country kid." *Helen Wiens, 985 Herbert Road, Richmond, B.C. V7A 1T6* Aug. 6

It's no promised land

Dear Editor: "A country kid comes to Canada" (July 22 issue) provides an interesting biographical demythologizing of the "American dream." But by setting Canada in juxtaposition to the racism, oppression, imperialism, and war-mongering of the United States, Mr. Unruh implies that Canada suffers from none of the same social maladies. Mr. Unruh is admittedly "an immigrant fiercely proud of his new Canadian identity," but his "new kind of nationalism" has apparently caused him to abandon his earlier sociopolitical objectivity. In twenty years in the U.S. Mr. Unruh claims he saw more than he should have, but perhaps during his six years in Canada he still hasn't seen enough of the true situation north of the forty-ninth parallel.

Having grown up in Canada, I agree hat it's "OK to be Mennonite . . . OK o be German." One doesn't have to look ar, however, to realize that it's not really OK in the Canadian "mosaic of cul-ures" to be Indian, metis, or for that natter even French Canadian. If, by Mr. Unruh's implication, Canada is a and of equal opportunity, why is it that ninority groups have higher rates of nemployment, fewer years of schooling, nd proportionately fewer positions of eadership or business than do white, English-speaking Canadians?

Indian reservations in Manitoba are not unlike their counterparts in Montana; ghettos in north Winnipeg not unlike hose of west Chicago. The manifesta-ions of white racism in Wounded Knee, South Dakota, are not that different rom those of Kenora, Ontario. Nor are he examples of white profiteering in Albuquerque, New Mexico, that differ-ent from those of South Indian Lake, Manitoba, or James Bay, Ontario. In the Canadian "mosaic of cultures" I'm ac-quainted with, it's mostly OK to be white, English-speaking, middle-class, educated, nd politically conservative.

Mr. Unruh's characterization of Can-da as "a powerless nation" would sound ust incredible to his brothers and sisters n Indochina. Up to 30 and 40 percent of the bombs, grenades, airplane parts, nd surveillance equipment used by the Americans in the My Lais, Christmas bombings, and in the repression of polit-ical dissent in Vietnam were manufac-ured in Canada. Of course, Prime Min-ister Trudeau stood verbally opposed to he slaughter in Indochina, but never-heless Canadians chose to exploit the opportunity to sell instruments of war to he U.S. (If Canadians didn't profit from he war someone else would, our prime minister told us.)

During the past decade Canadian uni-ersities have accepted hundreds of thou-ands of dollars in American "defense" ontracts to do military research for the Pentagon. Furthermore, Canada was hosen as a member of the ICCS (Inter-national Commission for Control and Supervision) in both Laos and Vietnam precisely because Canada supported America's war of imperialism. And Can-da's complicit performance surprised no ne. After the collapse of the 1973 ceasefire, Canada withdrew from ICCS Vietnam, but without daring to admit that the blame for the collapse rested on former President Thieu and the American Government.

Hopefully the last paragraph of Mr. Unruh's article isn't intended to imply that Canada is the land flowing with social justice and equality to which a new Moses ought to be leading his disillusioned American people. Hopefully Canadian nationalism — both new and old—is not excusing the injustice and inequality of the Canadian society by accusing the Americans of being worse. Hopefully not all frustrated Americans are fleeing their country with feelings of bitterness and futility. They'll never find "the dream about freedom and justice" by running to Canada. The "dream" will only be realized where one struggles for it. *Murray Hiebert, MCC, %Quaker Service, B.P. 1118, Vientiane, Laos* Aug. 4

Reviewer Vogt responds

DEAR EDITOR: L. Emil Kreider's reply (Letters, July 22 issue) to my review of the Club of Rome studies deserves a few comments.

Mr. Kreider notes that a number of reputable scientists, including Nobel Laureate Gunnar Myrdal, do not share my favorable opinions of these studies. It seems to me that he is unduly impressed by this. I read the reviews which he cites, plus many more, and I was particularly impressed by a critical review written by Kenneth Boulding, whose opinions I normally respect very much. But we know that even great scientists can err grievously in their evaluation of the validity and significance of new scientific work. One simply cannot rely on the judgment of others in these matters or discount the existence of quite unscientific prejudices on their part.

After reading the critical reviews which impressed both Mr. Kreider and me, I was surprised to discover in my own examination of the studies that they were conducted with extreme caution and rigor. For this reason I chose to call their method scientific. I will cheerfully admit to a bit of arrogance in assuming that I am a good judge of whether a work is scientific. Mr. Kreider cheerfully compounds the arrogance by assuming that he is even more qualified to do so. Someday we will undoubtedly both have our posteriors knocked into a more humble position.

However, something more must be said about the scientific method. It seems to me, upon further reflection, that the disappointment of Mr. Kreider and the other critics of the Club of Rome may stem at least partly from their unrealistic expectations of the results produced by this method. Mr. Kreider says that "it is hard to imagine a more unrealistic set of assumptions from which to begin" such a study than the assumption, which the Club of Rome scientists make, that our predictions about the future must be based on past and present trends.

I would submit that scientific forecast is by its very nature a fairly rigorous —and therefore fairly limited—extrapolation from recent experience, a trend line which can hopefully be expressed by a linear equation. That is both the strength and the terrible weakness of the scientific method. Scientists are aware that such trend lines may prove to be unrealistic, but at the time when they are formulated they represent both the most and the least that scientists can do. To conjecture about radical departures from past experience, to postulate a trend line which is not continuous with the past, is the hazardous and altogether necessary function of the creative artist. The scientists of the Club of Rome were operating within severe constraints, and I think it is to their credit that they observed them.

In my review I intentionally said nothing about the "Christian" or "social policy" implications of these studies. I agree with Mr. Kreider that they are not an adequate basis for that. I personally think that the Old Testament prophets, who were creative artists attuned to impulses not considered by the scientific method, would provide us with a better foundation for such decisions. I am more impressed by Robert Heilbroner's creative work on this subject, *An inquiry into the human prospect,* than I was by the studies of the Club of Rome because I like his daring, unscientific conjectures and his examination of the interior human condition as well as the external environment which the scientist tries to measure. Sometime when the editor of *The Mennonite* sends me that book for review I will be glad to elaborate on this.

In the meantime, let us give the scientific method its due. The cold chill produced by the scientists of the Club of Rome is the minimum chill that we should be feeling these days as we contemplate our future. It is neither the basis for wholesale policymaking nor the justified object of our scorn. *Roy Vogt, Department of Economics, University of Manitoba, Winnipeg* Aug. 5

Who were the prophets?

Barbara Jurgensen

THE PROPHETS were people.

Not angels.

Not supermen.

Not some strange kind of creature.

People.

People who dared, in the midst of a disinterested and hostile world, to stand up and speak for God.

People who uttered God's words as he gave them, regardless of popular opinion, regardless of the threat to their own lives.

People who lived God's way in troubled and difficult times, loving God and persons.

The secret of their endurance and courage? They knew God.

For them, God was not some shadowy, faraway, unknowable being. He was knowable and near. He was as real as they themselves.

They knew him not only from their study of the sacred books; they had gone on to know him personally, thinking about his Word and talking to him as they went about their daily lives.

The prophets were people. People endowed with the same wonderful potential as the rest of us—the potential of becoming faithful sons and daughters of God.

The prophets were not people who just went around predicting what was going to happen. They did that, but also much more. They brought the message of God to the human race. They tried to lead people back to God. They taught people to know God.

Their prophecies usually concerned what was going to happen if the people did not turn from their evil ways. Often the people listened to the words of the prophets and changed their ways; then the predicted disasters did not need to happen.

Each prophet was different. Each had his own personality. Some were married and had families to support.

For most of them, prophesying was something that they did in addition to their regular work. It was payment enough to them that God had chosen them as a means of speaking to his people.

And so they went and declared God's words to the people.

Each prophet had a particular message for the people of his time.

God called the prophets into service whenever the people had slipped so far away from him that he needed to use some direct means of calling them back.

The prophets also prepared the way for Jesus. Had Jesus been born in Athens or Rome, the people there probably would not have been ready to understand and receive him and his teachings. But coming as he did into a situation where the prophets had gradually been leading the people in a more mature relationship with God, he found many who were eager and responsive.

Sometimes the prophets seem to be repeating each other unnecessarily. Actually the twelve Minor Prophets were strung out through history over a period of some four or five hundred years and lived in different parts of the country.

The Minor Prophets were first so named by Augustine in the second century because their books are shorte than those of Isaiah, Jeremiah, Ezekie and Daniel—whom he gave the nam "Major Prophets."

The Hebrew prophets are uniqu among the prophets of the world: th oracles at Delphi, the readers of anim entrails in Mesopotamia, and the augu in Rome made claims of foretelling th future. But only the Hebrew prophe claimed to speak the will of God.

The Hebrew prophets alone attempte to answer the riddle of life by showin people what their relationship to Go and other people could and should b

They showed the devastating effect sin on one's own and one's nation's lif but they did not leave their hearers ther They showed also that, as people li in a relationship of love to God and t others, life becomes not only bearabl but meaningful and satisfying.

If these people, these prophets, we able to accomplish so much, why doesn God send us prophets today?

Perhaps because when he sent Chri to us, he gave us his full and comple word. In Christ he said and did all th needed to be said and done for peop to be able to enter into the relationsh God planned for them with those arour them, with life itself, and with God.

Perhaps because he expects that who have become his daughters and so will become bearers of his message those around them.

Perhaps the prophets have been supe seded by each person today who dar to live God's way.

First in a series of thirteen articles on t prophets. Next week: Hosea

Meditation

Children learn what they live

f a child lives with criticism
She learns to condemn.
f a child lives with ridicule
He learns to be shy.
f a child lives with approval
She learns to like herself.
f a child lives with fairness
He learns to seek justice.
f a child lives with dolls and party dresses
She learns to be passive.
f a child lives with rough games and survival courses
He learns to be active.
f a child lives with "mother's little helper"
She learns to be cooperative.
f a child lives with "get in there and fight"
He learns to be competitive.
f a child lives with female clerks and male executives
She learns to aim low.
f a child lives with male doctors and female nurses
He learns to aim high.
f a child lives with emotion and feelings
She learns to share herself.
f a child lives with a "stiff upper lip"
He learns to hide himself.
f a child lives with "only well paid work is real"
She learns to be dependent.
f a child lives with "being a good provider"
He learns to carry the load on his shoulder.
f a child lives with "only a housewife"
She learns to look down on her mother and herself.
f a child lives with "doing a real man's job"
He learns to look up to his father and himself.
f a child lives with people who see jobs as sex-typed
She learns to draw back and he learns to reach out.
f children live with poor families
They learn most sole-support mothers live in them.
f children live with volunteer women and dollar-a-year men
They learn that men's time is valuable.
f children live with $2.00 child-care workers and $8.00 auto mechanics
They learn their new baby is less important than their old car.
f children live with petty thieves in jail and major thieves on pedestals
They learn it's worse to steal $300 from your boss than $3,000,000,000
from your (women) employees.
f children live with the Old Testament verse that a female slave sold for six
ducats while a man slave sold for ten
They learn that the world hasn't changed much . . . **yet.**
f children live with men and women who see each other as persons
They learn this is fulfilling for both men and women.

Murray Smith

Contents

They all flunked the final exam 473
Yesterday, today, forever 476
News 477
Record 482
Letters 484
Who were the prophets? 486
Children learn what they live 487
Jesus welcomed children ... .488

CONTRIBUTORS

Robert Kreider is on the faculty at Bethel College, North Newton, Kans. 67117. His article on the Master Teacher is adapted from an address he presented to several audiences interested in education.

Ruth Naylor's address is Route 2, Box 151, Bluffton, Ohio 45817. Her poem commemorates Bluffton College's seventy-fifth anniversary.

David E. Hostetler is news editor of Gospel Herald, Scottdale, Pa.

Clara K. Dyck lives at 469 Hethrington, Winnipeg, Man.

Barbara Jurgensen this week begins a thirteen-part series on the prophets. Barbara, a prolific writer, lives at 5135 South Kimbark, Chicago, Ill. 60615.

Murray Smith presented the piece on children's learning habits at a dinner meeting of Canadian college teachers earlier this year. Mr. Smith is an assistant superintendent in the Winnipeg School Division. The reading was submitted to us by Helen Janzen.

CREDITS

Cover and 474-75, illustrations by Gustave Dore (1832-83); 479, Elmer Thiessen, MCC; 480, 488, RNS; 486, Paul M. Schrock, Box 200, Scottdale, Pa. 15683.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Jesus welcomed children

Some people brought children to Jesus
for him to touch them.
But his followers scolded the people.
When Jesus noticed it, he was angry.
He said to his followers,
"Let the children come to me!
Do not stop them, because God's kingdom belongs
to people who are just like children.

Listen to me!
Whoever does not receive God's kingdom
Like a child will never enter it."

Then Jesus took the children in his arms.
He placed his hands on each of them
and blessed them.

This photograph and quotation from Mark 10:13-16 are from a new "Special education" series of Scripture selections produced by the American Bible Society in New York. The series is designed for ease of understanding by people with learning difficulties and for others with limited reading skill.

Photo and Scripture text © 1974
American Bible Society

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:31 SEPTEMBER 9, 1975

MODELS TO TAKE US TO A.D. 2000

Breathing new life into the church

Ann and Paul Gingrich

"It would be foolhardy to predict the shape of the church of tomorrow," writes Alvin C. Porteous in *The search for Christian credibility*. "Of this we can be certain—that God continues to call out a people who will serve as a vanguard of his new world, the pioneers of his future."

Where is this faithful community of people who are pioneers in a new world? This question is being asked by perceptive leaders in the Mennonite church.

We have moved a long way from the Anabaptist belief that every follower of Jesus is a minister, responsible for other members of the body of Christ. In many respects, we have adopted the pattern of our society which makes rugged individualism a virtue. It may be we have actually come to believe that faithfulness to Christ is possible individually.

Our present practice of meeting together for two hours Sunday morning while living the rest of the week as individuals furthers this illusion. But as Wilbert Shenk has written, "The days of stable rural life are gone. Members of congregations no longer have frequent contacts with one another in the work-aday world. There is serious reason to question whether the present patterns and structures—a legacy from another age—can be trusted to carry us through."

In response to this type of concern, a number of official strategy documents have been prepared, and many articles on church renewal have appeared in our church publications.

All of these speak of new models for the congregation. A recurring theme is church life on two levels—the smaller unit and the total congregation, and an emphasis on accountability and participation.

Why then is there so much writing and talking and such a scarcity of living models of dynamic church life? Perhaps the answer is in the attitude of one young father who asked me, "Why do you take this church thing so seriously? What we are doing was good enough for our fathers and it's good enough for me." Could it be we do not understand the true nature of the church?

From the biblical record and Mennonite tradition we learn and affirm that the church is a group of people who are a light to the nation, who live and act in an alternate manner—a way that is consistent with the teachings of Jesus of Nazareth. He rejected the political options of his day and was obedient as the Son of the Father. A few people followed him, creating a new thing—a community of people living under the rule of his Spirit. This is what we are called to be. When we speak of "church," it is this new order of the Spirit. It needs to be understood that church is not an institution or building, but a way of life.

If building the kingdom of Christ is the first and prior consideration, why have we moved so slowly in finding new structures which will facilitate this?

Purpose must precede structure. Until a pledge of allegiance is made to Jesus as Lord, structures are lifeless. This pledge is not made in isolation between an individual and God, but in the company of the committed, among those who together confess Jesus to be Lord of their lives totally. Membership in the body of Christ then becomes a covenant relationship with others who have pledged themselves to this same purpose, that of building Christ's kingdom and of helping people find wholeness in Christ, in the context of his body, the church.

In this fellowship there is accountability, caring, and discipline. Decisions affecting employment, family, finances, relationships, life goals, and commitments are all made in the midst of Christ's Spirit-led people.

So what does this have to do with church models for the next twenty-five years? By and large, ideas for new forms of the church have gone untried. Barring unforeseen catastrophes such as a general collapse of the economy, global atomic war, or widespread ecological turmoil (such as drought, pestilence, or loss of fuel supplies) we predict that the church will not be much different structurally by the year 2000.

To many this may come as an optimistic, hopeful prediction. Our buildings are newly built, modernized, or remodeled. We have bolted the seats into place to assure stability. This has locked us into a pattern of church life which will last for quite a while. Also the present practice of a two-hour meeting on Sunday morning is seen as adequate by many.

Dreaming has little value if it does not begin where we are. Any useful models for the next twenty-five years will have to use present materials. And as Alvin Porteous has said, "Where there is Christian faithfulness, there is always the possibility that the Spirit can breathe new life into the dead bones of a moribund church."

We have spacious buildings and the habit of going to them on Sunday morning. Let us begin with that positive asset and ask how we can use that two-hour block of time to better advantage. The most obvious question is, How can accountability, caring, and discipline take place in a large group such as the congregation which meets together for only two hours per week?

Let us suggest that a congregation needs to find some way to group people so all members will be responsible for, and accountable to, others. That is the close-in level where questions of personal faithfulness can be dealt with and decisions made. A maximum of twelve persons is suggested by many for that relationship.

But the questions that members are asking need broader help and biblical perspective. For this all the groupings could gather to share their pilgrimage, studying the Word to find direction for a corporate life of faithfulness to Christ. Submission to the Spirit in this fellowship becomes an important part and a covenant essential for clarity.

So this means there would be two levels in a congregation: the smaller unit for mutual accountability and support, and the larger unit for celebration, worship, service, and the study of the Word.

Paul Miller has written, "Ideally every member should attend at least two services of worship every week: one objective, ordered worship service in the great congregation, and one service of a more intimate and subjective character held in the house fellowship. The fellowship group may meet either during the Sunday school hour or on Sunday evenings, or on a weekday evening in the home of one of the members. The Sunday morning hour should be reserved for the worship of the great congregation in the meetinghouse and for Christian education experiences for children."

The Prairie St. Mennonite Church in Elkhart, Indiana, has encouraged existing Sunday school classes to become primary fellowship groups, for personal sharing and decision making. These have been given the status of congregations winthin the "great congregation" with the powers to "bind and loose" and share the Lord's Supper. Representatives from these congregations meet to bring concerns and suggest directions to those who plan the Sunday morning worship hour of the gathered assembly. This is a good example of what can be done within existing structures to increase accountability and provide a place for caring and discipline.

Perhaps the fastest growing new model in the Mennonite church is the intentional community. Persons coming into this association do so after covenanting to make the church their central, total relationship governing all of their life decisions. This provides a different starting point from that of the established congregation where membership requirements are more loosely defined.

Seventeen years ago Reba Place Fellowship in Evanston, Illinois, pioneered this model of church among Mennonites. Today it continues to grow and has been joined by more than twenty other communities based on variations of a similar model of total accountability.

A frequent criticism of intentional communities or similar new models is that they are schismatic. However, J. Winfield Fretz in a recent study of these Mennonite communities makes this observation: "The newly emerging intentional communities or fellowships were not little congregations spawned by a mother church. They were not splinter groups breaking away from parent congregations as dissatisfied minorities either to the left or right. Nor was it rebellion against restricting church rules and regulations as so often has been the case in the past. In fact, the direct opposite situation has been the case. The newly formed and forming groups are seeking to become more, rather than less, disciplined communities. They are demanding of their members greater personal commitment and more rigid discipline than were required in the congregations from which the members came.... "It is of interest to note that while the new communal groups are in a sense a judgment on the old communities, there has been no break between old and new communities."

A new middle model of church structure between the established congregation and the communal fellowship is emerging in Goshen, Indiana (see "Assembly for the Lord, *Gospel herald.* November 12, 1974). Called simply the Assembly, each covenanted member of this congregation is expected to be an active participant in a house fellowship group as well as in the congregation. In this model the house

Dreaming has little value if it does not begin where we are. Any useful models for the church in the next twenty-five years will have to use present materials: bolted down seats, spacious buildings, the habit of going to church for an hour or two every Sunday, and other ingredients. Each group of God's people will need to search for its own way of becoming "little pockets of the new order" in the world.

fellowship, meeting at least once a week, becomes the primary group. It is here that personal concerns are discussed, decisions made, the Word studied and acted on, and where members are accountable to each other. But the house fellowships do not stand alone. Weekly they meet together in an assembly for praise, prayer, biblical study, and fellowship.

The agenda for the assembly of house fellowships Sunday morning grows out of the questions being discussed in the individual house fellowships. In order to avoid cliquishness and encourage evangelism, house fellowships welcome newcomers and divide when they become too large (over fourteen). The Assembly also divides into smaller congregations when that group becomes too large for easy communication without a public address system (70-100). The Assembly is now composed of three congregations which meet weekly. The entire Assembly meets every seventh Sunday (a sabbatical) for celebration, keeping in touch, and discussion of new directions.

What about a definite model for the Mennonite church 1975-2000? Each group of God's people will need to search for new ways to become "little pockets of the new order" scattered around in the world. God is building his church through continual re-formation. Charismatic novelty is giving way to practical faithfulness under the authority of Christ and the power of his Spirit. Let us boldly proclaim through our life together as congregations, whatever the model, that Jesus is Lord.

A helpful study document has been written by John W. Miller under the auspices of the Council of Faith, Life, and Strategy of the Mennonite Church. It is entitled *Church reform and the missionary congregation in the 1970s*. Copies can be obtained for 25 cents by writing to the General Board of the Mennonite Church, 528 East Madison St., Lombard, Illinois 60148.

Only a quarter century remains until the end of the second millennium of the Christian era. Many institutions and systems are under heavy stress at this time in history. Meetinghouse, *an association of more than half a dozen Mennonite and Brethren in Christ publications, has invited a number of writers to offer models for the future in such areas as education, economics, family life, and politics. We begin the series this week with a look at the church.*

You came so quietly

Jan Lugibihl

I was hoping for
an emotional experience
with tears and singing
and speaking in tongues
and an undeniable transformation.

But you came quietly and,
before I realized who it was,
surrounded me
with good people
it was impossible not to love.

And you filled me with a joy
I couldn't trace
that destroyed my fear
of showing my humanness
and let me open myself to living.

Then you even made me glad
to take the responsibility
of allowing other people
to be human, too,
and to take the chance I would be hurt.

Sometimes I think
I would have preferred
that emotional thing I expected.
I could have handled that
and not thought too much about you.

The emotions would have
taken over so completely
anyone who looked
could have seen the change.
I could have sat back and watched.

But you had to give me
quiet joy and all that love
and make me decide
what to do with it.
And I still can't get along without you.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Government wins first round over seminary

The expropriation by the South African Government of the site and buildings of one of the country's main theological schools for training black clergy is a clear signal that "detente politics" should not be expected to extend to church-state relations.

The Federal Theological Seminary in the Cape represents a cooperative project of Anglicans, Methodists, Congregationalists, and Presbyterians begun in 1963 following the government's directive that blacks would no longer be permitted to enroll in theological schools serving whites. As part of its policy of "Bantu education," which was introduced in the mid-fifties to distinguish between white and black education so as not, according to the minister of education at the time, to create "wrong expectations" among blacks, the segregation of theological education was an attempt to inculcate the idea and practice of racial separation in both the white and black leadership of the churches.

The strategy, to the credit of the multiracial churches, has not been notably successful. Though there remains a great deal of racial segregation in the multiracial churches, church leadership has never accepted the principles of separation advanced by the government and the white Dutch Reformed churches. The Federal Seminary in fact became, during the past decade, an important center of black opposition to apartheid. The South African Students Association (SASA), the national organization of black students, with a strong branch at the Federal Seminary, has been credited with the popularization of "black consciousness" and with challenging the churches to develop a "black theology."

It was a development the government was not about to ignore. In 1971 the seminary received an offer of purchase from Fort Hare University, a black university situated adjacent to the seminary. Other land was and still is available for Fort Hare expansion, but the rector, the head of a particularly conservative and paternalistic white administration of the black school, insisted that it required specifically the seminary property.

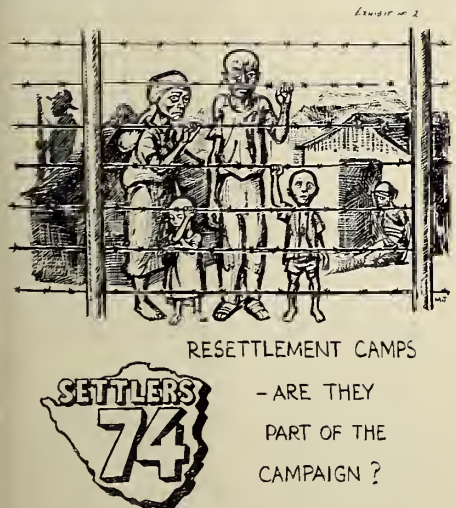
The seminary council, on the advice of its member churches, declined to sell, citing not only the fact that the land had been granted to the Church of Scotland by Chief Tyali for the purpose of church education, but also the 1963 pledge by the minister of Bantu administration that the government would not interfere with the seminary.

Nothing further was heard until November 26, 1974, when a notice of expropriation was served on the chairman of the seminary council. The terms of expropriation called for the premises to be taken over by the government within a month.

The government claimed its only motivation was the need to expand Fort Hare University, "for the benefit of all Bantu," and the subsequent rounds of negotiating managed only to delay the date of expulsion by two months. A request to allow the seminary undisturbed access to its buildings during 1975, during which time an alternative site would be sought, met with the Fort Hare rector's reply that the university would take possession of two of the seminary colleges within a week's time and that the remaining buildings could be rented for the year, on condition that students and staff refrain from "provocative statements and actions," giving credence to the declaration of a meeting of theological teachers that the expropriation was "an attempt to punish the seminary for its Christian witness in the South African situation."

The seminary council decided it could not function under those conditions and on March 17 about 120 students and staff began the trek to Umtata in the Transkei, where they had been granted space at three African church institutions. By the following week classes were again in progress — in churches, elementary schools, and private homes. Staff members were being accommodated in caravans and tents, with "most of their belongings lying in soaking rain."

The government had won that round, but larger, more fundamental battles lay ahead. In planning for a new seminary site, the council recently decided that the new institution will no longer abide by the government's policy of segregated education. From now on, they have said, the seminary will be organized on a "nonracial basis." Blacks involved in the planning challenged the seminary council to break with the church's history of conforming to the government's policy of racial segregation and to conform instead to the "dictates of the gospel." *Ernie Regehr, on research assignment with* MCC *in southern Africa*



Cartoon causes ouster

This cartoon, drawn by a United Methodist missionary teacher, protested treatment of Africans in resettlement camps. Although it was never published in Rhodesia, it led to the deportation from that country of the artist, J. Morgan Johnson, and his family. Charges of subversion against the Georgia native were dropped by the white Ian Smith regime, but the educator, his wife, Rosalie Johnson, a physician, and their five children were ordered to leave earlier this year.

Evangelism strategy meeting planned in September

Conference ministers, consultants for the congregational mission program, and others will meet September 23-24 in Chicago for a yearly seminar, sponsored by the General Conference's Commission on Home Ministries. Topics will include conversion and Anabaptism, parish voluntary service, ministerial services, church growth seminars, and an evaluation of evangelism strategies.

"We want Tina because she prays for us"

Menno Wiebe

Within the space of a few minutes Tina Fehr answered the telephone three times. The first conversation was in Spanish, the second in High German, and the third in Low German. Thereafter we continued our living room conversation in English. Tina, like the other Mennonite church workers in Mexico, manifests a gift of tongues, a gift that is highly beneficial to her as she serves as a nurse in Cuauhtemoc.

Two decades of intense Christian education and an amazing entree into the life of the Mexican people of Cuauhtemoc—that is the testimony I want to give to Tina Fehr.

The Old Colony people, who are not given to flattery and who hardly acknowledge others at all, speak highly of Tina. "We want Tina Fehr to give us the anesthesia because Tina prays for us," they said to the hospital administrator. This testimonial is significant because it comes from a people whose tradition allocates prayer to its priest-like leaders, the *Ohms,* and whose spiritual leaders are exclusively male.

As a young Old Colony woman who was ready to return home to Kronsthal with her fifth baby commented, *"De Tin tal eck tu mien Frint, en daut raecken vie schraeklich fael wann de uns mol besieyht."* (I consider Tina as my friend, and we appreciate enormously whenever she is able to visit us.)

As head nurse and instructor of the nursing school of the government-sponsored Centro Salud con Hospital of Cuauhtemoc, she has seniority over all the medical people on staff. This has occurred not through power seeking, but demonstration of quiet competence.

She also has the respect of the town's business community. When for various reasons there was a move afoot to oust foreign, Protestant personnel a few years ago, the business people of Cuauhtemoc rallied with seventy signatures strongly requesting the continued services of Tina Fehr.

Of the twelve newborn babies in the babyroom during my visit, eight were delivered by Tina. The Old Colony people consider her a superior *Habamen* ("midwife"), even though only a fraction of the babies delivered are Mennonites. Her presence during childbirth and the people's various health crises is an innovative form of Christian ministry to the Old Colonists, whose deepest concerns surface easily during such times. Old Colony individuals, including several *Ohms,* have approached Tina and jointly explored questions concerning their faith in Christ.

Tina Fehr with an Old Colony woman (center) from Kronsthal, Mexico, who is just being released from the hospital after the birth of a baby which Tina has delivered. The mother's daughter proudly holds the little infant.

Tina Fehr, tall, determined, and straightforward, is a nurse with dedication. She is the only registered nurse in the Centro Salud con Hospital. Despite its overwhelming orientation toward Roman Catholicism, Cuauhtemoc has not only tolerated Tina's freely expressed testimony of faith, but it has respected and on occasion even welcomed it.

The Centro Salud con Hospital is one of three hospitals in Cuauhtemoc. It is a hospital for the poor, and poor people are numerous in this small but growing Mexico town. Perhaps one-half of Cuauhtemoc's population of 30,000 are *genuinely* poor. These do not benefit from the social medicine scheme because they are not contributors to the noncompulsory plan. Those who are unable to pay for the hospital services require the recommendation of Tina Fehr for government assistance.

The hospital operates on a small budget. Tina's salary does not come out of hospital funds. It is paid by the Commission on Overseas Mission of the General Conference Mennonite Church. Tina is pleased with this arrangement. She suggests, and I agree, that payment of the nurse's salary is one of General Conference's nominal ways of responding to Cuauhtemoc's poverty. This town has grown up in the midst of Mexico's privileged aliens, the Old Colony Mennonites.

Tina's benevolence is not restricted to the hospital. When 160 Cuauhtemoc homes were flooded by Hurricane Fifi last summer, Tina, along with her colleague and roommate Helen Ens, spearheaded the needed emergency help. Together with a Catholic group, several local clubs, and the Mennonite *Naehverein,* they assisted in reconstructing damaged homes and in providing alternative homes.

Among the most authentic Christian servants and leaders are those who generate servanthood and leadership in others. Tina is one of those authentic ones. I praise God for her culturally sensitive, technically competent, spiritually dedicated, and personally congenial Christian witness in Cuauhtemoc, Mexico.

Singles have problems, but so do marrieds

The following interpretive report was written by Ingrid Janzen, associate editor of Der Bote, *Saskatoon, Saskatchewan.*

Never-married women from British Columbia and Saskatchewan made up most of the participants at the recent conference on "The single adult and the church" in Clearbrook, British Columbia.

The conference, August 14-17, was sponsored by the Commission on Education of the General Conference Mennonite Church for all single persons—the never married, the widowed, the separated, and the divorced.

By far the largest number of participants were single; a few were widowed. One participant said she was separated from her husband. No divorced persons were there.

At the opening banquet, guest speaker Kathleen Storrie pointed out how stereotyped the sexual roles are in literature, the arts, textbooks, primers, and Sunday school materials.

"Why is it that we hear so much about submission of women when the Bible speaks of mutual submission?" asked the sociology professor from the University of Saskatchewan, Saskatoon. "Jesus said, 'I have come to serve,' and we are to serve him and one another."

David Schroeder, professor of New Testament at Canadian Mennonite Bible College, Winnipeg, gave three presentations on the biblical perspective of singleness.

Marianne and Paul Boschman of Vancouver spoke on being widowed. Both lost their first spouses through death.

Anne Warkentin, former nurse in Indonesia under Mennonite Central Committee and now director of nursing in a Saskatoon nursing home, told of her fulfilled and happy life as an unmarried woman.

Smaller group discussions were scheduled in the evenings.

Although the family is important as the foundation of society, it is time that theologians and others point out from the biblical perspective that the single state is of equal worth with the married state.

In today's culture, one could almost get the impression that only married persons can be happy and fulfilled. The Apostle Paul even says, "It is good to marry, but better not to marry." Jesus Christ, who was single, gave the single state for men and women a dignity unknown until then and pointed out that the married state is something passing, intended only for this life on earth.

Before God there is only the individual—whether single, married, widowed, or divorced. Every human being has infinite worth in God's eyes, and everyone can live a fulfilled, happy life with the help of God.

Certainly single people have problems. But so have married people, perhaps even more. Today's structure of the nuclear family (parents and children independent of the rest of the family members) simply seems to be overloaded. Note the increasing divorce rate and the growing number of families with problems between parents and teenage children.

As Mr. Schroeder suggested, perhaps we as Christians will have to look for other structures which will provide married and single persons, men and women, parents and children, young and old with an opportunity to develop their full potential. Jesus can and wants to free us, to save us from everything that enslaves us. The structures in culture, society, government, and the church can be such an enslavement.

The age of industrialization has created our present family structure. Before that time, "I and my house" included more than father, mother, and children.

The present structure will also crumble. Our salvation is not to be found in the structures and powers around us.

Who says, for example, that it is unchangeable that many men today work themselves to an early death, driven by their own urge to perform and by the pressure for success which society exerts on them, leaving widows to survive them by five, ten, or more years? Who says all people should get married?

Do we as Christians allow the culture and society surrounding us to mold us, or do we allow Jesus Christ to free us and to save us?

History project readied for bicentennial

A U.S. bicentennial history project has been launched by the General Conference's Commission on Home Ministries, with Peter Ediger, pastor of the Arvada (Colorado) Mennonite Church, serving as quarter-time staff person.

The one-year inter-Mennonite project will begin October 1.

Focus of the project will be a series of bicentennial seminars for pacifist teachers—both grade school teachers and high school history teachers, who will be challenged during 1976 by the traditional interpretations of U.S. history which have baptized a legacy of violence with noble motives.

Mr. Ediger may also work with congregations or clusters of congregations on bicentennial issues: nationalism, patriotism, and civil religion.

Other possible programs include collection of materials for an alternative American history text from a peacemaker's stance, and preparation of papers by college or graduate American history students.

Mr. Ediger will work in consultation with other Mennonite peace education programs, conference peace secretaries, and district, regional, and congregational peace committees.

Mr. Ediger is a member of the General Conference's Commission on Home Ministries and editor of *God and Caesar*, a war tax newsletter. He formerly served pastorates in Chicago and Fresno, California.

Ediger

"The historic peace church has a unique and a strategic opportunity and responsibility to sound a corrective note to the loud drums of American patriotism and civil religion," said the project proposal. "Some reinterpretation of history and a challenge of that part of the frontier spirit that has continued to drive America to be No. 1 without regard for the rights and needs of others is sorely needed."

Government committee issues nursing home report

Public policy for care in nursing homes has been called a failure by the subcommittee on long-term care of the special committee on aging, U.S. Senate.

The subcommittee recently issued an introductory report, *Nursing home care in the United States: Failure in public policy.*

In a section on "The people in nursing homes," the report noted:

—about 5 percent of older people are institutionalized;

—about 20 percent of older people will need nursing home care at some time during their lives;

—about 25 percent of senior Americans require some type of care for chronic illness;

—the average nursing home charges about $600 a month and the average Social Security benefits for a retired couple amount to $310 a month.

Concerning the average nursing home patients, the report reveals:

—they are old—average, eighty-two;

—most are female—almost three to one over men;

—most are widows—63 percent;

—most are alone—about 50 percent have no strong family relationship.

ERA approval still uncertain

Ratification of the Equal Rights Amendment as the twenty-seventh addition to the U.S. Constitution is still uncertain with only four more of the required thirty-eight states' votes still needed.

The amendment, passed by Congress in 1972 and requiring ratification by March 1979 to become law, has been rejected by eight of the eleven states that considered ratification in 1974. Stop ERA and other anti-amendment groups, which claim the ERA would affect society "much more drastically" than was first suspected, have launched formidable lobbies against the passage of either ERA or state equal rights amendments.

Although many church and synagogue-related groups in the country favor the ERA, some religious organizations are among those forces now working actively against the amendment. The role of these groups is seen as an important factor in whether the ERA carries the approval of the remaining state legislatures necessary for ratification.

Advocates of the ERA, including United Church Women, American Baptist Women, several United Methodist Women's agencies, and the governing board of the National Council of Churches, believe that further guarantees against discrimination based on sex are needed.

Opponents of the amendment include fundamentalist Christian bodies, some Roman Catholic agencies, and the Church of Jesus Christ of Latter-Day Saints (Mormons).

Since only three more states are expected to vote in 1975, the amendment is seen as having no chance of passage during International Women's Year.

Cassette tapes develop into ministry in Berne

First Mennonite Church in Berne, Indiana, has had a recording system for many years for broadcast services on radio stations. But a year ago, the idea of making tapes was born.

It all started when people began saying, "I wish I could have a copy of Rev. Bauman's sermon today. I'd like to have one to keep and reread." Tapes were decided upon to meet this request. Merlin W. Sprunger was assigned to this ministry. Tapes were made and sold on the honor system. Payment was dropped into a box by the available tapes in the foyer. Fifteen tapes were sold each week, with as many as forty-one sold for a single sermon. People say they get more out of the sermon when they hear it the second time.

This was only the beginning. Someone remembered missionaries who had expressed a longing for good sermons on the field. Sunday school classes took responsibility for certain missionaries. Now, twenty-one tapes go each week directly overseas.

Tapes caught on fast. It became a personal ministry. They are being used for group study. Students take them to college with them to share them with their friends. Someone thought of youth camps and sent them there. When they visited someone in the hospital, they grabbed their cassettes and tape recorders and shared them with the sick.

When the family seminar was held with Bob Stone as speaker, 260 tapes were ordered. Why? Participants wanted to share the speeches with their children when they grew up. As the tape ministry expanded, new equipment had to be ordered so nine tapes could be made at one time. Someone doesn't have a cassette recorder? Recorders can be rented and checked out for a short time at a nominal fee. *Pauline Storm, Berne, Indiana*

Umsiedler gather; personnel expanded

More than 1,500 persons gathered July 19-20 at Espelkamp, German Federal Republic, for a homecoming rally. These ethnic German Mennonites had lived a lifetime in the Soviet Union and recently resettled in Germany.

During the last five years, more than 2,000 Mennonites plus others of German background have arrived in West Germany under an agreement with the USSR that allows separated families to be reunited.

This second annual rally featured as speakers two Samuel Gerbers from Switzerland (Bienenberg and Lerousse).

Work among these immigrants, or *Umsiedler,* has recently been expanded through the cooperative efforts of Mennonite Central Committee and International Mennonite Organization, the European Mennonite service agency.

Henry H. and Liese Dueck of Chilliwack, British Columbia, extended what was originally a short trip to Germany into a six-months ministry as spiritual counselors for the *Umsiedler,* beginning in June.

Helen Martens of Conrad Grebel College, Waterloo, Ontario, spent June through August in Germany singing with children of the *Umsiedler* and teaching them Anabaptist-Mennonite history.

Peter and Kornelia Froese of Winkler, Manitoba, are beginning a thirty-months term with MCC, replacing Hans Niessen as pastor of the Neuwied Mennonite Church so he can give full time to working with the immigrants.

MCC volunteer Anne Schmidt has also been working with Mr. Niessen.

Group homes face houseparent shortage

Mennonite Central Committee (Canada) has had little success in finding suitable houseparents for group homes, said voluntary service director Reg Toews.

Of six group homes in Canada which have requested houseparents, only one, a new home in St. John's, Newfoundland, had an MCC houseparent couple for the coming year by mid-August.

Other group homes, which include residences for the retarded, the emotionally disturbed, and the neglected, are being staffed by single people on a relief basis or temporarily by local persons. At present MCC voluntary service and the provincial MCC organizations are involved in nine group homes across Canada.

The Mennonite
Overseas Mission Edition
encompass

SEPTEMBER 9, 1975

The Year of the Diamond

by Verney Unruh, COM Secretary for Asia

For seventy-five years, India has been one of the major overseas mission programs of the General Conference. To commemorate this, a jubilee celebration will be held in India December 27-29.

During this period, 110 missionaries have served. This has included pastors, evangelists, teachers, doctors, nurses, a pharmacist, builders, mechanics, secretaries, and others. Through their varied ministries, they have touched the lives of thousands of people in central India. Today there is a Christian community of about 6,500, including unbaptized children.

At one time, there were about forty missionaries in India. Today, largely due to government restrictions on visas for foreign personnel, the number is down to ten and will decline further since replacements cannot be sent.

The missionaries built well, in spite of shortcomings and failures. The church is there with its strengths and weaknesses, its victories and defeats, like any church in North America. Because it is Christ's church, it will prevail.

We look back in gratitude to those who laid the foundation and those who built upon it. We look forward to the future with hope and expectation that God will continue to use the church for the building of His kingdom.

A house church in Korba, India

Jubilee Year Crucial for the Church

by Ruth Ratzlaff

This year the India mission field will celebrate its 75th anniversary—seventy-five years since the first four General Conference Mennonite missionaries came to India. Of that group of four, Dr. P. A. Penner served till early 1941. We went to India in late 1940 about four months before P. A. Penner and his wife retired. So together with P. A. Penner we have spanned the period of seventy-five years.

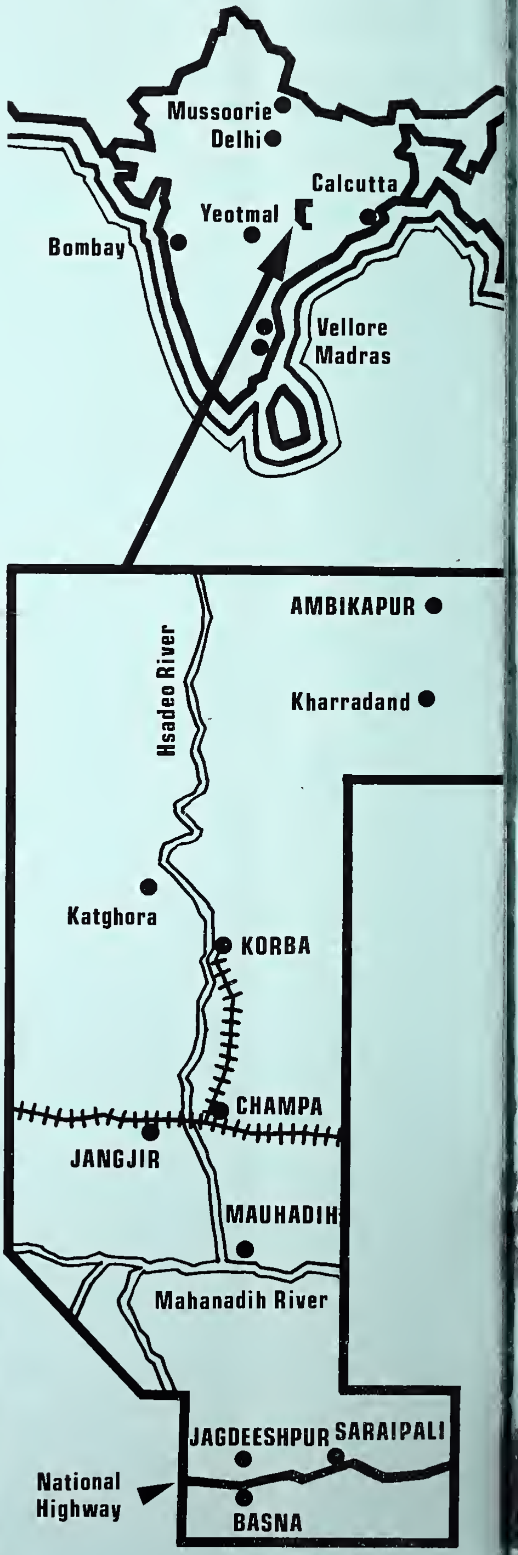
Theirs was the period of pioneering, of expanding from one station to five, of gathering in Christians one by one, of bringing in leadership from the outside to form a nucleus for church ingathering and organization. During this period the church came into being with missionary leadership. When we arrived in India in 1940, there was one ordained Indian elder, Rev. M. R. Asna.

In the early 1940s, Harold Ratzlaff, a new missionary, and Puran A. Banwar were appointed to formulate a new constitution for Church Conference. This constitution stipulated that congregational and Church Conference leadership should be predominantly Indian, but it also provided for missionary representation on each committee and in Church Conference. Some fifteen years later the Church Conference adopted another constitution in which the term missionary does not appear. Missionaries became members of committees, conference, and governing body by election rather than because they were missionaries.

By 1951 there were eleven organized congregations each with an ordained Indian pastor whose support came from within India. The church was becoming self-supporting. However, evangelists were still being supported by funds from abroad. This was a time when missions and churches all over India were talking indigenization. In order to help the church in this respect, most missions discontinued support for direct evangelistic programs, thus encouraging the church to become self-propagating. In our own area this time came in 1960. Immediately the church accepted the challenge and from that time on supported five or six evangelists from its own funds. It was after the GPS (Goals, Priorities, and Strategy) meetings in Chicago in 1972 with its high priority on evangelism that foreign funds have again been given for the use of outreach and church growth. However, these

A more relaxed moment for the COM delegation in India (1973) l. to r.: Edward Burkhalter, N. R. Sona, Mahendra Kumar, Elmer Neufeld, Robert Ramseyer, Howard Habegger

Bharatiya Mennonite Church Conference in session



funds are not being channeled through the mission as twenty years ago, but the Church Conference itself plans and gives direction to the new evangelistic thrusts which are being made.

Our pioneer missionaries took seriously the commands of Jesus, "Preach! Heal! Cleanse! Teach!" The leprosy work was started, schools were opened, and hospitals were built. There was continual demand for more schools and increased room. Hospital facilities were never sufficient. Missionaries and Indian leaders met periodically in small GPS conferences to determine to what extent our institutions should be allowed to increase and expand.

The concern of missionaries already in the 1950s was the need for more Indian leadership and participation in policymaking for the institutions. True, for about ten years the primary schools were under the direct and partial support of the Church Conference, but there came a time when the church felt its responsibility lay in doing direct church work and the mission again took over the schools.

In the mid 1950s Mission Conference was restructured with the organization of four boards—authoritative policymaking bodies with both Indian and missionary representation. The medical, education, literature, and Christian nuture boards have functioned responsibly during two decades. With Indians holding a greater number of administrative posts, the membership of these boards is now predominantly Indian.

Indian leadership has become stronger through the years, and the number of missionaries has decreased from twenty in 1970 to ten in 1975. Change in mission organization is taking place at a faster pace:

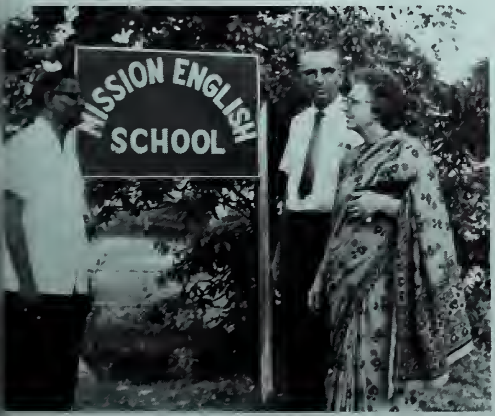
1. Already in 1972 plans were made by which the work of the Christian Nurture Board would become the responsibility of the Church Conference and individual congregations in the period of five years. When the COM delegation visited India in 1973, it urged a quicker transfer, and so Church Conference undertook administration of this at the beginning of 1975.

2. In recent years an all-India hospital association, Emmanual Hospital Association (EHA), has come into being for the purpose of administering small isolated mission hospitals. Our hospitals, Christian Hospital (Champa) and Sewa Bhawan Hospital (Jagdeeshpur), are in the process of being incorporated into EHA. This means that EHA will now be responsible for administration of these hospitals. Our medical board will become defunct in a short time.

3. This now leaves the education and literature boards still structured into Mission Conference. The future of these boards is uncertain.

This jubilee year is very crucial in the mission work in India. We are at a crossroads. Mission Conference will be restructured. With the present policy of the Indian Government, the number of missionaries will continue to decrease.

P. A. Penner came to establish a community of Christian believers in India; he came with the hope and purpose of building the General Conference Mennonite Church here. This has been accomplished. Although the baptized number of the twelve congregations is only around 3,500, and even though the church may go through internal and external struggles, yet it has come to stay, and "the gates of hell cannot prevail against it."



J. R. Benjamin, former principal, with Harold and Ruth Ratzlaff

Pastor and Mrs. Philip Lader, formerly of Champa, now serving at Lay Training Bible School, Saraipali

Children—the hope of the future. Sharing the gospel with the very young.

P.A. Loved to Laugh

by Mariam Penner Schmidt

P. A. Penner and J. F. Kroeker families in India. Mariam stands to the right of her father.

Laughter brightens everyone's day

P. A. Penner, the first General Conference Mennonite missionary to India, was my father, and what a wonderful dad he was! But I did not really learn to know him until I was sixteen.

I was born in India. When I was five, my mother died, and I was sent to Minnesota to my grandparents, where I lived for ten years. When I was eight, my father came to America for his first furlough. He found a fine helpmate, Miss Martha Richert, R. N., my wonderful stepmother. They returned to India, leaving me in Minnesota. When I was sixteen I went to India for a visit. World War I broke out, and we all remained in India for the next five years.

Since I was ready for high school, Dad took me to Queen's Hill Girls' High School at Darjeeling in the Himalaya Mountains. Those next few years proved to be most bewildering to a lonely, homesick American girl, surrounded by British and Anglo-Indian students in a foreign atmosphere. Out of my meager allowance I bribed the water carrier to take a message to the telegraph station. It read, "Dad, I cannot take it any longer; I am coming home."

The answer came immediately, "Hold on, Mariam; I am coming."

He did come, the following week. He gave several fine chapel talks, including one on tolerance. He visited my classes; he took my freshman class to Vados, an ice cream parlor; he took pictures of the class members and sent each girl a copy. After he left, I had many friends because the girls thought I had a marvelous father. He would write letters full of jokes and fun intended for the whole class. We were studying French, so he would intersperse his sentences with French words, gleaned from a dictionary, whether they fit in or not. How we laughed over them!

At home (that is, on the mission station) his life centered around the Leper Home. During my vacations I loved to go there with him. He cheerfully greeted each patient by name. He visited them in their rooms, scolding (in a nice way) any that were not keeping their homes tidy, and praising those who kept their things neat and pretty. He loved to joke with them. The women especially seemed to enjoy his sense of humor. Often he gave them a riddle to solve.

One day a leprous woman approached him, saying, "Sahib, we have heard that in America, if a dog's tail is cut off, people put on a medicine and another tail grows. Is that true?"

"Oh," replied Dad, "That's nothing. We have a medicine which, when put on a dog's cut tail, will grow another dog!"

She looked at him rather doubtfully and said, "Bapray (My goodness)."

She was very serious, but when Father burst out laughing, she said, "Oh, Sahib, another of your jokes."

Although Father enjoyed the patients and his work in the asylum, there were disappointments. He was heartbroken and brooded for days when he heard that one of his patients had run away, or had committed suicide by placing his head on the rails of the nearby Bengal-Nagpur Railroad. He would cry like a child and feel that somehow, somewhere he had failed in helping or encouraging that *one* person. In later years, after retirement, he so often expressed the desire to see all of his patients once more. God did not grant him that wish, but he must be enjoying a wonderful reunion in heaven.

Children were his special delight, no matter what color they were—dark brown, chocolate-colored, or white. The children of missionaries still have fond memories of "Uncle P. A." He would line them up in front of him as he sat and played his mouth harmonica. Or he would sing for them the "Tutti-Fruitti Song" about the waiter who recited all the flavors of ice cream available.

He could see something funny in almost everything and had a joke for every occasion. He told new missionaries, among other bits of advice, to "have a sense of humor, or you won't make it here in India."

Father spent forty years in his beloved India and would so much have enjoyed going back for his retirement years, to be buried there beside my mother and my little sister, Linda, but he never returned. What does it matter? They are all reunited now. He is at home with his Lord, whom he tried so faithfully to serve.

Footwashing is a custom of the people with whom Puran Banwar worked

P. A. Banwar and Evangelist H. Tirkey baptizing a young believer

Praising God with song and dance

BHARTIYA MENNONITE CHURCH

CONSCIOUS OF HER CALLING

by Puran Banwar

The church is a living body; hence, it must grow. It has its foundation on the risen Christ who is living. Only in this respect is it different from all other organizations, and only because of this the church universal has grown, is growing, and will continue to grow.

The early missionaries of our General Conference Mennonite Mission began their work in this faith. For almost three decades they did not feel the need of a Church Conference, but they keenly watched the developments. The national workers were mostly imported from other missions, and although by 1916 five churches—Champa, Bethesda, Janjgir, Mauhadih, and Korba—were already organized and were located within a radius of fifty miles, they were fully dependent on the local missionary. He served as pastor and in other capacities. The people looked upon him as the head of the church.

These churches got together once a year for the sake of fellowship and Bible study, and in 1922 they organized into a "Hindustani Congress" which was the beginning of the Church Conference. Evangelistic zeal and enthusiasm developed gradually within the church. The vital experience with Christ made the believers zealous to impart their knowledge and experience to others.

Self Propagation of the Church

Two native nearby states, Rewa and Surguja, were closed for Christian witnessing. The church decided to open a home mission project, and upon exploration, preferred Surguja. Kendai station, about forty miles north of Korba, was opened in 1924. The Church Conference deputed national workers out of her own national funds. It had within itself sufficient vitality to extend itself by its own efforts. It is remarkable that while the Church Conference was still in its inception, she was conscious of self-propagation and her missionary responsibility. This was a sure indication that she was heading towards being indigenous. She was mindful of her missionary calling, and after all, the purpose of missionary endeavor is to establish indigenous churches.

* *

In 1959 Reverend and Mrs. Puran Banwar became the first resident General Conference Mennonite missionaries in Ambikapur, Surguja District. During the first years there, they and the Christian evangelists endured much opposition and actual persecution. Calvary Church, Surguja, was organized in 1961 and has had an average increase of eighteen members per year. Puran Banwar died in 1972.

Three Quarter-Century Celebrations

by Ella Garber-Bauman

In 1899 when there was a famine in India, the General Conference churches collected cash and corn to be sent to the needy. Rev. David Goerz, a member of the relief committee, accompanied the shipment to distribute it to the people. From hearing his report, God's word, and Rev. George Lambert's talk on the idolatry and poor economic conditions in India, men and women of the General Conference were stirred. And they wondered what they could do about it.

The First 25-Year Span

The Holy Spirit led them to find missionaries for India. On December 9, 1900, two dedicated couples, Rev. P. A. Penners and Rev. J. F. Kroekers, arrived in a country they did not know. Neither did they understand the language of its people. They went with joy, courage, compassion, and hope. Finding a place to settle, building homes, digging wells, and learning the language were difficult. Discouragements and sorrows but also joys were experienced. Psalm 37:5 was a supportive promise: "Commit your life to the Lord; trust in Him and he will act" (NEB). Evangelists were called from other established missions to help in evangelization.

Since most of the people were illiterate, weekday and Sunday schools were opened for children and adults. There was a school for boys in Champa and Janjgir where each of the couples lived. Girls and women were not considered worthy to be taught. They were supposedly stupid, like cows. But as the missionary men went out to teach and preach, their wives visited the women in their homes and taught them.

Christ's plan to preach, teach, heal sickness, and cast out devils (Mk. 3:14, 15) was followed by the missionaries. By 1926 seven churches had been organized and nineteen stations established in distant areas. The Christian community numbered about 2,000. An annual conference was held for fellowship and promotion of the work.

I recall at one conference an Indian brother who thought the work was lagging suggested that a "thinking committee" was needed. I think they probably needed small group prayer meetings where people would listen to God and then act.

At the 25th anniversary celebration, 800 Christians partook of the communion meal.

By this time six dispensaries directed by nurses and men with practical medical training were being operated. Prayers for medical doctors were answered when Drs. Harvey R. and Ella Garber-Bauman arrived on November 4, 1925. At once buildings were erected at Champa. By July 1926 the first of these was dedicated, and work began with God directing.

When the missionaries first began preaching, the Indians wondered what they wanted. Later they invited the missionaries to their villages to bring the knowledge of Christ to all of their people.

We marvelled at what God accomplished in the first quarter century with twenty-eight missionaries and national Christians.

Name	*Home Community*	*Service*
Peter A. Penner (d)	Mountain Lake, Minn.	1900-1941
Elizabeth D. Penner (d)	Mountain Lake, Minn.	1900-1906
J. F. Kroeker (d)	South Russia	1900-1909
Susie H. Kroeker (d)	Unknown	1900-1909
Annie C. Funk (d)	Bally, Pa.	1906-1912
Peter J. Wiens (d)	South Russia	1906-1937
Agnes H. Wiens (d)	South Russia	1906-1937
Anna P. Braun Gerig (d)	Dallas, Oreg.	1908-1917
P. W. Penner (d)	Hillsboro, Kans.	1908-1949
Mathilda Enz Penner (d)	Hillsboro, Kans.	1908-1949
Martha R. Penner (d)	Goessel, Kans.	1909-1941
C. H. Suckau (d)	Newton, Kans.	1909-1928
Lulu C. Suckau (d)	Newton, Kans.	1909-1928
Ezra B. Steiner (d)	Bluffton, Ohio	1913-1924
Elizabeth G. Steiner (d)	Pandora, Ohio	1913-1924

Name	*Home Community*	*Service*
Martha R. Burkhalter (d)	Berne, Ind.	1917-1959
Noah Burkhalter (d)	Berne, Ind.	1919-1920
Adah Good Burkhalter Wenger (r)	Bluffton, Ohio	1919-1952
Samuel T. Moyer (d)	Souderton, Pa.	1920-1956
Metta H. Moyer (d)	Berne, Ind.	1920-1956
Clara L. Kuehny (d)	Halstead, Kans.	1921-1937
Loretta Lehman Blackwood (d)	Berne, Ind.	1921-1937
F. J. Isaac (d)	Moundridge, Kans.	1921-1946
Anna P. Isaac (d)	Mountain Lake, Minn.	1921-1947
John Thiessen (d)	Inman, Kans.	1921-1949
Elizabeth Wiens Thiessen (d)	Chicago, Ill.	1921-1949
Paul A. Wenger (d)	Aberdeen, Idaho	1923-1952
Mary Yoder Burkhard (d)	Goshen, Ind.	1924-1931
Harvey R. Bauman (d)	Quakertown, Pa.	1925-1961
Ella Garber Bauman (r)	Fortuna, Mo.	1925-1961

d - deceased r - retired

Drs. Harvey and Ella Garber Bauman

Jake Giesbrecht, Philip Lader, and Mahendra Kumar in discussion

Anne Penner registering village patient

Fifty Years Later

God had more to do for those working in His name. Nationals grew in Christian service and preaching. All eleven churches had national leaders. More primary schools and a high school with boarding facilities for both boys and girls were opened. A Bible school under the leadership of Rev. William F. Unruh was begun. The Sewa Bhawan Hospital at Jagdeeshpur was opened in 1930 with Dr. H. E. Dester in charge. A hospital was built in the Bethesda Home for Lepers. (The leper work had been started in 1902.) All mission stations had substantial church buildings.

The severe flood at Mauhadih in 1937 caused this station to be moved and rebuilt. The boarding boys were sent to Jagdeeshpur. In this high school the boys were trained in various crafts, gardening, and making tools. The girls learned homemaking. The Bible was an important part of the curriculum.

A district church conference, called a sammelan, was established in the southern field. From the very beginning we realized that the mission must decrease and national leadership increase. The work was constantly being directed towards this goal.

Now the pastors are paid from the Indian conference treasury. A home mission project was started and managed by the Indian church. The hospitals are managed by nationals. The Mission to Lepers Bethesda Hospital has an English doctor superintendent. All neighboring mission and Mennonite hospitals are exploring incorporation in the Emmanual Hospital Association of India, a governing body. Educational institutions, likewise, are being nationalized.

Name	*Home Community*	*Service*
Jacob R. Duerksen	Goessel, Kans.	1926-1955
Christina Harder Duerksen (r)	Reedley, Calif.	1926-1955
Augusta Schmidt (r)	Newton, Kans.	1927-1957
Herbert E. Dester (r)	Deer Creek, Okla.	1927-1957
Hilda Ruesser Dester (d)	Berne, Ind.	1927-1957
William F. Unruh (r)	Newton, Kans.	1928-1938
Pauline Schmidt Unruh (r)	Pawnee Rock, Kans.	1928-1938
Helen E. Nickel (d)	Berne, Ind.	1929-1957
Johanna Schmidt Frank (d)	Newton, Kans.	1929-1939
Edgar Frank (r)	(Winebrenarian Church of God)	1937-1939
Eva Pauls (r)	Inman, Kans.	1937-1959
Aron E. Jantzen (r)	Paso Robles, Calif.	1938-1974
Kathyrn Louthan Jantzen (r)	Paso Robles, Calif.	1938-1974
Orlando A. Waltner	Freeman, S. Dak.	1939-1956
Vernelle Schroeder Waltner	Freeman, S. Dak.	1939-1956
Harold C. Ratzlaff	Meno, Okla.	1940-
Ruth Regier Ratzlaff	Buhler, Kans.	1940-

Name	*Home Community*	*Service*
Alida Schrag Cummings	Moundridge, Kans.	1944-1946
Elnore Schmidt Dyck	Reedley, Calif.	1945-1951
Curt A. Classen	Whitewater, Kans.	1945-1973
Olga Schultz Classen	Whitewater, Kans.	1945-1973
Anne Penner	Altona, Man.	1946-
Gladys Klassen Campers	Mountain Lake, Minn.	1947-1950
Lubin W. Jantzen	Paso Robles, Calif.	1947-1968
Mathilda Mueller Jantzen	Downey, Calif.	1947-1968
Melva Lehman	Berne, Ind.	1947-1967
Leona M. Cressman	Kitchener, Ont.	1947-
Edward H. Burkhalter	Berne, Ind.	1947-
Ramoth Lowe Burkhalter	Berne, Ind.	1947-
Willard Unruh	Mountain Lake, Minn.	1948-1953
Selma Dick Unruh	Mountain Lake, Minn.	1948-1953
Erwin E. Schrag	Freeman, S. Dak.	1948-1953
Marie Duerksen Kleinsasser	Newton, Kans.	1948-1963
Helen Kornelsen	Watrous, Sask.	1948-

Looking Ahead to the 75th

I expect the Mennonite Church of India will now be ready to take over the evangelization of its own people.

Name	*Home Community*	*Service*
Dorothy Andres Giesbrecht	Meadow Lake, Sask.	1951-
Esther Wiebe Becker	Aberdeen, Idaho	1951-1964
Lorraine Schroeder	Downey, Calif.	1952-1963 1968-
Ben Sawatzky	Mountain Lake, Minn.	1952-1971
Leona Sawatzky	Mountain Lake, Minn.	1952-1971
Jacob Giesbrecht	Waldheim, Sask.	1952-
Mary Schrag Pauls	Pretty Prairie, Kans.	1952-
Arthur D. Thiessen	Inman, Kans.	1952-1974
Jeannette Thiessen	Peoria, Ill.	1952-1974
Kenneth G. Bauman	Quakertown, Pa.	1954-1973
Mary Gallagher Bauman	Lansdale, Pa.	1954-1973
Paul I. Dyck	Didsbury, Alta.	1956-1970
Lois Dyck	Drake, Sask.	1956-1970
Joseph J. Duerksen	Newton, Kans.	1956-1969
Mary Lou Duerksen	Halstead, Kans.	1956-1969
Albert Bauman	Quakertown, Pa.	1958-1963
Katherine Kaufman Bauman	McLean, Ill.	1958-1963
John Pauls (Pax)	Morden, Man.	1958-
John Howard Bauman	Bluffton, Ohio	1959-1962 1967-1970
Ruth Gilliom Bauman	Berne, Ind.	1959-1962 1967-1970
Homer K. Janzen	Waldheim, Sask.	1960-1974
Margaret Janzen	Arnaud, Man.	1960-1974
James Lehman	Castorland, N. Y.	1960-1963

Name	*Home Community*	*Service*
Hilda Lehman	Jansen, Nebr.	1960-1963
Tina Block	North Newton, Kans.	1961-1963
Richard A. Graber	Hutchinson, Kans.	1962-1965
Melita Graber	Harrow, Ont.	1962-1965
Nettie Bergmann	Rosthern, Sask.	1964-1969
Loretta Janzen	Swift Current, Sask.	1964-1965
Alfred Dahl	Springstein, Man.	1964-1967
Bertha Dahl	Springstein, Man.	1964-1967
John W. Dueck	Vancouver, B. C.	1964-1966
Winnifred Dueck	Vancouver, B. C.	1964-1966
Edward Schmidt	Waldheim, Sask.	1964-1969
Waldtraut Schmidt	Waldheim, Sask.	1964-1969
J. Wendell Wiens	Hillsboro, Kans.	1965-1973
Norma Wiens	Moundridge, Kans.	1965-1973
Walter Unrau	North Newton, Kans.	1965-1966 1970-1973
Ruth Unrau	North Newton, Kans.	1965-1966 1970-1973
Robert Waltner	North Newton, Kans.	1966-1969
Barbara Waltner	Wichita, Kans.	1966-1969
Irene Funk (d)	Drake, Sask.	1969-1975
Victor Reimer	Rosthern, Sask.	1972-1975
Mary Reimer	Rosthern, Sask.	1972-1975
Myron Schrag	Newton, Kans.	1973-
Ericka Schrag	Newton, Kans.	1973-

Printed in U.S.A.

Higher Education Goes Ecumenical

During the 1950s an ecumenical development was taking place in western India. Since a seminary was too large an institution to be needed and financed by any one denomination, a union seminary was established at Yeotmal to supply training for higher-level church leadership. Cooperating church bodies were Free Methodist, Baptist, Friends, Christian and Missionary Alliance, Church of God, Mennonite, Mennonite Brethren, and General Conference Mennonite.

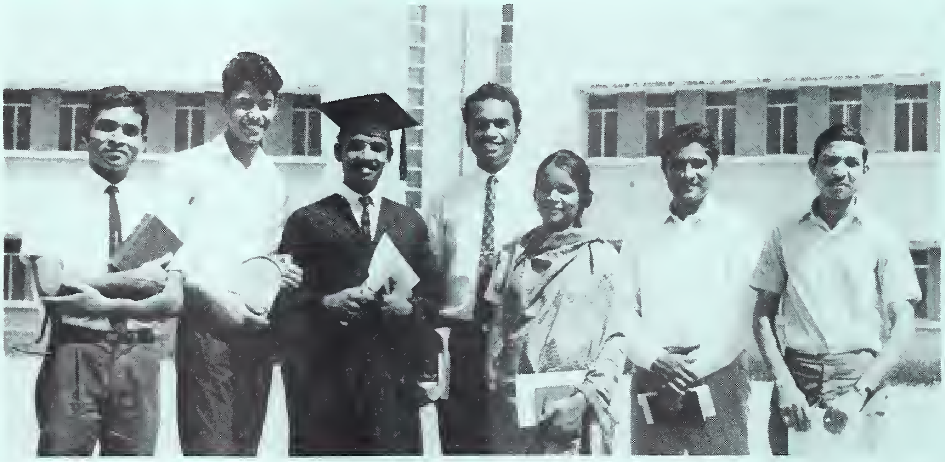
Even before General Conference affiliation was finalized in 1952, Martha Burkhalter became the first of our representatives on the teaching staff, here developing her Bible teaching to its highest skill.

Kenneth G. Bauman was transferred from Korba to the seminary teaching staff in 1959 and became its president in 1967.

Presently Dr. S. Athyal is serving as president.

A new type of seminary training, known as Theological Education by Extension, has recently been initiated by Union Biblical.

General Conference students at Union Biblical Seminary (1972)

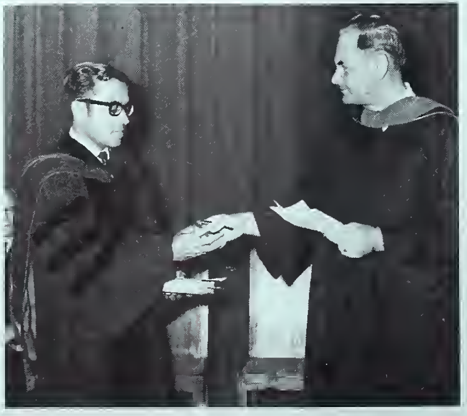


Children of Missionaries

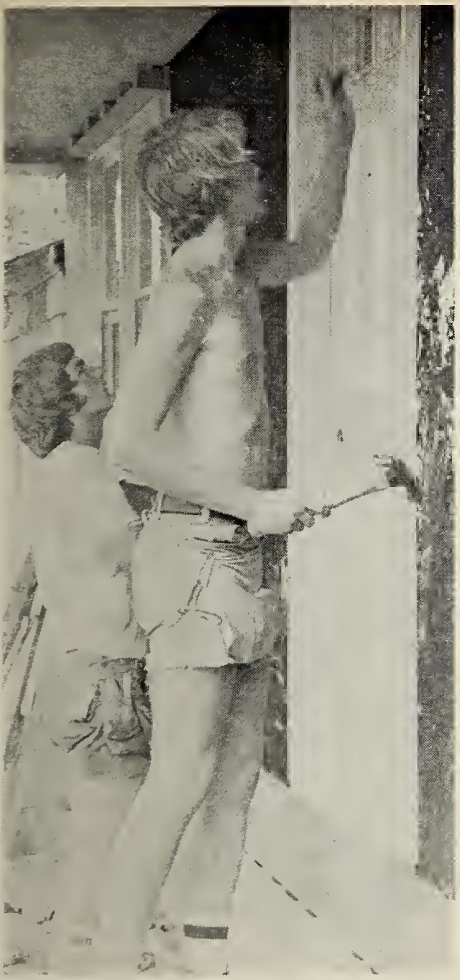
Orchestra at Woodstock School, Mussoorie

Missionary child waiting to go home for the holidays

Kenneth Bauman turning over principalship to Dr. Saphir P. Athyal in 1972



Mennonite children at Woodstock School, 1965-66



Work squads use youth

Forty-one young people repaired or rebuilt houses this summer as part of Mennonite Disaster Service's summer youth squads. Young men and women worked on rebuilding after tornadoes in Brandenburg, Kentucky; Omaha, Nebraska; Warren, Arkansas; and Xenia, Ohio. The Denver, Colorado, squad was the only one not rebuilding after a natural disaster. The members of the Denver squad repaired homes in inner-city areas for elderly people. In Xenia, Ohio, ten Mennonite young people built a day-care center, painted, repaired, and helped community residents find resources for their financial, medical, and counseling needs. Although the oldest squad member was only twenty-three, the squad construction workers had all the necessary skills for building, including carpentry, masonry, electrical wiring, and plumbing. Above, Dave Baer of Marilla, New York, and Richard Tupper of Grand Rapids, Michigan, install the front door of a home they helped build for a widow in Brandenburg, Kentucky.

Churches pool resources to help themselves

Neighborhood church-sponsored credit unions, by which people pool their resources both to earn and to help each other when short of cash, have become a widespread, growing operation among American Christians.

There are 1,375 religious units, according to AP religion writer George W. Cornell, ranging from local parishes to entire denominations, now running credit unions.

The largest is the Mount Carmel Credit Union in Pueblo, Colorado, run by the Roman Catholic diocese there. Next in size is the American Baptist credit union in Covina, California, with $12.7 million in assets and 8,200 Baptist participants in three western states. The Catholics have $18.5 million with 16,400 people saving through its channels.

The organizations are set up as nonprofit agencies.

Across the nation, assets of religiously sponsored credit unions have grown 62 percent since 1969, now totaling $500 million, while participants have increased 11 percent to a total of 888,158.

VS benefits increased for long-term workers

Financial arrangements for long-term voluntary service have been revised by the General Conference's VS program "to encourage volunteers to serve longer periods of time in a life-style of realistic simplicity."

Under the most recent revision of the VS *Handbook*, volunteers serving less than twelve months will usually receive only food, housing, and medical coverage. They do not receive travel allowance to and from assignments, special allowances, or personal allowances.

Personal allowance for volunteers is $25 per month during the first twelve months of service. Beginning with the thirteenth month, this allowance is increased to $30 per month, and for longer-term volunteers it is increased to $50 per month during the twenty-fifth month. The allowance is intended to cover such items as clothing, toiletries, personal recreation, postage, and educational courses not approved by the VS office.

Vacation benefits have also been increased for longer-term volunteers. During the first year a $25 allowance is given; during the second and consecutive years, volunteers will receive a $75 allowance.

In addition, life insurance payments will be made upon request up to $100 per year for married couples and up to $50 per year for single workers entering service for two years or longer.

Special allowances for child care may also be arranged when these costs are beyond the range of parents in voluntary service.

"The basic policy for the MVS program is that volunteers will live a modest life-style while understanding that the longer a volunteer serves, the greater the personal expenses," the *Handbook* reads.

Taiwan business gives profits for church causes

Seven men in Taiwan, all Christian, most Mennonite, have started an export business, designating 20 percent of corporate profits for Christian work.

"For many years in the past, our churches have relied upon your contributions and prayer to spread the gospel and do charitable work in Taiwan," said Harvey H. S. Lin, manager. "But since 95 percent of the people here are still non-Christians and there are many persons in need of help, we realize that there is still a great financial need in carrying out gospel and charitable work. We asked ourselves, 'Is there any way we could do more and any way in which our contributors could be benefited and yet, simultaneously, also help us raise funds for these needs?' After much thought and prayer, we decided to begin a mail order and trading company, the profit of which will go toward church ministries."

The Good Shepherd Enterprise Co., Ltd., located in Taichung, Taiwan, exports such items as wooden toys, sunglasses, brass ware, Chinese puppets, handbags, bamboo handicrafts, vinyl shoes, lacquer ware, and tea.

Russian Mennonite records go to Conrad Grebel College

David G. Rempel of Menlo Park, California, an authority on the Russian Mennonite experience, has announced that his collection of Russian Mennonitica and related materials will come to the Conrad Grebel College Archives, Waterloo, Ontario, as soon as his current research projects surrounding the documents have been completed, or at the time of his death. The collection, gathered over a period of forty-five years and containing many thousands of documents and books, is probably the most complete collection of its nature in existence.

Words & deeds

Farm workers in California were to vote the first week in September, the peak season for much of California agriculture, on which, if any, union will represent them. The elections follow passage of a law last May in the California legislature, allowing farm workers the right to choose their union by secret ballot. Passage of the law climaxed a two-months negotiating struggle by Governor Edmund G. Brown, Jr., to bring rival factions together. An important part of the bill is the five-member Agricultural Labor Relations Board. This body will oversee all elections, field and investigate complaints, and interpret the bill. The bill was passed ten years after the first farm worker strikes which Cesar Chavez led in Delano.

October 1 is the deadline for submitting applications for poverty project grants in 1975. The poverty reference council of the Commission on Home Ministries will meet sometime in October to decide which proposals to fund with the $12,000 available for specific poverty projects. Congregations, community ministries, voluntary service units, and other Mennonite-related persons and groups involved in poverty ministries may send applications to Poverty Ministries, Commission on Home Ministries, Box 347, Newton, Kansas 67114.

Grace Mennonite Church, Winkler, Manitoba, recently dedicated a new Christian education wing. The building addition includes classroom space, library, pastor's study, nursery, washrooms, and lobby plus additional space in the sanctuary and basement. The Grace Church began meeting fourteen years ago in the building of the former Winkler Bible School.

Newer ministers in the General Conference will visit central offices in Newton, Kansas, September 16-18 to become acquainted with conference programs and staff. The seminar, designed for a dozen recent seminary graduates and pastors who formerly served in other denominations, will include a tour of the Newton area and other conference institutions, get-acquainted sessions, presentation of conference programs, recreation, and a discussion of how ministers and conference can work in partnership.

Record

Calendar

Oct. 24-26—Western District Conference annual sessions, Moundridge, Kans.

Central

Sept. 27—MCC relief sale, Goshen, Ind.

Oct. 1—All-day meeting for women of the four churches in Iowa, Zion Church, Donnellson

Western

Oct. 2—Kansas all-Mennonite women's meeting

Oct. 10-12—Fall Festival, Bethel College, North Newton, Kans.

Published

MCC has prepared a directory containing information on graduate programs in agriculture, home economics, and public health offered by Canadian and American universities. It covers agricultural programs at eighteen universities, home economics programs at sixteen universities, and public health programs at four universities with a summary evaluation at the beginning of each of these three sections. It may be obtained by writing to MCC at 21 South 12th St., Akron, Pa. 17501 or 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

Abingdon Press has published two books to provide interested persons and researchers with basic information about churches in the United States and Canada. The first is *Handbook of denominations in the United States* (6th edition), by Frank S. Mead. It contains the history, doctrines, organizational arrangement, and present status of over 250 denominations. It has been published in hardcover ($5.95). The second is *Yearbook of American and Canadian churches 1975,* edited by Constant H. Jacquet, Jr. (softcover, $10.95). It contains a comprehensive calendar for church use, a directory of national and regional cooperative religious bodies and agencies, and a complete statistical section on churches in the two countries.

Lois Gunden Clemens' 1971 book, *Woman liberated,* has been released in a new mass-market paperback edition from Herald Press, Scottdale, Pa. The book was originally prepared under the sponsorship of the Conrad Grebel Lectureship committee.

Conrad Grebel, son of Zurich, by John Ruth has been published by Herald Press, Scottdale, Pa. Conrad Grebel College, Waterloo, Ont., commissioned this biography as part of its observance of the 450th anniversary of the Mennonites.

Audiovisuals

And none shall make them afraid, a new forty-five minute slide show on the Middle East crisis, is available from the MCC audiovisuals library. The slide set, produced by the Middle East Mobile Education Project in California, helps break down stereotypes of Israelis and Palestinians, reviews historical background of the Middle East tensions, and stresses the role of the United States in perpetuating the conflict. Churches and individuals may schedule free use of the slides and cassette soundtrack through the Audiovisual Library, 21 South 12th St., Akron, Pa. 17501.

A slide set on the International Women's Year Tribune will be available free from the General Conference's Commission on Education, beginning Sept. 15. The set of fifty-four slides with twenty-minute script describes the activities of the tribune June 19 to July 2 in Mexico City. The slides may be ordered from the Commission on Education, Box 347, Newton, Kans. 67114.

HELP WANTED: Social worker, MSW, ACSW, for position of Program Director at a community social rehabilitation center. Minimum of three years experience in a mental health facility required. Phone (316) 283-2570 or send resume to: Meadowlark, Box 703, Newton, Kansas 67114.

MECHANIC NEEDED NOW

COM is looking for a qualified auto mechanic to serve in Zaire for a number of years. Training a national would be part of the assignment. Welding is required. Reply soon if interested.

Overseas Personnel Secretary
Commission on Overseas Mission
Box 347, Newton, Kansas 67114
(316) 283-5100

Ministers

Abdi Barik, pastor of the Janjgir (India) Church, has arrived in North America to spend one year under the Overseas Churchman Study-Service Abroad program of the General Conference's Commission on Overseas Mission. He enrolls at Associated Mennonite Biblical Seminaries, Elkhart, Ind., in September. Mr. Barik has previously studied at Union Biblical Seminary, Yeotmal, India.

Peter J. Froese of the Bergthaler church in Winkler, Man., will move to Germany to minister to the Mennonite *Umsiedler* from the Soviet Union.

Eric Froese has resigned from the Bethany pastorate in Watrous, Sask., to return to his studies at CMBC in Winnipeg.

Charles Sprunger, Trappe, Pa., will be installed Sept. 14 as pastor of the Hereford Church, Bally, Pa. Born in Zaire, he returned as a missionary in 1958, serving until 1972. Since then, he has been employed as an electronic technician and sales representative. Mr. Sprunger is a graduate of Bluffton (Ohio) College and has attended Mennonite Biblical Seminary.

Workers

Ato Million Belete of Ethiopia, president of the Mennonite World Conference, has been appointed regional secretary designate of the Africa Region of the United Bible Societies. In his new position he will provide leadership for a coordinated program of Scripture translation, production, and distribution in Africa. He is the first African to be appointed to this position, which has previously been filled by men from the Netherlands and Australia. Mr. Belete will assume his duties at the Africa Regional Center in Nairobi, Kenya, on July 1, 1976.

New personnel at Freeman (S.D.) Junior College include *Allen Boeve,* Castlewood, S.D., a Reformed pastor, who will teach history and Bible; *Susan Yoder,* Eureka, Ill., instructor in home economics and director of the child-care program; *Ronald M. Lohr,* Lake Preston, S.D., who takes over as Freeman Academy principal and counselor for both college and academy; and *Fred W. Youngs,* Kirkland, Wash., as librarian with some Bible teaching assignments. He holds the MDiv degree from Conservative Baptist Theological Seminary and an MA in library science from the University of Denver.

John and Paula Dyck, Rosthern, Sask., have arrived in Calcutta, India, to set up a feeding program under MCC. John is surveying priority needs for a feeding program in cooperation with the Calcutta Bustee Development Organization, an association of voluntary agencies. Paula was to assist with the self-help crafts program. Formerly the Dycks administered MCC work in Paraguay and spent 2½ years phasing out the inter-Mennonite program in Korea. John has most recently worked for Mennonite Foundation of Canada.

Janet Epp and *Sterling Shelly* have been named comanagers of Mennonite Press, North Newton, Kansas. Ms. Epp will be office manager, and Mr. Shelly production manager. Both have been serving as interim comanagers since the death of manager Dan Epp last December. Ms. Epp, a graduate of Bethel College, North Newton, has been with Mennonite Press for seven years. Mr. Shelly, a native of Pennsylvania, attended Bluffton (Ohio) College and has been with the company for fifteen years. Mennonite Press is jointly owned by the General Conference Mennonite Church and Bethel College.

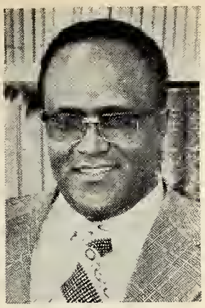
John W. Fast, a native of Mountain Lake, Minn., has been named to the music faculty at Eastern Mennonite College, Harrisonburg, Va. He holds degrees from Bethel College and Indiana University.

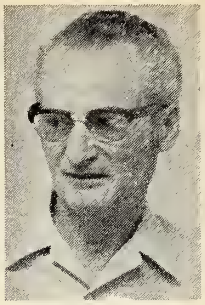
Elton and Denise Funk Nickel have begun a three-year term of service with MCC in Quthing, Lesotho, Elton teaching and Denise working as a secretary. Elton is a member of West Zion Church, Moundridge, Kans. He attended Bethel College, then graduated from Kansas State University with a BS in wildlife biology. Denise, a member of the Tabor Church near Newton, Kans., received an AA in secretarial studies from Bethel College.

Peter and Hilda Sawatsky, North Kildonan Church, Winnipeg, have arrived in Santa Cruz, Bolivia, to begin a three-year term of service with MCC relating to Bolivian Mennonites. The son of Peter and Maria Sawatsky of Asuncion, Paraguay, Peter has studied at Universidad National in Asuncion and the University of Winnipeg. Hilda is the daughter of Mr. and Mrs. Peter Regier of Winnipeg and has studied at Elim Bibelschule and Sanatorium Hoffnungsheim, both in Paraguay.

New faculty appointments at Bethel College, North Newton, Kans., include *Miller Stayrook,* Kalamazoo, Mich., as assistant professor of social work; and

Barik


Belete


J. Dyck

P. Dyck

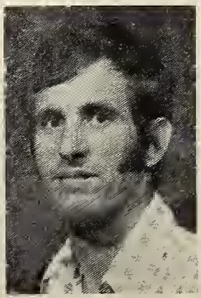
Epp

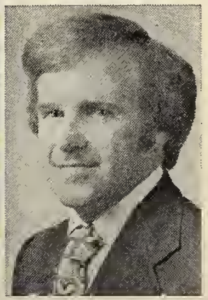
Fast

D. Nickel

E. Nickel

H. Sawatsky


P. Sawatsky


Shelly

Letters

Preludes to noncelebration

Dear Editor: *Pte Ska O-ya-te* ("White Buffalo People"), a nonprofit American Indian awareness group, has compiled an eighteen-months pictorial calendar of early native American religious scenes as a prelude to our bicentennial noncelebration.

The calendar is composed of twenty photographs, each suitable for framing, from the works of Edward S. Curtis, pioneer photographer and humanitarian.

We are asking no set price for these calendars; any amount, no matter how modest, will be gratefully accepted and acknowledged, as will all correspondence.

All proceeds will go toward erecting a suitable memorial monument to all native Americans. That is our goal. *Richard Colbenson, Pte Ska O-ya-te, Box 156, Williston, N.D. 58801*

Commemorating ecologically

Dear Lois Barrett: I enjoyed your thoughtful editorial "Celebrate or commemorate?" (July 8 issue). It so adequately expressed my own nonverbal feelings.

Our little fellowship group here thought we would like to stress ecology as our way of commemorating, trying to pass on and save some resources for our grandchildren and beyond.

You and Larry Kehler put out a good and interesting magazine, whose point of view I like. I make a point of reading every issue.

I did have to look hard to find the LB at the end of the editorial. Let us hear more from you with a byline. *Gwen B. Geiger, Augsburger Road, Route 2, Bluffton, Ohio 45817* July 28

People's liberation

Dear Editor: This is International Women's Year. Many people probably are tired of reading and hearing about women's liberation. But there are many good things that have come out of this movement. It has made both women and men aware of the roles that they are playing and have played for many years. Becoming aware of roles is the beginning of liberation for people.

Robin Morgan, a radical feminist, believed that the roles and rights of women and men are on a fine balance similar to a teeter-totter. For too long, men have been at the top of this scale and the only way to bring it to a level plane is to bring women up above men, then men above women, and repeat this procedure, each time making the differences smaller, until the two sides are equally balanced. At a general assembly, where she was guest speaker, she vividly illustrated this principle by refusing to honor any questions from the males in the audience after her presentation. Discriminating against either sex is not liberation.

It is some of these secular feminist movements which make use of rather violent tactics to get the point across that have turned many people, both female and male, away from the liberation movement. The stereotyped bra-burning, male castrater is something that few people want to identify with. A female friend told me that she was not liberated. When we talked about her life and the roles she and her husband had decided on in their marriage, it seemed to me that she was very liberated. She admitted to being happy and free in her chosen roles, but she was not liberated, not the way the feminists talked about it. But if liberation and being liberated is not being free to be a whole person, a person to the fullest of your potential, then I misunderstand the word *liberation*.

After reading material written by Mennonite women and men on the topic of liberation (in church periodicals and *Persons becoming,* an MCC packet of articles), and discussing liberation with many friends, both those who consider themselves liberated and those who don't, I have come to the conclusion that what we are all talking about and striving for is people's liberation. The sexes are not fighting against each other as much as they are striving for freedom from the stereotyped roles that they have been forced into for centuries.

When Jesus liberated us, he made us equal. This doesn't mean that we are the "same" and that any two people can perform the same tasks with equal skill. But we are equal, because if we are not equal then one is better than the other, and if we believe what Jesus has taught and believe in his liberation from sin, then we are not better than our spouse, neighbor, or employee. Jesus made us whole beings again; he did not choose only one sex. He treats us all as equal regardless of sex, race, or professional status.

Margaret Mead, the anthropologist, has said that every time you liberate a woman you also liberate a man. The whole idea of roles seems to be the crux of the matter. Two people, when they marry, have the difficult task of dividing their jobs. There is one job that is already decided and this is who will bear the children, if they decide to procreate their own. But the household duties, parenting, and the responsibility of bringing in the paycheck can be shared or carried by either one of the parents.

It doesn't seem fair to have one person responsible for only one task when that person's skills lie in another area. For example, friends of ours have just had a baby. The mother of the child is a capable nurse and enjoys working. The father of the child is a teacher, but not happy with his work. What is happening is that the father is staying at home to do the parenting while the mother works outside the home to bring in the money. These people, I would say, are truly liberated. They are the people they want to be.

Another couple I know, my husband's aunt and uncle, are also what I would consider liberated. Our aunt stays at home and takes great pride in a large garden, clean house, delicious baking and cooking, writing letters to different church workers, and ministering to the needs of her six children. Our uncle is happy in his farming pursuits and different committees. These people have decided on following the traditional male-female roles and are liberated by them. They are the people they want to be.

The single person has a more difficult position but is probably benefiting most from the women's liberation movements. Because of the movement's stress on equal business opportunities and the emphasis on rights for the single person, it is not so difficult for single persons to establish roles for themselves in society. Singleness is not considered a pathetic status as it once was.

I believe in people's liberation. I believe that people should be able to decide what their roles in life are to be. I know many women who are liberated working in their kitchens and looking after their children, and I know men who are liberated working in their offices or fields each day.

I also know people who are cast in traditional roles who are not liberated. For these people, whether male or female, the liberation movements are a positive thing. People are discovering that they are indeed worthy human beings, that no one is "superior" or "inferior" when it comes to sex. They can again feel some self-respect. The most important ingredient in any relationship is respect, both self-respect and respect for the other person. Hopefully this is one of the positive things that the International Women's Year is helping to create and encourage. *Claire Ewert, 54 Cobourg Ave., Winnipeg, Man.* Aug. 5

If I weren't a Methodist . . .

Dear Editor: The American Protestant Church here in The Hague, of which I am pastor, serves a congregation and parish of all denominations, nationalities, backgrounds, etc., and as such we receive *The Mennonite.* How grateful I am for your paper! If I weren't a Methodist pastor, I would become a Mennonite because of what it represents in its antimilitary plea and social concern as well as evangelical witness.

Having served the Community Church of Beirut for nine years before coming here, I count among my most valuable friends the Mennonites who have served so well in the Middle East.

The experience here has taught me there are various types of Mennonites, some who do not approve of your paper. What a tragedy to get so bound up in personal piety.

As I am returning to California this year after twelve years serving overseas churches, would you please enter a personal subscription for me beginning September 1? *Romain A. Swedenberg, 1343 East Barstow, Fresno, Calif. 93710* July 4

Meditation

View from the sideline

Three brawny Baltimore Colts with their young wives were seated in a livingroom huddle for their weekly Bible study.

I was present with my camera to take pictures for a new Fellowship of Christian Athletes book.

Frankly, I've always been skeptical of the toothpaste-smile testimonies of beauty queens, show biz personalities, and big-time athletes. To endorse Christianity along with Gillette blades, Clairol hairspray, and Noxema seems to me to cheapen God's product.

I should have known that God is big enough to transform the lives of football players in Baltimore as well as those of editorial writers at Scottdale and den mothers in Memphis.

In spite of my prejudices, my heart was warmed as I observed the Stan Whites, the Ken Ordunas, and the Ken Mendenhalls praying for help in their relationships, expressing concern about their Christian witness, and discussing over well-worn Bibles how God is at work in their lives.

Who am I, who so often fumble the ball and end up on the sideline, to be critical? God may have some special plays he wants to work out with several members of his team who happen to be Baltimore Colts. *Paul M. Schrock*

Did the chimes break down?

As we approached the new colonial church building in central Arkansas, we heard the chimes beautifully sound forth the old gospel songs. The sanctuary was filling rapidly, but now we could no longer hear the chimes.

We were just seated when a voice back of us said, "Did the chimes break down?" No, they had not broken down. Everyone was so engaged in making conversation that we could not longer hear the chimes. God wanted to talk to us during this time, but we were doing the talking. "Be still and know that I am God" (Ps. 46:10).
Ward W. Shelly

Contents

Breathing new life into the church 490
You came so quietly 492
News 493
Record 498
The other side of the mountain ... 500
Hosea's weird marriage 501
Letters 502
View from the sideline 503
Did the chimes break down? 503
Resolutions for a new church year ... 504

CONTRIBUTORS

Ann and Paul Gingrich are members of the Assembly, a seventy-member group in Goshen, Ind. The Assembly is divided into three congregations and eleven house fellowships.

Jan Lugibihl is beginning a second term of Mennonite Voluntary Service, this time in Arvada, Colo.

Menno Wiebe, Winnipeg, visited Old Colony people in Mexico, Bolivia, and other Latin American countries last winter for MCC.

James W. Arnold, 2239 North Terrace Ave., Milwaukee, Wis. 53202, writes film reviews regularly for a variety of religious and secular papers.

The Meditation writers are Paul M. Schrock, Box 200, Scottdale, Pa. 15683, and Ward W. Shelly, 109 South Adams, Washington, Ill. 61571.

CREDITS

Cover, Ronald Baranski, RNS; 490 and 501, Paul Schrock; 493, RNS; 494, Menno Wiebe; 497, Ron Sawatsky, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Suson Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Resolutions for a new church year

AUTUMN LEAVES may change to yellows, browns, and golds, but fall marks the greening of the church. September and October are the glorious springtime months for many North American congregations. Hopes for a new start and for greater vitality run high. Visions of a deeper life together as Christian brothers and sisters are vivid and fresh. The desire is strong to forget the false starts and hassles of past years.

The church's effervescent springtime can quickly turn to autumnal depression if congregations as a group and as individuals do not resolve to open up their lives more fully to the liberating power of Christ. This is, therefore, a good time for persons to check their commitment to Christ and to each other.

The following are some sample resolutions for the readers to consider for the new church year. Check those which you feel speak particularly to you or your group. Add others that are pertinent to your situation.

I resolve (with the help of God):

☐ to live the Christian life in such a way that if it should ever become a crime to be a follower of Christ there will be ample evidence, both from the words I have spoken and the things I have done, to convict me.

☐ to become a stronger team member in the church, to seek the guidance and advice of my comembers, and to offer my support, encouragement, and aid to others in the congregation, particularly those who appear to be out near the edge of the church's concern.

☐ to forgive actual and suspected wrongs, new or long-standing, which members of the church have visited on me, and to seek forgiveness where I have wronged others.

☐ to make a determined effort to understand and to support the pastor (deacon, Sunday school teacher, choir director, usher, or ....) even though I've had some problems understanding and appreciating him or her, to engage the person in a constructive personal dialog if the difficulty persists or if the problem has a more substantive basis.

☐ to practice a happier and more generous stewardship, to give a greater share of my abundant energies and resources to the church, and to become more closely involved in the process of deciding how and where the congregation's gifts and resources are to be used.

☐ to share my Christian experiences freely, but sensitively, with others whom I meet at work, in the neighborhood, and in other settings.

☐ to take the opportunity of prayer more seriously and to become more immersed in and knowledgeable about the basic Christian concepts and principles.

☐ to resist the temptation to say, "We've never done it this way before!" whenever a new idea is suggested. LK

Readers are encouraged to send in additional resolutions for the 1975-76 church year. We'd like to publish them. Please keep them brief.

MENNONITE BIBLICAL SEMINARY
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:32 SEPTEMBER 16, 1975

THE
FAMILY:
WHAT
SHAPES
FOR
SURVIVAL?

New family patterns

David Schroeder

A RENEWED EMPHASIS is being placed on the family at the present time but some of the concerns are misplaced. Few people realize how much the family structure has already changed as the society moved from a rural to a semi-urban to an urban culture. Some have become so alarmed at the changes that they seek to return to late nineteenth-century patterns and justify them on biblical grounds.

But to revert to older patterns is not going to solve the problem because the present patterns were developed specifically in order to overcome the limitations of earlier structures.

To gain a perspective for the future we need to understand the strengths and limitations of the present structure of the family. The assignment for the future is to overcome the limitations of present patterns without giving up the benefits which they have brought.

The nuclear family. The basic family structure today is the nuclear family. It consists of father, mother, and children. The larger network of the rural family which included the grandparents and aunts and uncles has been reduced to a single unit of parents and children.

The rural family of the past was one economic unit. Every member of the family had a specific contribution to make. The wife was a field partner with her husband, and the children were apprentices learning both skills and values at their parents' feet.

Increasing industrialization resulted in greater geographic and vocational mobility and an emphasis on greater individualism. The husband-father became the sole breadwinner and the rest of the family members were no longer partners with him or learning under him. The children became a liability and the family was reduced to two or three children. It became the function of the wife to discipline the children and to "keep" the house.

The nuclear family was a response to a new situation in society. The new society demanded greater mobility (from one job to another, from one community to another), and the nuclear family made this possible (the whole clan would not be involved).

The new society demanded the husband-father's total involvement, and the nuclear family could guarantee this because wife and children were there to serve as support to the husband-father. With increasing industrialization even the farm became a one-man operation.

The nuclear family pattern was suitable because only one person needed to be considered in decisions with respect to work, housing, geographical area, etc. It allowed for freedom to organize and order one's style of life to suit the particular chosen vocation, level of income, and ultimate goals. The nuclear family was a positive answer to a new situation. It actually overcame some of the limitations of the late nineteenth-century pattern.

Serious limitations. This should not blind us, however, to the serious limitations of this present pattern. The nuclear family has allowed industry and business to take advantage of the family to the extent that it has divided the husband-father from the rest of the family: the wife no longer shares in the husband's world nor can the children take their parents as the models for their own vocations and life. The family is often separated from relatives and the church community so that even this support is lost.

MODELS TO TAKE US TO A.D. 2000

The nuclear family has to be a self-sufficient unit. All of the needs of each member have to be met within the small unit. Husband and wife have to be everything to each other which formerly could be found in a larger set of relationships. Too many have found this an unrealistic expectation. The rising divorce rate is evidence of this fact.

The nuclear family has become not only more patriarchal in its pattern than the team approach of earlier years, but it has actually reduced the significance of the role of wives and of women in general. They are left with the house and the children.

The effort to compensate women for this loss by putting them on a pedestal and showering them with things to make their life easier, only heightens the feeling of not being needed except as an adjunct to the man or as a sex object.

What is alarming is that this pattern is being reinforced by the "chain of command" theology expounded by such persons as Larry Christenson and Bill Gothard. They are purportedly expounding a biblical family pattern but it is not really biblical at all. It is more a return to an older pattern which is being baptized as the biblical one.

In both Hebrew and Greek society the wife was under the "power" of the husband and he was expected to "rule" over his wife. But in the New Testament this is changed. Paul says that the wife has "power" or authority over her husband's body just as he has power over her body (1 Cor. 7:1-2).

True, Paul says wives are to be subject to their husbands, but he has already said they are to be subject to one another! (Eph. 5:21) and the husband is told not to rule over her but to give himself in love (*agape*) to her. This is not romantic love but the love which caused Jesus to serve us and to give his life for us.

What we ought to be looking for is a pattern of the family already spoken to in the New Testament where there is "neither male nor female" (Gal. 3:28), where there is mutuality between husband and wife, where the single person is a full member of society, and where each person is given the opportunity to make a significant contribution to all.

New family patterns. 1. Let us welcome the experiments made in the development of new and more satisfactory patterns for the family.

The extreme individualism of the nuclear family will be addressed most strongly by those who seek the new pattern in a commune of some kind. Many such communes—Christian and non-Christian—will fail if for no other reason than because those who enter them have had their values and spirits shaped by another pattern that will not easily be overcome.

We can, however, look to these attempts to help us learn again how to live in peace together, how to encourage and strengthen one another, and how to be instruments of growth to each other.

Others will look for something short of a full commune but with the same objectives—to overcome the limitations of the nuclear family. There will be many different proposals and experiments. Each will address itself to specific problems it seeks to overcome.

The hope lies in seeing the necessity of having a variety of patterns or models available so that people have the opportunity to choose and to study and evaluate the more helpful patterns which are emerging.

I am hoping that some will recognize the interrelatedness of the industrial complex and the nuclear family and will seek to alter the industrial and professional structures that make the nuclear family a necessity. Once the two problems are dealt with as a unit there is real hope for positive change.

2. Any new patterns will have to take seriously the single person and the single parent. Our present society is couple-oriented in spite of the fact that one-third of the married are either widowed or divorced, and many more now choose to remain single.

The society has been extremely cruel to single people and to the widowed and divorced. The early church recognized and held in honor persons who remained single. The present society regards them as unfulfilled and unfortunate members of society.

The new pattern must make it possible for single persons to live a fulfilled life, to relate freely with men and women without the immediate suspicion of illicit relations or of looking for a mate, to be able to raise a family in a normal way as a single parent.

The commune seems to be meeting this need more than any other pattern at the moment. The couple-minded church community rates very poorly in this respect.

3. The patterns of the future will have to spell out different roles for men and women. The place the nuclear family offers for the wife and mother, and for women generally, will need to be altered. There will need to come the realization that in the nuclear family neither the female nor the male are liberated. No one is liberated until each is allowed to be herself or himself.

With a new awareness can come the experience of joy and gratification as all are treated as persons of worth and as people who are able to employ their gifts for the sake of others. We have a long way to go before women will be given their full place of leadership in all areas of life and society. But this will surely come, and it will be a positive, complementary contribution.

Family patterns will change. They always have changed with the society. The direction of change will depend on the direction of society. The direction of society will depend on our values and aspirations.

If material values dominate, the family will further deteriorate. If personal and human—let alone spiritual—values predominate there is hope that present shortcomings can be overcome and new, more fulfilling patterns developed for the family.

This is the second article in a Meetinghouse series on models for the next quarter century. Next week: economic models.

In the nuclear family children often do not have the advantage of being able to relate regularly to grandparents and other relatives. Husbands and wives thus have to be everything to each other and to their children. This burden frequently becomes unbearable. The photo shows the late John Thiessen enjoying his grandchildren.

Bridge of love

Marie Louise Dagnall

A mother's questions on her daughter's first day away at college: Will she stand up for what she thinks is right? Was I too restrained in my demonstration of love? Will the bridge of love be strong enough between us?

TODAY I reluctantly entered her room to dust. It was so neat. The stuffed animals were carefully arranged on the table where her stereo had been. They looked out of place, lonely and expecting. But no one came to chuck them about in disarray. They just sat there waiting.

The desktop was up. Normally it would have been piled with assorted schoolbooks and materials, supplemented with mail and other things. But today the desk was closed, the top had been cleared.

The dresser retained vestiges of her presence, but the orderliness of it all left me with an aching heart. A prom picture, silver mirror, perfume, a few trolls—that is all that remained. They suddenly found themselves in control, but there was no one there to care, to look, to use, to witness.

For ever so long I had been preaching neatness and order. "A place for everything, and everything in its place," I had declared for years. Now I had my wish, and I was unhappy. I longed for that former total, untidy mess.

I sat on the bed and cried. No one heard me except the grinning trolls and the stuffed animals. Why couldn't I be brave like other mothers whose daughters had gone off to college? How often I had heard, "I can't wait 'til she's gone, then I can do the things I want," or "When she is finally at school, I will not have to worry about fixing lunch. I will have more time for myself."

Somehow I have never felt that way. What better things could I have done than to have been there when she came home? Not that she seemed to especially care. But I was usually around when she came in with, "Mom, I'm home!" or "Guess what, Mom?" And sometimes the direct question, "Do you know what happened to me today?" My ear was tuned to her joys and troubles. I am not sorry, but today I am lonely.

Yesterday her father wondered if she went to church.

"I don't know," I replied, "but she took along her *Blue denim Bible*. It was the first thing she put on her bookshelf."

We have trained her for eighteen years. Now comes the crucial test. Did we adequately prepare her to face things on her own? Would she budget her time wisely? Would she put first things first? Could she rely on herself? How would she get along with the group socially?

The last of these questions is a real thought-provoker. Will she stand up for what she thinks is right, even though she may be alone in her thinking? We have tried to impart the importance of honesty and clean living to her. In a short time we will find our answers. Meanwhile we must wait.

Then come the questions I myself must face. I look back on the times when she asked me to go to a play or game. I turned her down because I felt she should encourage friendships among her peers rather than lean on her mother. Did I make the right choice? Right now I wish that I had accompanied her. But the clock cannot be returned to yesterday. In my anxiety to teach her independence, since I had always felt that my parents had depended too much on me, did I deny warm expressions of love? Many times I wanted to smother her with affection. Instead I restrained myself so that she would not feel she had to receive an ostentatious love which she might not really want. Was I wrong? At the moment I am inclined to think so.

Yet I know that between us there is a strong bond which was not forced upon her to accept. Before she left she strongly suggested to her younger brother and sister that they help clean up after supper and do other chores so that "Mom won't have to do it all when I'm gone." And then there was the note I found that said, "I love you. And don't you forget it!"

In a few weeks I shall greet her. Many of the questions will then be resolved; some will still remain. But a few of the lines of the emerging portrait will already be boldly etched.

In the new picture our relationship will have shifted. She will no longer be just a teenager; she will still be my daughter no matter how mature the relationship. Together we shall stand on the bridge of love that we both have built through the years. If it has been constructed strongly enough, we should be able to meet in the center where we will both gain love and support.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Postwar draft resister begins prison sentence

A young Quaker, the first known "postwar" draft resister to be imprisoned, began a twenty-six-months sentence July 20 for refusing to register for the draft.

Bruce Baechler of Orange County, North Carolina, turned eighteen March 29, 1973, three months after the end of involuntary inductions under the draft. He informed his local draft board and the local U.S. attorney that he would not register.

He was arrested in January 1974 while in sanctuary at the Friends Meeting of Washington, D.C. He was tried in April 1974 in Wilkesboro, North Carolina, and convicted after long deliberation by the jury. The Fourth Circuit Court of Appeals affirmed the conviction, and last May the Supreme Court, with Justice Douglas dissenting, refused to hear the case.

Mr. Baechler said before entering the federal youth center in Morgantown, West Virginia, "I was convicted of refusing to register with Selective Service, an agency many people think doesn't exist. . . . The draft system still exists, ready to make the next war possible unless we work to abolish it, and until then refuse to cooperate with it."

A loosely organized Bruce Baechler Support Committee plans to continue during Mr. Baechler's prison term. More information is available from Bill Samuel, 120 Maryland Ave., N.E., Washington, D.C. 20002.

Brethren conference asks cooperation with Mennonites

The Church of the Brethren voted to encourage further cooperation and fellowship with Mennonites at its annual conference in July in Dayton, Ohio.

The issue, brought to the annual conference by the Western Plains District Conference which met in Ottawa, Kansas, last October, asks the denomination's Committee on Interchurch Relationships to "initiate conversations and take steps to approach the Mennonite churches to explore further possibilities of fellowship and formal cooperation in many areas where our denominations might work together."

The resolution mentions common Brethren-Mennonite beliefs, the new coordination of Mennonite and Brethren disaster services, participation in joint curriculum development (the Foundation Series), interseminary relationships, and local cooperative relationships between many congregations.

Last February the General Board of the General Conference Mennonite Church encouraged the general secretary to take initial steps in communicating with the Church of the Brethren, and one meeting between staff persons has taken place.

Saskatoon churches start Church, Family Growth office

A Church and Family Growth office has been opened in Saskatoon, Saskatchewan, by five General Conference Mennonite churches in the city.

The office, also supported by the Conference of Mennonites in Canada, is intended to provide growth and educational experiences especially in the area of marriage and family. Such experiences will include marriage enrichment seminars, marriage preparation classes, and parent training courses.

These programs will be not only for people who already have troubled marriages, but for anyone who wants to have better marriage and family relationships.

Other services of the Church and Family Growth office will include a program for people who like to be helpers to troubled or hurting people, help in forming and improving small-group experiences in the congregation, and a limited amount of direct counseling services for couples and individuals.

Director of the program is John Kroeker, a student at Associated Mennonite Biblical Seminaries the past year. He is also a graduate in social work and has been employed with the Manitoba Department of Welfare; Eden Mental Health Center in Winkler, Manitoba; and Prairie View Mental Health Center in Newton, Kansas.

Minnie Thiessen is secretary.

The five participating churches are First, Mayfair, Mount Royal, Nutana Park, and Pleasant Hill Mennonite churches.

The program's office adjoins First Mennonite Church, 418 Queen St., Saskatoon.

Released Soviet Baptists appeal for Georgi Vins

Five reform Baptist women have been released from prison in the Soviet Union after serving only eight months of their sentences, reported Keston College (Center for the Study of Religion and Communism) in London, England.

All were workers on the secret printing press discovered by the KGB last autumn in Latvia. The five—Ida Korotun, Tatyana Kozhemyakina, Zinaida Tarasova, Yekaterina Gritsenko, and Nadezhda Lvova—were freed June 27 in connection with International Women's Year.

Alexei Bychkov, secretary general of the All-Union Council of Evangelical Christians and Baptists, said at the Baptist World Alliance congress in Stockhold in July that the confiscated printing press had been returned to the reform Baptists. This has not yet been confirmed.

After their release, the five women wrote a letter "to all Christians of the world," praising God for their release and thanking "all those who by their earnest prayers and appeals assisted our release and the lightening of our lot." At the same time they asked for prayer for the two men arrested with them, also workers on the "Christian" printing press, who are still in prison, and for other Christian prisoners.

They particularly mentioned Georgi Vins, "at present in the grim conditions of a labor camp in the far North." To appeal for Mr. Vins's liberation immediately upon their own release from prison showed exceptional courage, the center said.

Georgi Vins is in a prison camp near Yakutsk in the Soviet Far East, where he was recently visited by his mother and eldest daughter. They found him "beaming and sprightly" but in bad health, suffering from neck and chest pains.

Some prison writings of Mr. Vins will be published in North America in October by David C. Cook Publishing Company. The Center for the Study of Religion and Communism translated the material and received permission from Mr. Vins's mother, Lidia, to publish.

Mr. Vins was sentenced last January to five years of prison and five of exile.

"Why do you use guns?"

Linda and Murray Hiebert

Like most other thirteen-year-old Vietnamese boys, Son enjoys nothing more than picking fruit: coconuts, mangoes, guavas, and starfruit. But Son can't climb up into the branches of the trees like the other children. Instead he has devised a long bamboo pole with a wire on the end which he uses to hook around the fruit and pull it down to the ground. Son picks fruit from a wheelchair. He's paralyzed from the waist down.

Formerly Son lived in the delta area of Vietnam, not far from the city of Cantho. For many years it wasn't clear which South Vietnamese Government controlled Son's village, the former Saigon government or the Provisional Revolutionary Government. Sometimes one government ruled during the day and another at night.

Son's mother died when he was one year old; his father was killed in the war when Son was five. So he lived with his three sisters. Early one morning about three years ago, Son went to help his sisters work in the garden. While hoeing, he struck a grenade. It blew up, seriously injuring his legs and abdomen. To Son it makes little difference which side dropped the grenade in the family garden. He will never walk again.

In January of this year, Son entered the Terre des Hommes Center for Paraplegic Children in Dalat, in the central highlands of Vietnam. But then in March the last crisis of the war swept Vietnam. After Banmethuot changed governments and was heavily bombed by the former Saigon air force, panic swept Dalat. Ninety percent of the city's inhabitants fled to the coast or to Saigon. At first the center's European volunteers and the twenty-five Vietnamese paraplegic children decided to stay. But after a week of rumors and fears of heavy bombing, they, too, evacuated to Saigon.

In Saigon, Son and three other children became sick and were hospitalized. As one city after another changed governments, the rumors and panic that had swept Dalat also began gripping Saigon. Son's doctors were among the more than 300 Vietnamese doctors who fled to the United States. It became difficult to find medical treatment for Son. Finally Terre des Hommes decided to bring thirteen of the youngest and weakest children temporarily to Vientiane, Laos. They would wait here for the fighting to end and then return to Vietnam.

A few days ago the United Nations High Commission on Refugees' representatives in Vientiane told Son that he and his twelve friends have received permission from the new government in Saigon to return to Vietnam in one or two weeks.

Last week Son and some of the other children accompanied the Terre des Hommes volunteers to the Democratic Republic of Vietnam embassy in Vientiane. The first secretary of the embassy came out to greet the children and wept openly as he realized how much the children had suffered.

When the first secretary and the Terre des Hommes representatives went inside to discuss the repatriation of the children to Vietnam, the children waited at the gate with some Vietnamese soldiers. The soldiers were friendly, but the children were shy.

Then summoning courage, Son asked the soldiers, "Why do you use guns? Why do you shoot people? I don't know if it was an American grenade or one of your grenades that nearly killed me. But look what guns and grenades did to us," Son concluded pointing at his helpless legs. The soldiers were shocked into silence.

Although peace has finally come to Indochina, many tragedies of the war continue. Thousands of other children have been killed or injured by guns, bombs, and grenades, many of which were made in the United States or Canada. During the next years of reconstruction, as many children move back to the countryside with their parents, the tragedy will continue. The paddy fields of Vietnam, Cambodia, and Laos are still littered with tons of unexploded bombs, grenades, and mines.

A crippled boy pushes his wheelchair along Highway 1 near Hung Loc, twenty-eight miles north of Saigon, Vietnam.

Vietnam churches see challenges, pressures

The Christian church in Vietnam is active, reported Earl Martin, MCC volunteer from New Holland, Pennsylvania, who just returned from Vietnam after a year and a half in the country. Four months of that time he lived under the new Communist government.

The new government has passed no special regulations regarding Christians and made no official announcements on the internal affairs of the church, said Mr. Martin who left Saigon July 28. "National Evangelical Church congregations are continuing to meet as they did before the revolution." Mr. Martin himself attended services following the change of government in Quang Ngai in central Vietnam and in Saigon.

But the fact that the church is functioning under the new government does not mean that the church has not been affected by the revolution. "The change is definite and profound," Mr. Martin emphasized.

One of the most concrete changes is that everyone must work to help rebuild the country. "I heard a number of pastors say 'Now I must earn my own living,' " Mr. Martin said. "Before, many of them were supported directly or indirectly by outside funds. With a million and a half former army and civil service persons out of work, jobs are scarce, and church members have little extra to offer their pastors."

The main opportunity for self-support is movement to the countryside, a policy the government strongly encourages. Some rural churches have reported increased attendance as a result of Christian families moving from the city to the countryside.

One member of the Mennonite church joined a group of fourteen evangelical Christians formerly from Saigon who are developing a sugar cane farm north of the city. "We're working hard pulling weeds, determined to work at peak performance," he told Mr. Martin. "Our spirit is high. It seems so much more honest in the countryside. We sing a lot while we work and eat like crazy. Mealtimes are a real highlight. Every evening we gather around the table and read the Bible and share what the verses mean to us and pray together. It's so much more peaceful than the city."

With the cutoff of funds from outside the country and the government's announced intention to take responsibility for social institutions, the social work activity of the church in Vietnam has virtually stopped. In spite of this the clinic and primary school at the Mennonite center in Saigon have been returned to the church at its request. "It is doubtful whether the congregation will have enough resources to support it, however," Mr. Martin added.

The National Evangelical Church seminary and clinic at Nhatrang also suffered during the change of government. Although some minor staff persons stayed, local persons and former Saigon soldiers looted the MCC-supported clinic and destroyed medicines and equipment. "The clinic has been turned over to the government," he added, "and they plan to restore it."

Nguyen Ngoc Lan, a Catholic priest Mr. Martin interviewed, also noted that while in many respects the government is at odds with the church, it does recognize the church as a cultural reality. "They are respectful of that fact," he told Mr. Martin. "In fact they have been most cautious so far with the church. For example, they had hoped Father Thuan, a conservative successor to the Saigon archbishop, would go to Nhatrang but they have not forced him to go."

Mr. Martin also reported that local leaders in Ben Tre in the delta made an exception for church members regarding a request that all families in the area place an altar to Ho Chi Minh in each of their homes. When a student pastor explained to officials that as Christians they had no altars in their homes, even the customary altars to the ancestors, the authorities said it would not be necessary for the Christian families to make the altars if they put a picture of "Uncle Ho" on the wall, something the Christians were happy to do.

Perhaps the most difficult situation the Protestant church has had to face is its disillusionment and disappointment with pastors and other church leaders who fled before the PRG forces. About thirty Evangelical Church pastors left the country, but many more tried to leave, according to one Christian and Missionary Alliance report. In the panic a few pastors even used church funds to leave Vietnam. Most of the Catholic priests, on the other hand, stayed.

"Many Christians felt that those who attempted to leave were not worthy to continue their office of leadership in the church," Mr. Martin pointed out. "One of our friends who attended the Evangelical Church annual conference [in June] said the church had decided to remove from office all the pastors and evangelists who left the country."

Nguyen Ngoc Lan, the priest Mr. Marten interviewed, saw a chance for new life amidst the economic and social leveling. "With the reduction in power of the church in terms of possessions and privilege, we can now perform the true function of the church—witness to the world," he said. "Now the church is shook up and frightened of the future, but if it wants to be relevant it must immerse itself in the historical reality even as Christ entered into the historical tradition of Israel.

"The question is always raised, But isn't the position of Marxism a position of atheism?" Mr. Lan continued. "Yes, it is, but let's not waste time quarreling about the problem. We who believe in God cannot prove our position to their satisfaction. The Communists cannot prove we are wrong. Let's meet where we can: in the task of rebuilding our country."

Especially exciting for the church in South Vietnam is the new possibility for communication with the church in the north. "Several days after the change of government a letter from the associate president of the National Protestant Church of North Vietnam arrived," Mr. Martin recalled. "It was circulated widely in Saigon and throughout the South. There were pictures of activities of the church and of a Christmas program held in a Protestant church in Hanoi."

"Little by little suspicions built up over the years are beginning to break down," Mr. Martin affirmed.

"There is no question," Mr. Martin added, "that a psychological, social and economic revolution is taking place and it affects Christians like anyone else. The highest good is no longer individual advancement but strengthening the total society. What is happening is liberating for some people. The beneficiaries of the new regime will be the formerly poor and disadvantaged, the prisoners, the underdogs. And that movement is good. But it will also be extremely painful for people with former privileges and will require enormous changes in attitude and life-style. It's not a change to take lightly." *Gayle Gerber Koontz*

U.S., Canadian MBs have closer ties

Closer cooperation between U.S. and Canadian Mennonite Brethren was the focus of the Mennonite Brethren Church's triennial convention August 9-12 in Winnipeg.

The 527 delegates officially ratified the earlier decision of both area conferences to place the Mennonite Brethren Biblical Seminary, located in Fresno, California, under general conference jurisdiction.

The seminary had formerly been sponsored by the U.S. conference only; the Canadian conference had earlier agreed to drop its bachelor of divinity program at Mennonite Brethren Bible College in Winnipeg.

"This is a historic moment," said chairman Marvin Hein. Referring to his keynote address on "The temple God is building," he added, "Here is one preacher who will be able to preach with a lot more confidence in our unity."

Also at the Winnipeg convention, the informal church schools committee—formed to work between the Canadian and U.S. boards of Christian education—was lifted to board status. The new Board of Christian Education is responsible for the German and English adult Sunday school quarterlies and spearheads the Service Training program for congregational workers.

The Board of Christian Literature also brought up the idea of merger of *The Christian leader* (the U.S. MB magazine) and the *Mennonite Brethren herald* (the Canadian magazine).

"Outright merger does not seem wise at this time," the board said. Instead delegates passed a resolution for more cooperation between the two periodicals, such as pool reporting, providing feature articles to one another, and getting editorial staff together to discuss specific cooperative ventures.

In other matters, the convention approved a revision of the Mennonite Brethren Confession of Faith, which has undergone seven rewrites during the last fifteen years.

F. C. Peters, moderator of the Canadian area conference, called it an "excellent document" but asked that the section on Christian ministries specify that ordination to preaching and teaching ministries be restricted to males. The confession states simply that "some members of the church have received special gifts" in these areas. But most delegates decided that the confession does not have to be specific in this area. Mr. Peter's motion failed.

Other discussion centered on membership in secret lodges and nonresistance. John Redekop of Waterloo, Ontario, pointed out that the section on lodges ("We do not permit active membership in such societies") was worded more strongly than the section on the taking of life ("We encourage believers to perform alternative service"). A motion passed to strengthen the wording on nonresistance ("We believe it is not God's will that Christians take up arms in military service").

An attempt to insert premillennialism failed, and the document was accepted.

A statement on life-death issues was presented to expand an abortion resolution passed at the 1972 convention. The statement asserts that abortion, along with most other forms of interference in the life process, is always wrong. It urges churches to create sustaining communities "in which the deliberate termination or 'putting away' of life would seldom or never present itself as the lesser evil."

The statement was accepted into the conference minutes, but not as a resolution.

A resolution on the Arab-Israeli conflict cautioned against "the violation of our peace position by the endorsement of either Israeli or Arab militarism."

Expansion was the password of the Board of Missions and Services. The convention approved, nearly unanimously, personnel and financial assistance to both non-Mennonite Brethren evangelicals and non-Mennonite Brethren non-evangelicals. A third recommendation named specific areas for new work: Indonesia, African independent churches, and Spain.

The work in Indonesia, which has already begun, involves a non-Mennonite Brethren evangelical group, the Muria Synod Mennonite Church, which invited the Mennonite Brethren to assist them in evangelism and church planting.

G. W. Peters told the delegates, "We have no intention of watering down in any way the message of the gospel, the church concept of Christian discipleship. But you ought to know that this may mean some flexibility in certain practices." The Muria churches of Indonesia do not baptize by immersion, for example.

The "non-Mennonite Brethren non-evangelicals" referred to African independent churches. The convention approved the board's exploration with Africa Inter-Mennonite Mission (in which the General Conference Mennonite Church cooperates) of Bible teaching help in Botswana.

J. A. Toews of Clearbrook, British Columbia, was elected moderator for the next triennium; H. H. Dick of Fresno, California, as assistant moderator; and C. J. Rempel of Kitchener, Ontario, as secretary.

Charles Christano of the Muria Synod Mennonite Church in Indonesia and North American historian-Bible teacher John A. Toews spoke at the convention's largest worship service on Sunday morning.

Mr. Christano railed against the walls that are used to drive Christians apart. The Christian family should have no outsiders, he said, because "in Christ we are all members of one family." He criticized the practice of some western Christians who refer to African or Asian believers as "younger brothers."

Mr. Toews reminded the worshipers that the church is a covenant community and pled with Mennonite Brethren to hear the gospel together with "all the saints," noting that this included the women and the youth in the church.

He claimed that Romans 16 has more references to women who worked in the church than can be found in the entire account of the Mennonite Brethren Church aside from its missionary program. He reminded his listeners that the young must be heard, too. Elder Abraham Schellenberg was only thirty years old when he became the leading elder of the Mennonite Brethren church in Russia, said Mr. Toews.

In finances, virtually every category within the report of the trustees showed increases during the 1972-75 triennium, some drastic.

As one of the trustees said, "It is a big business," and it was precisely that which troubled some delegates.

The convention was followed by a World Mennonite Brethren Consultation on Evangelization at Winkler Bible Institute, organized by the Mennonite Brethren Board of Missions and Services. MB leaders from fifteen countries met for four days to discuss world evangelism, methods, problems, and goals. *Condensed from reports by Dora Dueck, Harold Jantz, and Wally Kroeker*

Words & deeds

Mennonites don't know how to handle their money, according to a Goshen College professor who visited Steinbach, Manitoba, for two days researching the effects of affluence on Mennonites today. Anthropologist Cal Redekop, executive secretary of Church, Industry, and Business Association, felt that the accumulation of wealth is an increasing problem. It has "created a tremendous amount of separation" in the brotherhood today, the professor said, as seen by the development of class structure in many Mennonite communities. The professor criticized fellow Mennonites who are "scrambling toward middle-class respectability." Trips to Hawaii and "evangelical" conventions in Spain are just some of the ludicrous things on which Christians are spending their money, he said. His only solution was a return to "good old-fashioned stewardship."

Floods destroyed property August 20 and 22 in Korba, India, according to General Conference Mennonite missionary Ruth Ratzlaff, but no lives were lost. She reported twelve inches of water in the missionary bungalow. In the Christian community, about ten or twelve houses fell, and other houses were demolished as well. Residents of these houses are getting rice and dal daily from the government. The General Conference's Commission on Overseas Mission will send money for relief to this area of Madhya Pradesh as soon as the damage has been assessed.

"Beyond providing fifteen tons of milk for children's hospitals, major MCC involvement in Haitian drought relief is not needed at this time," reported Vernon King, MCC director in northern Haiti, and Mark Tjelmeland, MCC volunteer. "The International Red Cross, Foundation Care, and the U. S. Agency for International Development are meeting the immediate need, and MCC's en ergy is best spent in continued long-term development work," they said.

The ten Arab students who recently graduated from the Mennonite Secondary School in Beit Jala, West Bank, may have a hard time finding work in their area of training or going on to college, reported headmaster Bishara Awad, an MCC volunteer. The MCC-supported school specializes in commercial education, while most jobs available to Arabs in West Bank and Israel involve manual or unskilled labor. Educated young Arabs often take every opportunity to leave the country to find work or schooling elsewhere. Another problem is the lack of colleges in the West Bank and lack of space in Israeli universities.

Christian charismatics were warned in Minneapolis against "crawling into a nice comfortable cocoon, never getting their elbows dirty in the world." But neither should they "jump on every social action bandwagon, only to find out later that the effort was a washout," said Larry Christenson of San Pedro, California, a Lutheran pastor. He spoke at the opening session of the Fourth International Lutheran Conference on the Holy Spirit sponsored by Lutheran Charismatic Renewal Services, of which he is national chairperson.

Irrigation may triple rice production

The township officer starts the pump for the first time during the celebration of a new irrigation project at Pati, Indonesia, sponsored by YAKEM, the Indonesian Mennonite Development Board. The eight-inch, seventeen-horsepower pump will water more than seventy-six acres of rice field which is normally parched and unproductive during the dry season, making it possible to double and possibly triple rice production. The sixty-one members of the Village Social Institute built the pump house, dug a 760-yard-long water channel, and carried the 1,000-pound pump set and related equipment over a mile from the road to the river. A large feast was prepared by the village to celebrate the completion of the new pumping installation.

Record

Workers

Sharon Claassen, Imperial, Nebr., is serving two years of General Conference voluntary service in Fort Wayne, Ind., in legal research and community work. She is a 1975 graduate of the University of Nebraska in political science.

Elizabeth Cope, Moorestown, N.J., is beginning one year of General Conference voluntary service at the Sheltered Care Workshop, Markham, Ill. She is a member of the Westfield Quaker Meeting.

Carol East, Durham, N.C., is serving two years under General Conference voluntary service at a church-sponsored day-care center in Liberal, Kans. She is a 1975 graduate of Durham Academy.

Janet Epp, Henderson, Nebr., is serving one year in the Sheltered Care Workshop, Markham, Ill., under the voluntary service program of the General Conference. Her parents are Adolph and Verna Epp of Henderson.

Larry and Denise Reimer Epp, Nutana Park Church, Saskatoon, Sask., have arrived in Cartwright, Labrador, to begin two-year teaching assignments with MCC. Both attended Canadian Mennonite Bible College and the University of Saskatchewan.

Michelle Friesen, North Newton, Kans., has become youth worker for the Western District Conference, beginning Sept. 1. In addition to the one-third-time position, she will be taking additional courses at Bethel College, where she graduated last spring. Ms. Friesen replaces *Ron Flaming,* who is attending Mennonite Biblical Seminary, Elkhart, Ind., this fall.

Anne Garber, London, Ont., has been appointed a mission volunteer under the Africa Inter-Mennonite Mission for one year. She will be a teacher for missionary children in Nyanga, Zaire, and will also assist LaVerna Dick at the Miodi Girls School. Ms. Garber is a member of the Valleyview Mennonite Church in London but has been attending the Ottawa Church while studying there. She left for Zaire in August and will return next summer.

Arman J. Habegger, Grace Church, Pandora, Ohio, has been named assistant director of admissions at Bluffton College. He is a 1969 graduate of Bluffton College and has been employed as an advertising representative for the *Republican courier,* Findlay, Ohio.

Judy Harder, First Church, Mountain Lake, Minn., has begun a two-year term with MCC, nursing in a hospital in Hodgson, Man., and also in a clinic on an Indian reservation farther north. This is part of a new MCC program in northern Manitoba. Judy attended Grace Bible Institute and received a BS in nursing from Goshen (Ind.) College.

David and Edith Hiebert, Steinbach, Man., have replaced *Neill and Edith Von Gunten* in a Native Ministries (Canadian Conference) assignment in Manigotogan, Man. Dave will work in pastoral family counseling. Edith Hiebert is a registered nurse.

Tim Hoffman, Grace Church, Dallas, Ore., is serving two years as a van driver and maintenance worker in Markham, Ill., under General Conference voluntary service. He has taken mechanical courses at Mount Hood School, Gresham, Ore.

Jonathan Jantz, Calvary Church, Liberal, Kans., will serve until July 1977 in construction and home repair in Portland, Ore., with General Conference voluntary service. He has attended Bethel College, North Newton, Kans.

Ernie Klassen, Eben-Ezer Church, Abbotsford, B.C., has begun a one-year term of voluntary service as a photographer's assistant at MCC headquarters, Akron, Pa. He is the son of Walter and Susanna Klassen.

Victor Kliewer has been named principal of Elim Bible Institute, Altona, Man., which will be reopening its doors this autumn after being closed for a year. Mr. Kliewer, who is completing a three-

Claassen

Cope

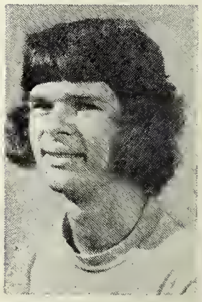
East

J. Epp

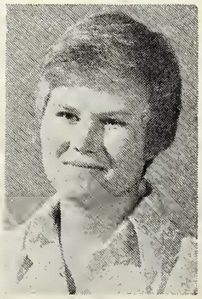
E. Hiebert

Hoffman

Jantz


Klassen

Pallotta


Pauls

Sawatsky

Stoesz

year assignment in youth work among north German Mennonite churches and who holds degrees from Canadian Mennonite Bible College and the University of Manitoba, will be joined on the faculty by *Victor Sawatzky,* a former Elim teacher, and *Ben Pauls,* who attended the seminary in Elkhart during the past year.

Laura Kolbenschlag, Fairview Park, Ohio, is serving one year in day care in Markham, Ill., under General Conference voluntary service. She is a member of St. Angela's Catholic Church in Fairview Park.

Clarence Nepinak, Camperville, Man., has begun work with Native Ministries of the Canadian Conference Sept. 1. He will be working in recreation and Indian culture.

Richard Pallotta, Chagrin Falls, Ohio, has begun one year of General Conference voluntary service as a member of the Artists Communicating Through Service (ACTS) unit, Chicago, Ill. He has attended Trinity College, Deerfield, Ill.

Nancy Pauls, Leamington (Ont.) United Mennonite Church, has begun a two-year term as a nurse in a new MCC program in northern Manitoba. Her parents are Bernhard and Tena Pauls of Leamington. She attended St. Clair College of Applied Arts and Technology.

Harder

D. Hiebert

Kolbenschlag

Nepinak

Unruh

Ward

Valerie Sawatsky, Halbstadt Church, Gretna, Man., has arrived in Timber Bay, Sask., to begin a one-year term with MCC as a cook at Montreal Lake Children's Home. She attended Winnipeg Bible College and is the daughter of John and Gertrude Sawatsky.

Griselda Shelly, Newton, Kans., will return to the General Conference's central offices as copy editor for Faith and Life Press, beginning Oct. 1. A former proofreader and stylist for Faith and Life Press, she has been working in the registrar's office at Bethel College, North Newton, Kans. In addition to proofreading and related tasks, Ms. Shelly will also coordinate the student services survey (of college and university students) for the Commission on Education. She is a former editor of *Junior Messenger* and served in 1971-73 with Mennonite Central Committee in Bangladesh. She is a member of the Bethel College Church, North Newton, Kans.

Donald Stoesz, Altona (Man.) Bergthaler Church, has begun a two-year term with MCC as a social worker in community development in Hopedale, Labrador. He graduated from Canadian Mennonite Bible College, Winnipeg, with a degree in theology.

Sheri Unruh, Grace Church, Enid, Okla., is serving nine months as a teacher aide in Gulfport, Miss., with General Conference voluntary service. She has attended Bethel College, North Newton, Kans.

Matthew Ward, Faith Church, Newton, Kans., has been assigned to the General Conference voluntary service unit in Portland, Ore., until June 1977. He will be involved in housing reconstruction and other community work. He has attended Bluffton and Bethel colleges and is the son of Frank and Margaret Ward of Newton.

Calendar

Oct. 30-Nov. 1 — War tax conference, Kitchener, Ont.

Canadian

Oct. 10-13—Festival of Joy, Conrad Grebel College, University of Waterloo campus

Central

Nov. 23—*Martyr's mirror* church opera, McGraw Memorial Chapel, College of Wooster, Wooster, Ohio; Alice Parker, conductor

Audiovisuals

A thirty-minute film on the world food crisis produced by MCC is slated for release early in 1976. The objective of the film is "to show how, in the midst of the current world food crisis, committed and concerned Christians should respond in the spirit of Christ, sharing the power to control and consume the earth's resources," said Maynard Shelly of Newton, Kans., scriptwriter for the film. The filming, compiling, and editing are being done by Burton Buller of Henderson, Nebr., former MCC cinematographer.

Bridgebuilders, a new fourteen-minute filmstrip about the Mennonite Central Committee's exchange visitor program, is now available. The filmstrip helps North American sponsors learn what it would be like to have an exchange visitor living in their homes for six months. In Canada the filmstrip is available from MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8, or from any of the Canadian MCC provincial offices. In the United States, the filmstrip can be borrowed from MCC, 21 South 12th St., Akron, Pa. 17501, or 944 South I St., Reedley, Calif. 93654, or Audiovisual Library, Box 347, Newton, Kans. 67114.

Published

Levi Coffin and the underground railroad by Charles Ludwig has been released by Herald Press, Scottdale, Pa. The biography concerns Quaker abolitionist Levi Coffin, who helped hundreds of blacks escape to the North prior to the Civil War.

HELP WANTED: Social worker, MSW, ACSW, for position of Program Director at a community social rehabilitation center. Minimum of three years experience in a mental health facility required. Phone (316) 283-2570 or send resume to: Meadowlark, Box 703, Newton, Kansas 67114.

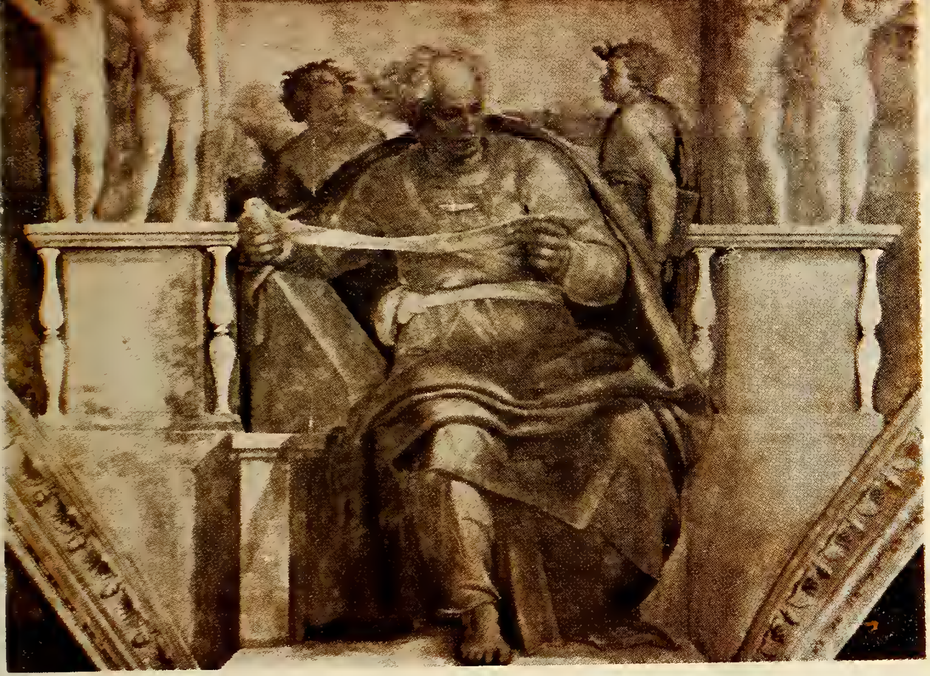
FOR SALE: Approximately 100 used **Mennonite Hymnaries.** Some well used, some in good condition. $1.00 each. Homewood Mennonite Church, % Don Wiebe, Education Chairman, Box 926, Carman, Manitoba. Phone (204) 745-3804.

Omaha

Erna Justine Fast

stripped branches—
   like arms aloft in prayer,
bare walls bereft—
   their sheltering task undone,
debris—grotesque, immense;
   once loved and treasured
   now a shamble;
a force gone mad—tornado!

strong arms and hands that care,
long hours of laboring for those who weep;
at end of day in lodging far from home
   some meet with glass in hand
      at cocktail hour
while men of MDS pass by in denim—
   hammers in their hands.



The role of Joel

Barbara Jurgensen

"Listen! What's that noise? And what's happened to the sun all of a sudden? It's like night! Grasshoppers? Grasshoppers! Get them out of here! They're down my back! They're crawling up my legs! Oof—I think there's one in my ear!' "

A deplorable situation.

But this was not the worst of it. In a short while the grasshopperlike locusts devoured everything green (hurray, no more broccoli!) and were proceeding to other colors.

Close at their heels came the scorching sun, searing whatever had escaped the hoppers' nearsighted scrutiny.

The land lay like Mother Hubbard's cupboard—empty.

"When do we eat?" was replaced by "What do we eat?"

The answer was the same everywhere. "Nothing."

At a time like this, if at no other time, people may turn to God, which gives us some idea of why God portions out such adversity.

The land of Israel was in a mess: the people had forgotten God and his teachings, and everything had gone to pot as a result. To bring them back to himself, God planned something drastic. The gnawing of the locusts, the pangs of hunger, the shriveling drought—these were drastic. The people were ready to listen as their prophet, Joel, brought them words from God:

"This plague—has such a monstrous thing happened in your days, or even in the days of your fathers? The destruction has been utter. What the cutting locust left, the swarming locust has eaten; and what the swarming locust left, the hopping locust has eaten; and what the hopping locust left, the destroying locust has eaten. Your fields are laid waste; the ground mourns; the harvest has perished."

Then Joel told the clergy what to do: "Dress yourselves in sackcloth and plead with God. Declare a fast. Gather the elders and all the inhabitants of the land to the house of the Lord your God, and cry unto him. He is merciful. Perhaps if you truly repent and return unto him, he will put an end to this desolation."

The priests put on sackcloth and besought God: "Spare your people, O Lord. Don't let the heathen nations be able to laugh and say, 'Where is this God they say they believe in? Can't he help them?' "

When the Lord saw that they were truly repentant, he had pity on them and told Joel to tell the people, "Behold, I will send to you grain, wine, and oil, and you shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you. And you shall know that I, the Lord, am your God, and there is none else."

Then God used this occasion—the infestation of grasshoppers—not only to bring the people back to a living relationship with himself, but also to prepare them for Judgment Day:

"I will give forewarning in the heavens and on the earth—blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood before the great and terrible Day of the Lord comes. And it shall come to pass that all who call upon the name of the Lord shall be saved.

"For behold, in those days I will gather all the nations and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there."

But God promised that before that day he would send his Holy Spirit:

"And it shall come to pass, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."

And so God, through Joel, had brought his people once more back to himself.

As for the locusts, God shunted them off into the desert of Arabia, from which, in due time, a stench wafted clear back to Israel. But the stench was perfume to the olfactory nerves of the delivered Israelites. The grasshopper scourge was over. The people were once more ready to serve God with their whole hearts.

Third in a series of thirteen articles on the prophets. Next week: Amos.

Review

Marriage: Agony and ecstasy

Marriage: Agony and ecstasy, *by Helen Good Brenneman (Herald Press, Scottdale, Pa., 1975, ppb. $1.50) is reviewed by Jim Lapp, a pastor from Albany, Oregon.*

THIS EIGHTY-FOUR-PAGE BOOK is another from an author well-known and appreciated among Mennonites and others for her sensitive and practical writing. This particular book was written in collaboration with Abraham Schmitt, who has an increasing reputation for his expertise in marriage enrichment and therapy.

The size and readability of this book almost fool you at first glance. Contained in its pages are some profound understandings of the developing process of a marriage relationship. Unlike many books on marriage which tell you what and what not to do, this book provides in simple language and easily understood concepts a strong theoretical base for marital growth.

As one personally acquainted with Abe Schmitt, and having worked with him in the leadership of a marriage enrichment retreat, I find Ms. Brenneman's description of his "Model for a maturing marriage" clear and concise.

This model affirms the positive value of conflict in marriage. It explains the process by which two people can experience genuine intimacy without losing their individuality or being stalemated by their differences. The book emphasizes that personal effort is needed for marriages to grow and that such effort is normal even for Christian couples indwelt by the Spirit of God.

Although *Marriage: Agony and ecstasy* is not explicitly theological, it does suggest general ways that the psychological and emotional processes of a maturing marriage blend with biblical insights on marriage and human relationships. A real strength of the book is the illustrations from the marriages of Bob and Kathy Landis and Herb and Shirley Minnich.

This brief book does not go into detail on some of the more traditionally described problem areas of marriage such as sex, money, and communication techniques. Nor will it take the place of therapy for those in deep distress or be a substitute for a marriage weekend with Abe and Dorothy Schmitt.

It does contain suggested exercises at the end of chapters for couples who wish to explore the meaning of the book. But mostly it affirms that marriage is good, that marriages grow, and that growing marriages are an exciting possibility for Christian couples.

Marriage: Agony and ecstasy will help pastors understand the dynamics of marriage. And I encourage couples to read and discuss this book together as an occasion for reflecting on their life together and refreshing their relationship.

MECHANIC NEEDED NOW

COM is looking for a qualified auto mechanic to serve in Zaire for a number of years. Training a national would be part of the assignment. Welding is required. Reply soon if interested.

Overseas Personnel Secretary
Commission on Overseas Mission
Box 347, Newton, Kansas 67114
(316) 283-5100

Meditation

Thanks, God, for wholeness

It is easy to be thankful when life smiles day by day,
When the mind is master of its thoughts and willing to obey.
But when the mind is prisoned by a web of dark despair
And all seems hopeless, filled with fear, and one can only care
For daily needs—when even grocery lists loom large,
And muscles are not free—
Then I must *be*.

And in being I can seek and search to find
A haven, a sanctuary for a troubled mind.
For underneath the everlasting arms are there,
Worry about nothing, instead remain in prayer.
When peace at last brings a joy and calm
When a tempestuous soul meets a sea of calm.
Then I can *be*!

If once more I must tread down this dark way,
Will someone then close beside me stay?
Or let me be?
Alice Humphrey

Ironing blues

RECENTLY THE PHONE rang in my study and a middle-aged woman whom I had never met said to me, "I have so many problems, could you please come and talk to me while I do my ironing?" This sounded a bit unusual but then another person told me that ironing is one of the most difficult things in a woman's week, for as she pushes the iron back and forth she feels the stress of deep thinking. I also read recently of a mother who prays for each member of the family as she irons that person's clothes. *Ward W. Shelly*

Letters

Biased and controversial

Dear Editor: Please stop sending *The Mennonite* to me. My address will again be changed and will not be permanent. Besides, I'm greatly disappointed in the paper. It is so biased. It seems to give credit to every other country and to downgrade the USA.

There is simply no spiritual food in the paper, just articles of controversy. . . . I'm sorry the mission news is joined with it since that is good. *Ruth Janke, Casa Madrid, Apt. 109, 1500 West Lovers Lane, Arlington, Tex. 76012* July 28

Hitting the nail on the head

Dear Larry: I would like to express my appreciation for your superb, hitting-the-nail-on-the-head articles "Coping with summer" (July 22 and August 5 issues). Your editorials are refreshing and stimulating. Sometimes I make photostats and hand them to friends. How about putting the one on "coping" in tract format or something similar that would be readily usable for pastors to hand out to their church folk? *Walter Braun, pastor, Burrows Bethel Church, Burrows and Charles, Winnipeg, Man. R2W 4A7* Aug. 7

"Country" kids not so dumb

Dear Editor: Thanks to Hartzler, Franz, and Ramseyer for their letters (August 19 issue) concerning Fred Unruh's article. I, too, wrote a letter but did not mail it. I knew my language was too strong to be printed in a Mennonite church paper.

In addition to what these men wrote, one of the things I resented was the implication that "country" kids are dumb! Poor, maybe, yes—but "dumb"? Not on your life! It is usually the country kids who buckle down, face the world, and try to right the wrongs they see around them. (Yes, even helping their neighbors clean up after a Kansas tornado or flood—both are God-sent, not created by some Americans.)

Maybe Mr. Unruh's running away to Canada was a blessing in disguise—for us awful Americans (USA) at least. What "new" land will he run to when Canada turns sour for him? One of these days he will run out of new territory. My bet is that he will try to sneak back into the States. Even skunks come back to their old holes. Any dumb country kid knows that. *D. H. Weber, Route 1, Halstead, Kans. 67056* Aug. 18

Abortion is murder

Dear Editor: Believing that abortion is most definitely murder, I ask you please to urge your readers to stand up and be counted in this fight for unborn human lives.

I ask you, through your magazine, to urge your readers to write their congressman, insisting upon his active support for an amendment to the Constitution of the U.S. which would protect those who cannot protect themselves.

And I also ask that you urge each reader then to contact three individuals asking that they also write their congressmen. *Bet Hampel, 22 Evergreen Court, Little Rock, Ark. 72207* Aug. 9

Cyclist looking for hosts

Dear Editor: I am a young man seventeen years old. I attend the First Mennonite Church in Berne, Indiana. I live eight miles west of Berne with the rest of my family. My dad's name is Laverne Gilliom.

Next summer I feel God's call to ride a bicycle around the country. I want to stop at church camps, VS units, etc., to see what God would have for me in my life ahead.

It will probably be many miles between camps, and I'll need places to stay. If any of the readers have an extra bed or just a nice big yard for me to pitch my tent, please write me.

I probably will not stay any place more than one night. I'd really appreciate places to stay so I can have a certain destination for that day.

If you feel God telling you to write me, please do. It doesn't matter where you live. Please include the exact location of your house, and tell me whether or not you are planning a vacation next summer.

This trip might not even work out, and I can't say in which part of summer it will be. Please write me soon. I expect a lot of letters. *Dick Gilliom, Route 3, Box 309, Bluffton, Ind. 46714* Aug. 19

Contents

New family patterns 506
Bridge of love 508
News 509
Record 514
Omaha 516
The role of Joel 517
Marriage: Agony and ecstasy 518
Thanks, God, for wholeness 518
Ironing blues 518
Letters 519
He who has ears 520

CONTRIBUTORS

David Schroeder is New Testament professor at Canadian Mennonite Bible College, Winnipeg.

The contributors of shorter pieces in this issue are Marie Louise Dagnall, 288 Storington Road, Westville, Ohio 43081; Erna Justine Fast, 321 North Maple, Hutchinson, Kans. 67501; Alice Humphrey, 105 Glenmore Ave., Elkhart, Ind. 46514; and Ward Shelly, Washington, Ill. 61571.

Linda and Murray Hiebert are MCC volunteers formerly in Vietnam, now in Vientiane, Laos.

CREDITS

Cover, Bob Taylor, RNS; 507, Stackley, 200 East 2nd, Newton, Kans. 67114; 508, Rohn Engh, Pine Lake Farm, Star Prairie, Wis. 54026; 510, 517, RNS; 513, Lawrence Yoder, MCC; 516, Louis E. Alexander, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

He who has ears

Tom and Cheryl, teenaged friends of *The Mennonite,* came to see me during a hot spell in July. They were hoping to escape from the heat, thinking that my office was air-conditioned. It isn't, but they sat down to chat anyway. Referring to some recent letters to the editor, they quipped that I must be feeling hot in more ways than one. I smiled benignly and said something about people who can't stand the heat should get air-conditioned jobs. They laughed politely, and we turned to other topics.

Tom had started to tell us about a private little research project he was working at when I interrupted to ask if they would like something to drink. "That would be great," they said. I called the secretary on the intercom and asked her to bring us something cold.

There was a bit of a pause, and I was about to ask Cheryl what her educational plans were, when she turned to Tom and asked him to tell us more about his research project.

"I call it *Stories I've never finished,"* he said. He described how he had been keeping a record at home, at school, and in church for several months to see how many times he is interrupted in the middle of a conversation and never asked to finish his story.

He gave a homey example: He's in the midst of a conversation with his father about an examination he has written—and probably done poorly in—that afternoon. He is just recounting what this will probably do to his final grade when the doorbell rings.

Conditioned by several years of training, he jumps up to answer the door. It's someone for his sister. He shows the visitor to his sister's room and returns to the living room to continue the conversation with his father.

Father, meanwhile, has become engrossed in the newspaper. Tom says, "I'm worried about the exam, Dad. If I get a low mark I may have to take the course over next year."

Father grunts from behind the paper but makes no reply. . . .

Tom said he could relate dozens of similar incidents involving his parents, teachers, the pastor, church members, and classmates. He has them recorded in a little black notebook. "Some of the conversations weren't worth continuing," he laughed, "but sometimes I really needed to talk about something, but no one was interested enough to listen."

He wondered if it was only he who has this sort of problem or if others experience the same thing.

Just then the secretary came in with some iced tea. I introduced Tom and Cheryl to my co-worker, and we chatted for a while. After tea I was about to start off on another subject when I noticed a black notebook in Tom's shirt pocket. My mind flashed back to the unfinished story.

I tried to reassure Tom that many of us are caught from time to time with unfinished stories. I asked him how often he had asked people to continue their comments after they had been interrupted. He smiled and admitted that he had never looked at it that way.

We agreed that most of us tend to be better at talking than at listening. We also committed ourselves on that hot July afternoon to do what we could do resuscitate important conversations which appear to be in danger of abandonment. Behind some of these stories may be real needs which are just waiting to surface.

"He who has ears to hear, let him hear." LK

The characters, except for myself of course, and the situations in the above story are fictitious. Read it as a parable. LK

LIBRARY
SEMINARIES

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:33 SEPTEMBER 23, 1975

Economic change and the kingdom

Henry Rempel

On all who claim Jesus as their Savior and Lord has been placed the task of building the kingdom of God. Building the kingdom includes telling the good news, living the good news, and removing all those obstacles which prevent others from accepting the love of God as made available in the person of Jesus.

The purpose of this article is to examine critically how economics stands in the way of our being such true evangelicals. My focus is on that which needs to be changed. I will present some possible models for change, but only to serve as illustrations. Our task is to discern what is right and what is wrong, to resist what is wrong and to encourage that which is right, to call others to repent and turn to Jesus, to change those structures in society which enslave people.

Where the politician seeks to legislate only as much change as is needed to prevent a large movement of voter support to an opposition party, Christians are committed to work for as much social, political, and economic change as is required to enable people to live with dignity.

Can we afford it? Our single greatest failure as Christians has been in our behavior as consumers. We may feel proud about our preaching of salvation and our practicing of charity, but our message is not falling on fruitful soil because we are not living the good news we preach. The biblical passage which speaks to our situation is Luke 16:19-31.

The rich man sought first his own personal well-being. He was so busy obtaining fine clothes, good food, and an attractive house, and so busy training dogs to protect his property that he failed to notice Lazarus. Lazarus had to lie wherever someone placed him and be content with whatever fell from the rich man's table. The rich man was totally unaware of how his luxurious living had served to make Lazarus dependent on him.

How does this parable apply to me? All my friends live as I do, and I know many people who possess more than I. No doubt, but one-third of the people in our own country live in dire poverty. The poor in our midst have become quite dependent on us, especially on our welfare system. Similarly, some 60 percent of the world's population is like a Lazarus to the 20 percent who are counted among the rich of this world.

As Christians we are caught up in an addiction to material things because we have failed to deal with the differences in income and wealth among families within our own churches. Our focus on personal salvation and our emphasis on individual freedom has meant the only control over family spending has been, "Can we afford it?" If we use this as our standard, we can call ourselves good stewards because almost all of us live within what we can afford.

Thus, we have no basis for determining whether the size of our family income represents good stewardship in a world where many lack such basic necessities as food, clothing, and shelter. Because of the differences of family incor within our churches, any attempt counsel each other on the "rightnes of our income has been like trying remove a speck from the other's e when we have a beam in our own.

It has been proposed by a nation group of social workers that every fan ily should have the right to receive least half of the national average sta dard of living. For a family of four th would mean a minimum income $7,000.

Therefore, as a starting point let u accept that in our society the first $7,00 of our take-home income goes primar ily toward providing necessities. Furthe let those with a family of four and take-home income above $7,000 com mit themselves to seeking the counse of others with whom they are in clos fellowship on how the excess beyon $7,000 is to be used.

Possibly such fellowship decision mak- ing will result in the excess income be- ing invested in those with less than $7,000 income, either inside or outside of the fellowship. As a minimum, moving the decision making on the use of our excess income into a setting larger than our immediate family should help us to examine more closely whether our business investments do meet human needs and not just acquired wants, whether we are right in living so far from our place of work that the daily use of a car is necessary to get there, whether our diet really requires the consumption of grain-fed beef, and whether our forms of recreation really require energy-consuming and nature-polluting devices.

In short, we who pride ourselves in being so independent need to rediscover what it means to depend on others, as on Jesus, to enable us to live the good news as well as proclaim the good news.

To deal with the differences in the amount of wealth, we might examine our inheritance laws. Is it right that my wife

MODELS TO TAKE US TO A.D. 2000

d I can determine how society is to
e our accumulated possessions long
ter we have both died? Possibly we
uld look to the Mennonite Foundation
a means for turning our possessions
ver to the building of the kingdom of
od.

After the death of both husband and
ife the foundation would dispose of the
ossessions by offering them to the chil-
ren at a price and with terms of pay-
ent agreeable to both sides. Should
ere be no heirs, or should the heirs
ot be interested in buying the assets,
en the foundation could sell them to
thers. In either case, the income gen-
rated would be invested in building the
ingdom.

Contending with power. One of the
lessings of our time that is causing
any families to reexamine their spend-
g habits and to ponder just how inde-
endent they are is the inflation and
hreat of depression. Unfortunately the
ffects of inflation and recession fall
ore heavily on the poor than on most
f the rich.

If we have above average incomes, we frequently have the power to pass the effect of inflation on to others in the form of higher prices for our output or higher wages for our labor, and we have the power to force others to be laid off or to be shut down before our means of income is threatened. We have managed to organize our economic life to make sure we have such power, and our use of such power has become a major obstacle preventing the poor from receiving the good news we are proclaiming.

Some of the most important expressions of such power have been the support of a government which uses military force to assure markets for our firms and supplies of resources for our demands and which works solely for the means to protect rich countries against the effect of higher oil prices.

Other examples are pressure on government to legislate in favor of our farms and businesses, involvement in professional associations with power to limit the supply of professional services, the purchase of competitors and suppliers to reduce the controlling effect of competition, various antiunion tactics including paternalism to limit the power of our employees, and more recently, membership in labor unions to enable group action to gain better wages and working conditions for ourselves.

Given the worship of economic growth in our society, each of these expressions of power has its place and can be justified to a certain extent. But, Christians are concerned to counter such idolatry and strive for the realization of God as the Father of all, which includes the reconciliation of people to each other as brothers and sisters.

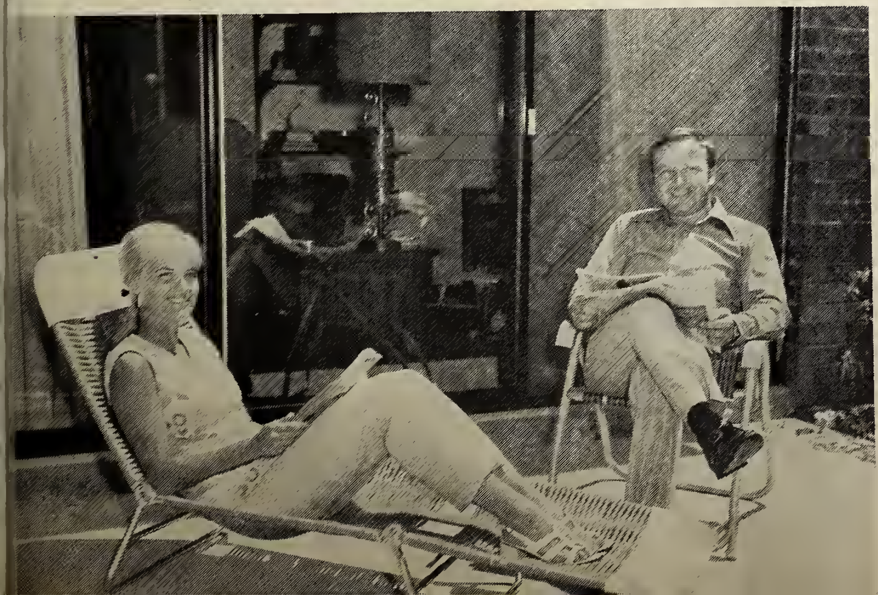
What we need is model communities which will show how cultivating relationships within and among families can reduce our dependence on material things. In showing how much better an alternative life-style is, we will be able to question some commonly held assumptions: Is technological change always good? Is the destruction of our environment really necessary? Is not the use of want-creating advertising as immoral and socially undesirable as trying to persuade people to smoke more or consume more alcoholic beverages?

A second area of concern is the number of labor strikes. When the economy is growing, it is easier to keep everyone satisfied. When growth stops, we need to exercise what power we have if we are to maintain our position. A model for reducing the harmful effects of employer-employee differences on society would be any means which will place pressure on both sides to bargain in good faith without a strike or a lockout.

For example, workers could agree to work without pay, instead of going on strike, if the employer placed the payroll plus an equal amount of his own money in a trust fund to be held there until an agreement is negotiated.

For the employer to lay aside an amount equal to the payroll may not be the right incentive relative to the sacrifice the workers have to make. How much each side has to contribute to

'As Christians," writes Henry Rempel, "we are caught up in an addiction to aterial things because we have failed to deal with the differences in income nd wealth among families within our own churches."



provide an adequate bargaining incentive could be negotiated in one settlement to be applied in subsequent negotiations.

The possibility for creative involvement once employer-employee relationships have deteriorated to a strike is limited. Models for the future should focus on establishing the type of work settings where the two sides need not view each other as enemies. This would include involving the employees in the decisions about what is to be produced and how it will be produced. The employees should be able to benefit directly from the results of their cooperation. To promote trust between employer and employees the latter will need to have access to the firm's financial records.

Such sharing of traditional management rights will require that employees rediscover the satisfaction of putting in an honest day's work and bearing their portion of any losses which might result. These responses will likely occur if employees become real participants in their place of work.

The one area where such a model will not necessarily work is in government. Even if decision making is shared and an open financial records policy is practiced, a government firm or government-subsidized firm cannot prove that it cannot afford the wage demands of employees.

What about the poor? Another area requiring serious attention is the status of the poor. To preserve the link in our economic system between distribution and production, where the former is to motivate the latter, we have reduced the noncontributors to receivers of charity only. The charity takes various forms, such as welfare paid with tax funds, programs paid for through United Way, and some programs paid for through church collections. In each case it is merely charity. The receiver is totally dependent on what the giver chooses to give. Such charity is harmful to the personal dignity of both the giver and the receiver. Also the conditions set for receiving the charity frequently conflict with other values we cherish, such as promoting stable family relationships.

A primary objective should be to work toward a system in which all can expect a minimum standard of living by virtue of citizenship, independent of either ability or willingness to contribute to the productive effort. Some programs which accomplish this objective are the medical services delivery system in Canada, unemployment insurance funds, and government pension and social security plans.

To be consistent with our existing economic system, it would be desirable to build incentives into such an antipoverty program. A negative income tax is one possible means for accomplishing both of the above objectives while replacing all of our welfare programs which come under the heading of mere charity.

No doubt such a program would make it harder to obtain labor in firms with low wages or undesirable working conditions. I would prefer to confront the problems of such employers directly, rather than indirectly at the expense of the poor.

In addition to our support for such changes through political channels, we could engage in more creative efforts in the form of development projects designed to enable people to provide for their own needs. Such efforts are desperately needed both within our country and in many parts of the third world.

If in the church we could experience sufficient fellowship to deal with suc issues as redistributing wealth and a sisting each other in deciding how best use our income, we could fr many of our human resources from th day-to-day task of earning a living. Suc fellowships could invest these human r sources in true development work aroun the world. The prospect of a large num ber of skilled, dedicated, sensitive pe sons being called into such develop ment work by their fellowships provide reason for confidence to face the futur even though population, environmen and political problems seem to indicat the end is near.

Such rededication to the building o the kingdom of God could indeed mea our living the good news as well as re moving obstacles that prevent other from receiving the good news. If so, ou preaching and teaching the good new would ring true and become more effec tive.

The problems of our times call for a massive exodus from the political, social, and economic systems that govern our behavior. Since we as adults have experienced the fleshpots of prosperity, the pursuit of the goals as developed above may merely lead us into the desert as it did the children of Israel. Provided we do it together, so our children can grow up within a community providing the necessary social support, we may be able to point our children in the right direction. If so, they will indeed reach the promised land where they can serve God as the community of priests he desires to establish and further his kingdom.

Third in a series of Meetinghouse articles on models for the next quarter century. Next week: education.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

What's a nice Christian like you doing as a consumer activist?

Allan Classen

I DIDN'T BECOME a consumer activist in response to Isaiah's admonitions of dishonest scales in the marketplace or his warning of God's intolerance of injustice. I just feel right about attacking evil and exploitation. It doesn't take a theological or philosophical giant to conclude that cheating is wrong.

The Old Testament prophets came down hard on the chosen people for tolerating economic oppression of the poor, false scales in the marketplace, bribery of public officials, and usury. They denounced the neglect of widows and orphans who were unable to support themselves, and they chastised courts that discriminated against the poor.

Their message was: Establish justice, then there will be peace throughout the land and communication with God can be restored.

And how is this justice to be established? The first step is to identify and speak out against injustices.

Jonah was told to go to Nineveh to tell the people of their wickedness. He wasn't sent to reform their society from within or to develop credibility gradually so his message would be accepted. Speak out and then the duty to act is with those to whom the charges apply.

The church must identify its position in relationship to the evil surrounding it. Christian faith is only a theory if it is never applied. If the church can't pass this test, it doesn't have much to say worth hearing.

The core of my work with the Consumer Center in Fort Wayne, Indiana, is public attack against unfair business practices. I have organized picketing of merchants who wouldn't settle complaints. I have charged business people with dishonesty at public hearings and press conferences and accused institutions of economic injustices. Those are actions which stir up the controllers of wealth and power, even those not specifically under attack.

“The core of my work is public attack against unfair business practices.”

Had I questioned the integrity of poor people, criticized welfare chiselers, or blamed the uneducated for their gullibiilty towards salespeople, my motives may never have been questioned. But speaking out against evil in high places is not popular, at least not with those in high places who want to continue enjoying the privileges of power.

People ask, “Why must you name names and attack firms publicly? Couldn't these differences be handled privately?” Those in power seldom surrender an economic advantage just because someone points out that their actions are oppressive and unfair. Power yields nothing without a struggle. It reforms itself only when forced. It is reasonable and proper to give a merchant or official a chance to explain his or her position, but if private meetings get nowhere, a public response is called for.

But perhaps the fundamental reason why I use public criticism is that it fits the wrongdoing. If each person had his or her own unique sins, only person-to-person contact could touch on each one, but, in fact, many people are committing the same sins.

It is the common sins and institutionalized repressions which must be identified, confronted, and denounced by the church and Christians. It's like putting a *Keep off the grass* sign where a path has been worn across a lawn. The misconduct is so obvious you must close your eyes to miss it and yet all keep silent lest they might also be accused of committing the same sin. So everyone in effect agrees to remain silent if others will remain silent about their failings.

The one who sees the obvious and speaks the truth is considered blind and unreasonable. Blindness to oppression and rationalization for sin become the twisted doctrine of a church which casts aside its critics.

If this sounds more like a theory than an actual occurrence, consider the last time you heard a Sunday school discussion of materialism at a middle class church:

—“By earning more money I have more to give to the poor.”

—“Christians shouldn't go around with long faces; I'm happier with some nice things.”

—“God gave us material wealth for our enjoyment.”

—“You can't judge me until you know me.”

“This is a personal issue.”

These rationalizations collapse under biblical scrutiny, but as long as all share the same sin and don't wish to be brought to task, they become preserved as next-to-sacred values of the church, undermining its witness in the world.

Christianity must deal with people individually as well as with their institutional roles. The wars and destruction, murder and starvation imposed on people by giant corporations and governments are not simply the collective will of all the employees and officials. In most cases, I believe, the men who sit on powerful boards and councils love their families, are kind to their neigh-

“It doesn't take a theological giant to conclude that cheating is wrong.”

> “Usury, a biblical issue, is also a lively consumer issue of today.”

bors, and wouldn't be cruel to animals. They aren't driven by a passion to see others suffer and die. But in their roles they have a single-minded purpose to maximize profits and control, and they are insulated from the consequences of their acts.

This is the reality of twentieth-century sin, but too often the church has offered only personal salvation as the answer. It has said that by saving the souls of those in power their actions will become more Christlike. Anyway, their actions on earth are between the individual and the Lord. They're not the church's business.

But Christianity isn't only a relationship between people and God. It involves responsibilities to other people. The very purpose of the church is to deal with the duties of Christians to other people on earth. There is something *spiritually* wrong with a situation where Christians allow the oppression of men and women. Love cannot ignore suffering, much less justify it. The church must set itself apart from the destruction and oppression of institutions by criticizing and confronting them. Setting a “good example” in isolation while allowing evil to thrive on all sides without protest does not establish what the Christian alternative is.

The Bible mentions usury, the charging of excessive interest rates, as one form of oppressing the poor. A biblical issue has become a consumer issue of today. Significantly it is not an issue of the modern church. The man who has immediate economic needs he can't meet has always been vulnerable to the controllers of wealth who exploit his dilemma. If the needs are great enough, a person will pay exorbitant interest rates, and, since the immediate crisis is overcome by borrowing from an uncertain future, the chances of later crises are high as the spiral of borrowing to pay debts or renew loans sends the victim into a pit that is virtual slavery. This kind of debt wasn't invented in this generation. “Moneylenders strip my people bare, and usurers lord it over them,” Isaiah said. He's still right.

How does the church react to this problem? If it does anything, it's more likely to put the blame on the borrowers for not meeting their obligations than on the lenders. It might offer counseling for debtors. That's a reversal from Isaiah's position. It faults the victims for allowing themselves to fall into the trap. The church seems to identify more easily with the exploiters than with the exploited.

What is a Christian style of confrontation? How did Christ react to evil when he came to the temple filled with merchants?

Jesus came upon the venders and moneychangers who capitalized on the public's obedience to commands to make animal sacrifices in the temple. Christ didn't like this, but being careful not to jump to any false conclusions, he held back his emotions and checked the regulations pertaining to the location of private enterprise with relation to the boundaries of the temple and got opinions from two attorneys. Then he went away and prayed for guidance to deal with this problem in a “Christian” manner. After coming to grips with his initial outrage, he judiciously calculated how he might come to meet, understand, and gain the confidence of one merchant at a time until eventually he might be able to influence them to reconsider their temple marketplace. He also asked for humility so he might accept the criticisms which they might have of him.

No, the Lord took one look at the merchants and promptly set them straight. This is a Christian response. Christians aren't locked into a timid, say-something-nice-or-nothing-at-all approach. Something is lacking when Christians are so locked into the ways of the world that a spontaneous reaction to evil never occurs.

Christ's rampage in the temple also shows that Christians aren't limited to benevolence to the poor. The Bible stresses a response to poverty and suffering, but it is just as often a directive to attack the oppressor and to advocat the cause of the widow as to give direc physical aid to the needy.

The church serves the poor with food and clothing to a degree but is silen before the institutions that oppress. Wha is the church doing about full-employment legislation, public utilities tha charge higher rates of the poor than the rich, or loan agencies which charge excessive interest? It is easier to offer warm understanding to the oppressed than to knock heads with the powerful and prestigious oppressors in business and government. But convenience and comfort aren't prime considerations in the Christian walk.

But how can an attack on merchants be an act of Christian love? Other than the fact that Christ did it, does it fit with our concepts of love and nonviolence? Certainly confrontation can enrage people and stir hatred. For those who see love as sweet words and tender kindness, it's hard to swallow.

First we should separate loving from liking. Liking is simply a personal reaction to someone or something. You may like ice cream, the color green, or people who laugh. There is no more integrity in one set of likes than in another. There is no Christian virtue in being attracted to certain people over others, even if it's poor people over rich.

Christ didn't call us to merely modify our tastes. He called people to love. Love is a conscious act. That is why we are commanded to love. It is achieved through effort.

Just as parental love isn't always warm kindness, Christian love can take the form of stern action and discipline. Take the example of a housing inspector assigned to a substandard, firetrap apartment building. The inspector's job is to compel the landlord to obey health and safety laws, ordering repairs to be made when necessary. How does an inspector show love? Does it take the form of lenience to the landlord who will suffer economic loss if the rules are strictly enforced? Does the inspector try to win the friendship of the landlord by sym-

> “Opposing evil in the world is as legitimate a statement of transforming power as personally telling an individual about internal victory over sin.”

pathizing with his predicament? What good is love that befriends a landlord and allows him to violate laws that protect the health and safety of scores of tenants just because the tenants haven't had face-to-face contact with the inspector?

"Very biblical," you say, "but it does not work." Speaking out against evil will not change people, and they won't respond to criticism. You can only be effective if you accept those you disagree with and gradually influence them, the line goes. There is a place for that approach, certainly, and I only wish more Christians were using their influence to keep their friends from sinning. But that's not the only approach, and effectiveness isn't the measuring stick.

It should be remembered that the Bible says people won't listen—not until it's too late. Nevertheless, speak the truth. We are not ordered to win. The ultimate victory has already been won. We are called to be faithful to a higher vision—not to modify that vision to make it, by our standards, more effective.

The effectiveness criterion may come from the corporate business model but it doesn't come from the Bible. The kind of pragmatism that looks first to results to determine a reaction to evil has little to set it apart from non-Christian reform efforts.

Opposing evil in the world is as legitimate a statement of transforming power as personally telling an individual about internal victory over sin. It may be harder to measure its effects in people's hearts, but if it's really what Christians are called to do, it's not our duty to prove that it "works."

Can a congregation deny its obligation to speak out against economic injustice? I believe this cannot be done without making a statement about its relationship to the inequality, oppression, and greed which permeates our society. If the church can coexist beside injustice, content to keep hands off evil if evil will in turn not interfere with its normal functioning, then it is saying something about the limits of Christ's kingdom. The forces of evil have no reason to interfere with this kind of religion. There is a kind of security in being the quiet of the land, but where does Christ call us to establish security for ourselves?

News

General Conference named in tribal water rights suit

The General Conference Mennonite Church has been named a defendant in suits filed by the Northern Cheyenne tribe and the U.S. Government to quiet title to water rights on and adjacent to the Northern Cheyenne and Crow reservations in eastern Montana.

The conference, one of hundreds of defendants in the cases, was named because it owns about thirty-two acres at Ashland, Montana, adjacent to the Tongue River. The Ashland Mennonite Church building is located on this land.

Other defendants in the suits include companies which have proposed huge coal gasification plants on the reservations, ranchers, other church groups, and other landowners near the Tongue River and Rosebud Creek.

The two suits cite a treaty of 1868 and executive orders of 1884 and 1900 in claiming right to use of the two streams for all present and future needs of the tribes. Outcome of the suits could be that the large amounts of water needed for the proposed coal gasification plants would not be available.

The Commission on Home Ministries staff and the Mennonite Indian Leaders Council executive committee are exploring possible responses to the suit.

High on the list of considerations is a proposal to give the land, which is adjacent to the reservation, to the Northern Cheyenne Tribe, in return for an agreement that the land could continue be be used for church purposes.

The church building is presently being used for worship, by Mennonites in Ashland who are meeting with other Christians in the Ashland Christian Fellowship.

Other options include using the suit as an opportunity to testify on behalf of water rights for the tribe, or taking no action at all. In this case judgment on the water rights would be made against the conference by default.

The suits give the conference until November to reply.

The Northern Cheyenne Tribe has been working for at least two years to prevent coal from being stripmined on the reservation. Tribal representatives say the influx of non-Indian workers and the destruction of the land would destroy the Northern Cheyenne way of life.

In another water rights case, CHM executive secretary Palmer Becker has written to U.S. Senator Henry Bellmon of Oklahoma, encouraging him to declare a moratorium on any further appropriations for the Central Arizona Project until the rights of the Indian tribes have been thoroughly heard and plans have been made to channel water for their needs.

The Central Arizona Project would take water from the Colorado River to the Tucson and Phoenix areas for municipal and industrial water supply and for agriculture.

According to information from the Mennonite Central Committee Peace Section (U.S.), the five central Arizona tribes would receive less water under the dam proposal than they now use, and no provision has been made to build canals to channel any of this water to the Indian reservations.

Revision of Cheyenne New Testament possible

A revision of the late Rodolphe Petter's translation of the New Testament into Cheyenne is being considered by Wycliffe Bible Translators and the Mennonite Indian Leaders Council.

The Mennonite Indian Leaders Council (MILC) will hear a report from Wycliffe's evaluation of the need for a revision October 2-5 in Oraibi, Arizona.

The present translation of the New Testament and portions of the Old Testament was made by Mr. Petter, a General Conference missionary in Oklahoma and Montana from 1891 to 1935.

Should the Cheyennes decide they want a revision, Wycliffe is ready to assist, said Malcolm Wenger, secretary for Indian ministries for CHM.

The October meeting of MILC will also consider what involvement the commission should undertake in urban areas. Mr. Wenger and Sam Hart of Weatherford, Oklahoma, recently spent a day in Denver, Colorado, exploring possible Mennonite involvement with Evangelical Concern of Denver, an American Indian urban transition program.

Fourth congregation formed in Bolivia

Eighteen people have been baptized in the village of La Crucena, twenty miles southeast of Santa Cruz, Bolivia.

The La Crucena congregation is the fourth church nucleus established in Bolivia by the Mennonite mission in 1975 with a total of forty-two members. The Bolivian mission project is supported jointly by the Argentine Mennonite churches, the Mennonite Board of Missions (Elkhart, Indiana), and the General Conference's Commission on Overseas Mission (Newton, Kansas).

The eighteen baptisms followed two weeks of evangelistic meetings in five villages by missionaries Jose and Soleday Godoy, his brother Claudio Godoy, and guitarist Nain Caballero.

Contacts in La Crucena, which borders the Canadian Rhineland Mennonite Colony, were first made by Jean and Lynn Loucks of North Newton, Kansas, who worked in Bolivia with Mennonite Central Committee for two terms. Jean, a registered nurse, established a community health center and trained local people as health promoters, a ministry which continued under the direction of MCC worker Frieda Schellenberg. Lynn, Teachers Abroad Program director for Bolivia, was active in community development.

At the same time, Soledad and Jose Godoy began visiting the village as missionaries. During the past six months, this work has continued with Beatriz Barrios from Uruguay and LaVerne and Harriet Rutschman from the U.S.

Festival of Joy planned at Conrad Grebel College

To many people in the Kitchener, Ontario, area, Thanksgiving weekend October 10-13 means Oktoberfest, with oompah bands, beer halls, and hangovers. An alternative celebration that weekend will be the Festival of Joy on the University of Waterloo campus, celebrating the 450th anniversary of the Mennonite church.

Activities will include speakers, workshops, music, drama, films, and arts and crafts displays.

Included are a Sunday evening mass meeting addressed by Conrad Grebel College president Frank Epp, a Monday morning worship and praise service, Saturday morning workshops sponsored by the college's school of Anabaptist and Mennonite studies, a Saturday evening concert by the Inter-Mennonite Children's Choir and Menno Singers, and two dramas. *Michael Sattler,* based on the book *Pilgrim aflame* by Myron Augsburger, will be produced by a New York company. *The secret church,* based on the book by Louise A. Vernon, will be performed by a cast of local children.

Speakers named for meeting on male-female roles

Ten men and women will give presentations and responses at a study conference on "The roles of men and women in theological perspective" October 3-5 at Camp Assiniboia near Winnipeg, Manitoba.

The conference is sponsored by the Commission on Education of the General Conference Mennonite Church, the Congregational Resources Board of the Conference of Mennonites in Canada, and the education committee of the Conference of Mennonites in Manitoba.

Applications for the conference, which is limited to 100 participants, may be sent to Gwen Schlichting, 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4, telephone (204) 888-6781.

Presentations will concern the roles of men and women since New Testament times, male and female in the Genesis accounts of creation, Old Testament Israel, the Gospels, and Paul's teachings.

Speakers include Margaret Loewen Reimer of Waterloo, Ontario; Ingrid Janzen of Saskatoon, Saskatchewan; Herta Funk of Newton, Kansas; and Hedy Martens, Betty Wiebe, Helmut Harder, Waldemar Janzen, David Schroeder, Adolf Ens, and John H. Neufeld, all of Winnipeg.

Government releases letter from captured missionary

The Chadian Government has released a letter written by captured missionary Paul Horala to his wife, Madeleine, indicating that he is in good health and spends a lot of time meditating and waiting.

Mr. Horala, an Evangelical United Mission medical missionary with whom Mennonite Central Committee worked in building a dam near Matadjene, Chad, was apprehended by a liberation group known as Frolinat on June 11. Work on the dam then ceased, since the government could not give the two MCC volunteers at Matadjene adequate protection and requested that they leave.

Lehman

"Forum" editor resigns; sponsors suspend publication

George Lehman has resigned as edito of *forum*, an inter-Mennonite magazin for university students and young adults and publication has been suspended until after a review of *forum's* functio has been completed.

Mr. Lehman of Newton, Kansas, has begun a new assignment at Prairie View Mental Health Center in Newton, where he is executive secretary of the Church and Human Relations Committee. The committee, made up of Prairie View staff plus pastoral and nonpastoral Christian leadership of the Newton area, sponsors workshops in congregations and other consultation on organizational development with churches. Mr. Lehman has worked part-time at Prairie View since spring 1974 while also working one-third time as editor of *forum* since fall 1973.

Mr. Lehman's resignation was offered at the August meeting of the Mennonite Church's student services committee, at which several representatives of the General Conference Mennonite Church were present. The two sponsors of *forum* decided to suspend publication of the magazine for an indefinite period of time—at least six months and perhaps as long as eighteen months—until goals of the magazine are clarified.

The magazine has received some criticism in the last year and a half because of some articles on premarital sex.

Mr. Lehman, in cooperation with others, has been asked to publish an informal newsletter sometime in October, giving news of interest to students and explaining why *forum* is not being published. The newsletter will not use the *forum* format.

In the meantime, the two sponsoring boards are appointing a task force to review *forum's* editorial policies, draw up a basic concept for the paper, and look for a new editor, according to Hubert Brown, Mennonite Board of Missions student services secretary.

Zaire takeover of schools means fewer MCC teachers

Although many missionaries are terminating their involvement with schools in Zaire as a result of the government's taking over all schools, Mennonite Central Committee plans to continue sending a limited number of teachers to Zaire.

Last January the Zairian Government took over all schools run by missions or other church agencies and announced that Christian teaching would no longer be allowed in the schools.

"I expect that the government's wanting to put more restrictions on the church is a factor," explained Vern Preheim, MCC Africa director. "The government sees the church as a bit of a threat to its authenticity. It sees the church as a foreign western element in the Zairian society."

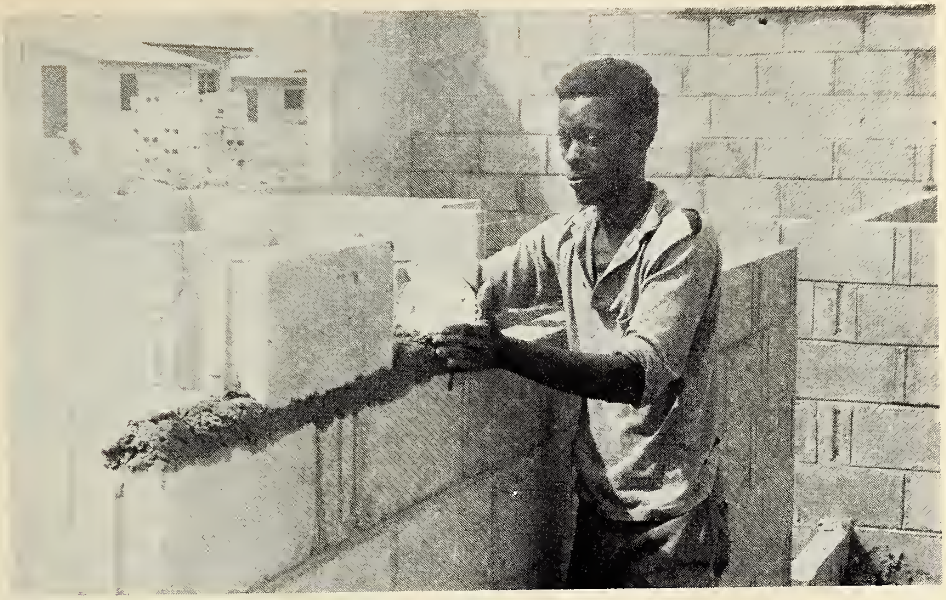
Although previous to this fall MCC teachers had been placed through churches at mission schools, few of them were teaching religion or Bible classes. "The difference is they are not allowed to do any Christian witnessing in class, and they must be careful about what they say even between classes and on the school grounds," Mr. Preheim said.

The church is currently in a traumatic transition with mixed feelings about its abrupt dismissal from its dominant role in education, reported Ken Langeman, MCC Zaire business manager, who visited many MCC teachers at their schools last spring.

"In places where the church has not been exceedingly popular, this new separation from education has resulted in open abandonment of the church. Church attendance requirements and behavioral codes that had once been imposed on faculties and students were being triumphantly flouted. It seemed as if a lot of dead weight was being purged from the church because of the decree."

For the first time this fall MCC teachers were placed via the government rather than church missions. Teachers were recommended to local school directors where MCC had previous involvement, and their assignments were cleared through area government authorities.

The frustration caused by the deteriorating conditions in most schools and a lack of teachers to be placed has brought about a decline in MCC teachers in Zaire from forty-four teachers at the program's peak in 1972-73 to ten teachers this fall. Next year there will be only four.



Simple house, volunteer labor bring down costs

A Zairian mason works on a house at the Mbandaka housing project of the Church of Christ in Zaire. Over twenty houses have been completed and forty-four more families have been accepted for houses in the project. MCC volunteers Joe Kirk, Ken Sauder, and Larry Stoner are part of a crew of about thirty who work with numerous volunteers from the Church of Christ in Zaire. The goal of the program is to build 114 houses on a plot of land furnished by the government to help alleviate a serious housing shortage. The key feature of the Mbandaka housing project is that the houses, simply but durably constructed from concrete blocks with tin roofs, are sold at cost with arrangements allowing the buyers to pay for the houses over a period of twenty years.

Bukungu to present church's budget requests to AIMM

For the first time, the treasurer of the Mennonite Community of Zaire will present the church's budget request to the annual meeting of Africa Inter-Mennonite Mission October 20 in Newton, Kansas.

Bukungu Mishumbi, treasurer of the Zaire church (CZM); Ngulubi, associate director of SEDA, the church's agricultural development program; and missionary Fremont Regier, director of SEDA, will spend September 20 to November 1 in North America.

The board will also hear a report from James Bertsche, AIMM executive secretary, and Allan Wiebe, board president, on their six-week trip in July and August to Zaire, Lesotho, Botswana, Upper Volta, Kenya, and South Africa.

The board is considering opening new work in Upper Volta in cooperation with the Mennonite Community of Zaire. Both Zaire and Upper Volta are French speaking.

Also on the board agenda are at least six requests for expatriate personnel from African agencies: a professor of Bible at the Bible school in Mbuji-mayi, Zaire; a Bible teacher and trainer of church leadership for the St. Philip's Faith Healing Church in Botswana; a person to help develop three or four new congregations in Kinshasa, Zaire; several persons in evangelism and stewardship in Zaire; a religious program director for the Botswana Broadcasting Company; and an evangelist in Lesotho with Africa Enterprises, Inc., which works in secondary schools and colleges in southern Africa.

The AIMM board meeting in Newton will be preceded on October 19 by a speech by Axel-Ivar Berglund of the Republic of South Africa on African independent churches at 3 P.M. at First Mennonite Church, Newton, and by a public meeting at 7:30 P.M., at the Bethel Mennonite Church, Inman, Kansas.

Both Bukungu and Ngulubi will speak at the evening meeting, which will also include a tribute to the late Frank Enns, a former missionary to Zaire and member of the Bethel congregation.

Record

Ministers

Marilyn Miller will be licensed and commissioned as co-pastor of the Arvada (Colo.) Church on Sept. 28. A senior student at Iliff School of Theology in Denver, she is working one-third time at the Arvada Church in Christian education, worship planning, and an interdenominational apartment ministry. She is working with Pastor Peter Ediger, who is serving three-fourths time with the congregation and one-fourth time with the General Conference's Commission on Home Ministries.

Calendar

Oct. 11-12—MCC Northwest Annual Assembly, Western Mennonite School campus, Salem, Ore.

Nov. 6-9—Intercollegiate Peace Fellowship conference, Freeman Junior College, Freeman, S.D.; theme, "The Lamb's war: The power of nonviolence"

Nov. 7-9—Church, Industry, and Business Association annual meeting, Broadview Hotel, Wichita, Kans.

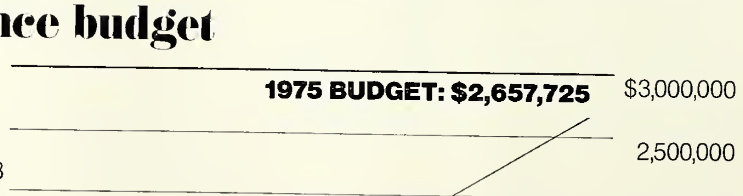
Eastern

Sept. 27—MCC relief sale, Stuarts Draft, Va.

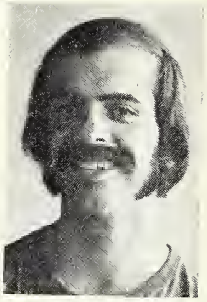
Conference budget

Budget for 1975 includes:

Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725

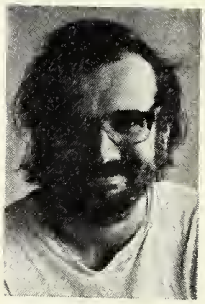


Financial support of General Conference programs continued to be a bit weak again in August. We have received almost $95,000 less in 1975 than during the comparable period in 1974. We now have 52.8 percent of the overall budget in as compared with 61.5 percent in 1974 during the same period. Every month we keep revising downward the anticipated total for the year. We trust that the next several months will show improvement and that we may meet the budget by the end of the year. *Wm. L. Friesen, conference treasurer*

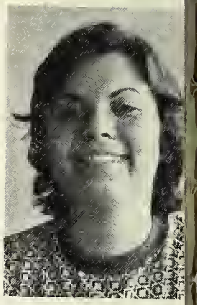


D. Fast

E. Fast



France



Gerlt

Workers

Roland P. Brown, General Conference missionary in Hwalien, Taiwan, since 1961 received a citation in August from the annual convention of the Mennonite Medical Association. The citation was given "in recognition of distinguished medical-missionary service characterized by noteworthy skills in medicine, surgery, administration, and evangelism." He is medical director and chief of surgery at Mennonite Christian Hospital in Hwalien. He earlier served at Mennonite Christian Hospital under MCC.

Don and Elsie Fast, Spring Valley Church, Newport, Wash., are serving two years of General Conference voluntary service at Crossroads Community Center, Philadelphia, Pa. They wi work in the home repair program an in other programs of the center. The have attended Grace Bible Institute Omaha, Nebr.

Kim France, Salamanca, N.Y., is serving one year in the new Artists Communicating Through Service (ACTS) voluntary service unit of the General Conference, Chicago. He graduated from the State University of New York a Fredonia and has attended Trinity Divinity School, Deerfield, Ill.

Pamela Gerlt, Bethel Church, Fortuna Mo., has been assigned by General Conference voluntary service to one year in a day-care center in Liberal, Kans. She is a graduate of Tipton (Mo.) High School.

Rhonda Harder, Edmonton, Alta., is serving one year as a day-care worker in Liberal, Kans., with General Conference voluntary service. She graduated from Rosthern (Sask.) Junior College.

Orlo (Buzz) and Donna Hotzler, Bethel Church, Mountain Lake, Minn., are serving 5½ months in housing rehabilitation in the Wichita, Kans., voluntary service unit of the General Conference.

Carrie Hughes, Salem Church, Kidron, Ohio, has arrived in Cincinnati, Ohio, to begin a two-year term with MCC working with senior citizens. She was formerly involved with MCC's program in Appalachia. She has attended Bluffton College and Ohio State University.

Orlo Kaufman, former Commission on Home Ministries worker in Gulfport, Miss., is beginning work as director of Pine Lake Camp, Meridian, Miss., and as conference minister for the Gulf States Conference, a regional grouping of Mennonite congregations affiliated with various conferences. Pine Lake Camp is a project of the Gulf States Conference.

Harder

D. Hotzler

O. Hotzler

M. Litke

W. Litke

Penner

Waltner

Walter and Marian Litke, St. Catharines, Ont., have been assigned by MCC (Canada) to Grace Church, Prince Albert, Sask., to work with youth and become involved in community outreach. Walter is a graduate of Ontario Bible College, where he received his bachelor's degree in religious education. Marian received business training at Patricia Stevens College in Toronto.

Cathy Penner, First Church, Newton, Kans., has been assigned to twenty-one months of General Conference voluntary service at the Welcome Inn, Hamilton, Ont. She holds an AA degree in social work from Bethel College, North Newton, Kans., and is the daughter of Don and Kathryn Penner of Newton.

Marcia Regier and John Stoesz have begun a term as volunteers at the Casde Vida Hospitality House, a Catholic Worker house in Eureka, Calif. Marcia is a member of the Zion Church, Elbing, Kans., and John is a member of the Bethel Church, Mountain Lake, Minn.

Rose Waltner, a member of The Assembly, Goshen, Ind., has begun two years of General Conference voluntary service at the Welcome Inn, Hamilton, Ont. She holds a BA in social work from Goshen College and is the daughter of Erland and Winifred Waltner, Elkhart.

Review

Living happily and comfortably with less

How I feed my family of five on $135 a month, *by Jean Gaffin (Creation House, Inc., Carol Stream, Ill., 1973, 93 pp., $4.95)*; Inglenook Cook Book *(Brethren Press, Elgin, Ill., 1974, 458 pp., $1.95 ppb.)*; The joy of housekeeping, *by Ella May Miller (Fleming H. Revell, Old Tappan, N.J., 1975, 162 pp., $4.95)*; How to live better on less: A guide for waste watchers, *by Barbara Jurgensen (Augsburger Publishing House, Minneapolis, 1974, 143 pp., $3.95 ppb.)*; *and* Quiltmaking and quiltmakers, *by Marilyn Lithgow (Funk and Wagnalls, New York, N.Y., 1974, $6.95) are reviewed by LaVernae J. Dick, 588 Southwest Maple, Dallas, Oregon 97338.*

NOT ONLY has a recession caused us to think more seriously today about our standard of living, the fact that natural resources are not limitless has also made it necessary for Americans and Canadians to reevaluate their standard of living. Conspicuous consumption is no longer desirable or even possible. Yet, finding answers is not easy on how to live well in a day when there is less of everything.

A number of good books on the subject have recently been published. Among them is *How I feed my family on $135 a month* by Jean Gaffin.

Ms. Gaffin feels that one of the best places to begin easing the financial burden that most families now face is to start by improving the handling of money for the food budget. While people cannot change the cost of today's necessities, they can change spending habits in the food budget. It is possible to do this and still provide adequately for the family's nutritional needs.

The author begins by showing how to prepare a shopping list. She does it by using the weekly food section of the daily newspaper, recipes, and a chart of daily nutritional needs. Throughout the book, she makes the reader aware of the necessity for having a well-balanced diet.

In planning dinner menus, Jean Gaffin begins by choosing the dinner proteins. The protein is the focal point of the meal. Meat is not a bargain, but the author lists many inexpensive protein sources such as chunk tuna, canned corned beef, all-beef hot dogs, ground beef, whole chickens, fish, dried beans, and peas. Most of the dinner menus are developed around these relatively inexpensive protein sources by using a wide variety of recipes. The menu is rounded out by bargains available in vegetables, produce, and canned goods. Deserts are not part of the usual fare. They're saved for special occasions. Even then the nutritional value is the basis for selection.

The book also includes plans for breakfasts, lunches, and snacks. Getting the family to eat a nutritious breakfast is one of the simplest ways to cut the budget. With a good breakfast under the belt, less food is needed the rest of the day. A chapter called "A month of budget menus" shows that variety can be achieved even if the budget is being cut. There are numerous good recipes included throughout the book.

Ms. Gaffin's parents-in-law were missionaries in Taiwan, and she has included a section on the joys of Chinese cooking. Chinese cooking is both nutritious and economical. Only small amounts of meat are needed for most Chinese cooking.

The book ends with a chapter on entertaining. Once again the stress is on simplicity and nutritious eating and sharing the joy of fellowship wtih friends over a meal.

This is a good book to buy and keep handy for quick referrals on making the food budget stretch and stretch.

Jean Gaffin notes that in cookbooks

produced before 1960 there is a greater choice of economical, from-scratch recipes that can be money savers in the budget. Fitting that category is the *Inglenook cook book of 1911,* which was recently republished by the Brethren Press, Elgin, Illinois.

The *Inglenook* began as a weekly magazine issued by the Brethren Publishing House for "material and spiritual progress." At one time the subscription price included a cookbook. The Inglenook cookbook of 1901 and 1911 sold more than 100,000 copies. What made the book a successful guide to cooking was its appeal to common people who wanted "wholesome, substantial food simply and tastefully prepared."

Some recipes, such as mock turtle soup (p. 19), made out of one calf's head, probably will not appeal to many. But others, such as meat pie (p. 68), will have universal appeal as a good way to use leftover meat.

Recipes are included for eggs, breakfast dishes, breads, vegetables, salads and sauces, desserts, and preserving and canning. All the recipes are contributed by readers of the *Inglenook.*

A special section contains recipes for the sick. It includes home remedies for the care of the sick and injured. Some of the advice is fun to read but of little practical value. For instance, the advice for choking is to push the food down with the finger or by giving two or three blows on the back between the shoulders. The latest medical advice is to give the victim a quick push in the diaphragm which will cause the extra air stored in that area to force the lodged object out of the throat.

There is no index, which is a hindrance to finding a recipe quickly. The book is available both in paperback and a hard cover edition.

Cooking reminds us that even in the most modern home, there is still housekeeping to be done. Ella May Miller is the author of the *Joy of housekeeping.* She is the well-known speaker of the Heart to Heart radio program.

The author begins by pointing out that "homemaking is a profession. It takes skill. Know-how. The ability to organize. A desire to want to achieve. Whether it is demanding or exciting depends upon a person's attitude."

While the book is full of useful information, I feel rather uneasy about what seems to be the author's basic premise: homemaking is principally a woman's job. In today's society, where the role of women is rapidly changing, homemaking is quite often shared by both husband and wife. I also see no reason why a man can't enjoy a "pretty breakfast" and learn to enjoy eating food which he may consider "tea room stuff."

In tune with keeping a home in today's world of less, there is *How to live better on less, a guide for waste watchers* by Barbara Jurgensen.

The author begins with a section called the five R's—repair it, reuse it, reclaim it, restore it, and reactivate it. This section expertly shows how persons can put to use what they already own and can make a home more interesting and individual without causing more drain on the world's already strained resources.

Sections follow on canning and freezing, the car, clothing, cooking and baking, family fun, gardening, health and personal care, heating and cooling, the kitchen, the refrigerator, shopping, and the yard.

Living with less does not mean doing without modern conveniences. For instance, under dishwashing the author states, "Much less hot water is required to wash dishes all at once automatically than to wash a few at a time by hand after each meal." She does caution, however, not to run the dishwasher until there is a full load.

Two especially good sections in the book are about the community and the abundant life. As Christian people we certainly can be leaders in our community, making it a wholesome place to live and a world where future generations can survive. This is followed by many tips on the abundant life. In closing, the author states, "We will try to use no more than our share, see th everyone gets his share, keep things balance, putting back as well as takin out, and leave the world in good shap for those who will come after us."

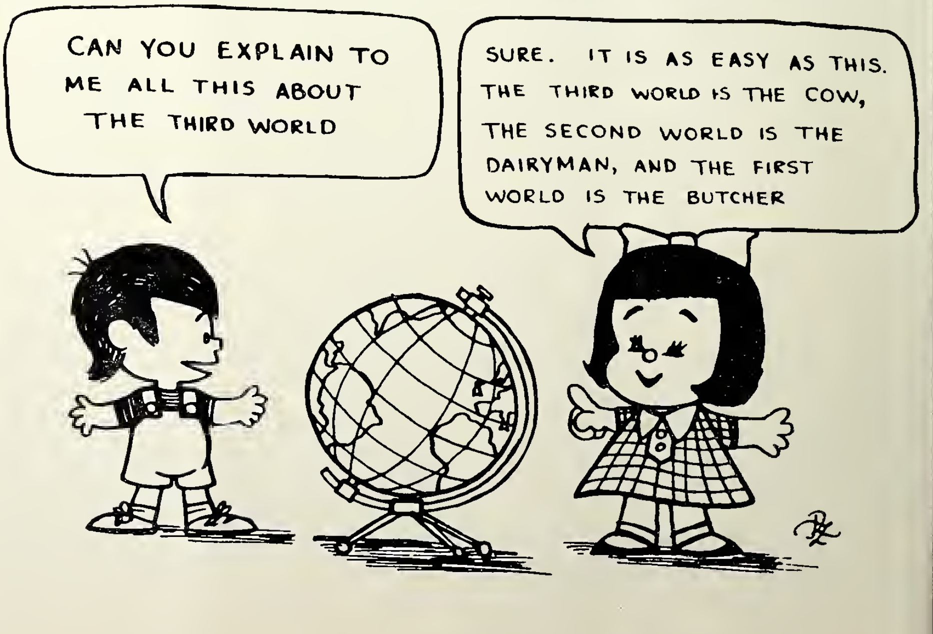
Isn't that what the abundant life all about? And we have it because w live under the principles Christ gave u

One of the ways we can make ou lives more abundant is by using ou hands to be creative. *Quiltmaking an quiltmakers* by Marilyn (Wagner) Lithgow is both a story of quiltmaking an a how-to-do-it book.

The book is especially interesting because the author is a Mennonite descendant. In the section on pioneer women, she traces the history of the Christian Reeser family who pioneered i Illinois. The book has numerous pictures of quilts and quiltmaking as wel as detailed instructions.

As a tribute to Mennonite people, she says, "Quiltmaking and related handicrafts still exist today because of people like the Mennonites who have not forgotten the importance of working wit one's own hands to create objects o visual beauty. And the quilting bees held by the Mennonite women are not merely a quaint custom, but a vital manifestation of that spirit of neighborly cooperation that undergirded the settlement of America."

Quiltmaking and quiltmakers is a well-written and useful book. It can be enjoyed by those who are not quiltmakers as well as those who are, both beginners and well-seasoned ones. I intend to lend my copy to a fifteen-year-old girl who has just embarked on becoming a quiltmaker by piecing a nine-patch quilt.

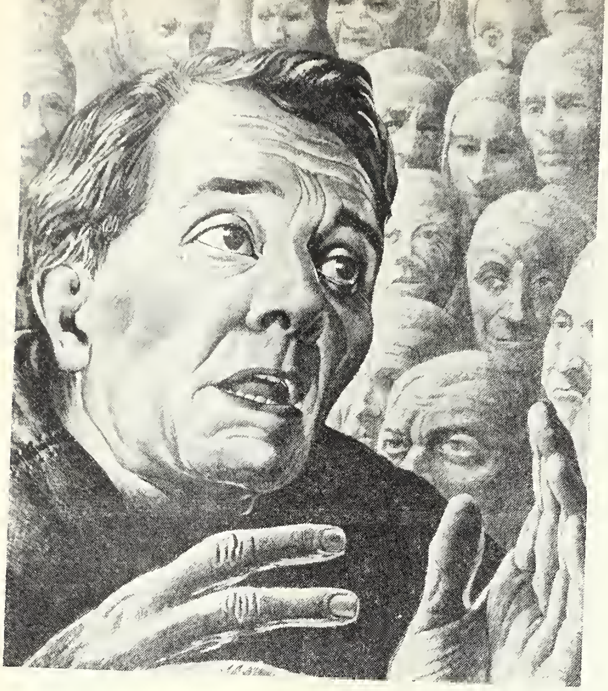

CAN YOU EXPLAIN TO ME ALL THIS ABOUT THE THIRD WORLD
SURE. IT IS AS EASY AS THIS. THE THIRD WORLD IS THE COW, THE SECOND WORLD IS THE DAIRYMAN, AND THE FIRST WORLD IS THE BUTCHER

Why send teachers to hungry nations?

Sharing agricultural, technical and economic resources with hungry countries is only half the job. To meet pressing needs for food, peace and justice, poor nations must develop people—people who can put thoughts into words, solve their own problems, choose responsibly. People with spiritual and moral power as well as intellectual achievement.

Sensitive educators are a vital part of people development. Your resources enable MCC to call and support committed, Christian teachers. Over 200 of them. In 20 countries.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201-1483 Pembina Highway
Winnipeg, Manitoba
R3T 2C8



Why Amos is famous

Barbara Jurgensen

It was an unusual assignment: Hightail it to the neighboring country and warn the people that they're bringing down disaster upon themselves.

But Amos packed and went.

Upon reaching Bethel, he climbed up on whatever was used for a soapbox in those days and began:

"You have become rich and have forgotten many things. Look at you! You hate to see the Sabbath come because you're so greedy to earn more money that you can't even take time out to go to worship! You cheat your customers by loading the bottoms of the grain sacks with stones! You water down the milk! You give the scales a sly assist with your thumb when you weigh purchases! You sell the poor into slavery the moment they can't pay their bills! You care not one iota for those who suffer! You sell the penniless for a pair of shoes!

"You are well-to-do and proud of it, but in your soul is famine.

"You began as God's chosen ones; now all that is forgotten. Now you waste your lives in chasing pleasure, in piling up even more wealth, in stomping on the poor—all the time drifting further from the God who made you.

"You are no better than cattle!

"Mark my words: there is no end to all this but decay and death!"

At this point at least one of the listeners had heard enough. Ready to blow a fuse, Amaziah, the local priest, dispatched a messenger. "Go tell the king that Amos is conspiring against him!" he raged. "Tell him," he went on, repeating the words that Amos was now saying, "that Amos predicts that he, the king, is going to be killed by a sword, that Israel will be conquered, and that all the people will be led away as slaves!"

Without waiting to see the courier off, Amaziah rammed his way through the crowd. How dare this young upstart Amos come into his parish and carry on so!

He stormed up to the front and grabbed Amos by the shoulder of his shepherd's garb. "All right," he growled, "get moving! We don't need your half-baked ideas around here. Go back to where you came from and prophesy there. Maybe they have a little more stomach for your words than we do!"

Amos did not budge. He just went on giving his message: "I was neither a prophet nor the son of a prophet, but a sheepherder and keeper of a fig orchard until the day God called me and said, 'Go, prophesy to my people Israel.' God has sent me here to tell you these things, and I'm not through yet. Therefore, hear the words of the Lord!"

Turning again to his audience, Amos put the finishing touches on his sermon.

"You have forgotten God. Behold, he will send a famine upon your land, not a famine of bread, but a famine of hearing the words of the Lord. You shall wander from sea to sea and from north to south to seek the word of the Lord, and you shall not find it.

"Behold, the eyes of the Lord God are upon this sinful kingdom, and he will destroy it off the face of the earth, saving only the house of Jacob."

And, having completed his message, Amos climbed down off his soapbox and went back to Tekoa to tend his flocks, thus ending one of the shortest preaching campaigns on record.

How effective was his speech?

Seemingly no one paid too much attention to what he said. Israel, carrying on in its same blind way, was overcome by an invader and led away into captivity—just as Amos had foretold. But during their days in slavery the people began to remember Amos' words, repented, were restored to God, and, ultimately, to their homeland.

And Amos, the quiet, rural servant of God, lived out his days peacefully among his sheep and sycamore trees, writing the book that we carry around in our Bibles today. Amos had started a fire in the hearts of God's people that was never to go out.

Fourth in a series of thirteen articles on the prophets. Next week: Obadiah.

Letters

Text for Goshen class

DEAR LARRY: I promised you a letter on my use of *The Mennonite* in a class at Goshen College. The course title was 'Mennonite thought and contemporary issues." As you would suspect, there is considerable material on Mennonite thought (theological and historical) and even more on contemporary issues but very little on linking the two together.

It was for this reason that I needed a resource where the two came together preferably in a dynamic sort of way. I wanted the students to realize that Mennonite thought didn't end in the sixteenth century, that it is continuing to develop and that part of our task was and is to connect tradition and new questions.

Part of the problem in this kind of course is deciding on "which" Mennonite thought. So in addition to choosing *The Mennonite* as the most issue-oriented of the Mennonite periodicals, the students also came to realize the diversity of Mennonite thought emanating from different centers and streams: a General Conference periodical in a Mennonite Church institution.

The forty-five students read *The Mennonite* weekly (the mails weren't always the most helpful as the bulk package frequently came a day or two after the weekly session). Some of the articles were on topics the class had decided to investigate: view of the Scriptures and methods of interpretation, men and women in the church, amnesty, food and hunger, life-style, mission strategy. More often the articles, especially the news items, raised issues the students had not recognized beforehand: reparations on mission property in China, conscientious objection to labor union membership, pastoral concerns, Canadian-American relations, native American ministries, etc. The students read each issue and were pleasantly surprised with both the breadth and depth of both Mennonite thought and its relevance to the issues. A few students wondered if all the issues were genuine in themselves, and others questioned their relevance for the church.

All in all, I found this a good vehicle for classroom teaching. I am not teaching the course this school year, but my successor upon hearing positive student response decided to continue its use. Not the least, I hope this method will generate a few lifelong subscribers and readers. *John A. Lapp, dean, Goshen College, Goshen, Ind. 46526* Aug. 26

After Canada the moon

DEAR EDITOR: I can only hope that it will take Brother Unruh (July 22 issue) another twenty years before his dumb country kid origins enable him to see that even Canada is not perfect. Otherwise he might run out of countries to which to migrate before he has reached his allotted threescore and ten. A one-way trip to the moon, which will hopefully still be uninhabited by the time he decides to leave Earth, may not be economically feasible to a Mennonite minister. *Peter W. Buller, B.P. 4742, Kinshasa 2, Republique de Zaire, Africa* Aug. 14

Disturbing undercurrent

DEAR EDITOR: Recently a friend sent us a copy of Fred Unruh's article "A country kid comes to Canada" (July 22 issue). We have appreciated the author's ministry greatly (to our friends and relatives there—and we enjoyed the "overflow" here!). Perhaps that is why the article troubled me all the more. Personally I am so glad that the Unruhs decided to emigrate to Canada. Our country and brotherhood are richer because they came!

But . . . there is a psychological undercurrent in the article that disturbs me. Perhaps it's the seeming generalization that everything is "wrong" with the USA and everything is "good" about Canada. As a Canadian living in Asia for the past five years, I know the advantages of "being a Canadian and carrying its passport" all too well! Many of the things Mr. Unruh says about his former country are true. However, much of the good done by "unugly Americans" abroad is never publicized.

Jesus did command his followers to be "light" and "yeast" in the place where they are. We're glad the Unruhs are being that in Canada. However, we also long that there are many committed Christian Mennonites in the USA who will see it as their responsibility to be light and yeast in their own country! *Betty Mae Dyck, %IRRI, Box 933, Manila, Philippines* Aug. 21

Contents

Economic change and the kingdom 522
What's a nice Christian like you doing as a consumer activist? ... 525
News ... 527
Record ... 530
Living happily and comfortably with less ... 531
Why Amos is famous ... 534
Letters ... 535
Affluence: The debit side ... 536

CONTRIBUTORS

Henry Rempel is assistant professor of economics at the University of Manitoba. His address is 699 Grierson Ave., Winnipeg, Man. R3T 2S3.

Allan Classen, a native of Dallas, Oregon, is in General Conference voluntary service in Fort Wayne, Ind., where he works with a consumer action center.

CREDITS

Cover, Migratory laborer with three children, U.S. Library of Congress; 523, Harold M. Lambert Studios, Philadelphia; 529, Ken Sauder, MCC; 532, Education Newsletter, World Council of Churches, Geneva, Switzerland; 534, drawing by Guy Rowe, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Affluence: The debit side

In the double entry method of bookkeeping both the *in* and *out* sides of a business transaction are recognized by debiting the amount of the transaction to one account and crediting it to another so that total debits equal total credits.

We know the *credit* side of affluence well. We all aspire to its benefits. Wealth equals power, pleasure, independence, and other neat things to have and do. As one wag put it long ago: "We'd all rather be miserable with than without."

Affluence also has its debit side.

Before we note the items on the left side of the ledger we should ask the question: Who is affluent? It is my guess that the majority of the readers of this magazine are. Some of course are more obviously in that category than others, but when we're talking about the price of our affluent ways we should understand that we're talking about just about all of us.

Now, to some of the debit entries on the balance sheet:

1. *Separation.* Affluence separates people from each other. Husbands and wives become estranged because of financial squabbles. They quarrel not because there's not enough money but because they each have their own long shopping list, and there's not quite enough credit to cover all their wants.

Affluence is also the cause of a widening cleavage between blue and white collar people, between haves and have-nots, between entrepreneurs and consumers, between the moderately rich and the very rich.

The newly rich often feel abandoned by their less affluent peers. More than one person who is suddenly rich has told me of the loneliness which comes with wealth. People in the church and in the community now tend to respond to them with ambivalent gestures of disdain, envy, and awe. Rich people are set on a high pedestal, but they are rarely loved.

2. *Selfishness.* Greed tends to increase rather than decrease with affluence. One want after another is raised to the level of a need. Individualism, the easy cohort of wealth, blurs our vision of other people as brothers and sisters. They look like "trees, walking" rather than as persons. It becomes easier to consider only No. 1.

3. *Spent resources.* The nonrenewable resources which God created for our welfare and careful use are disappearing at an alarming rate because we are unable to curb our ravenous appetites. We now catch ourselves in the absurd situation of applauding the news that our energy resources will last at least fifteen or twenty years longer than was estimated two years ago. What are two decades in humankind's long history? Our focus is so much on ourselves that even thoughts about our unborn grandchildren prompt no diminution of our consumption. We seem to have no sense of responsibility to assure a viable way of life for them.

4. *Spiritual poverty.* Affluence blinds us to the raw and real world in Asia, Latin America, Africa, Appalachia, Indian communities, the cities' central cores, and in many other places. We tend to parade ourselves as God's adorable darlings, but we're really the world's pampered brats. We are silly and spoiled. Is it any wonder that Jesus said, "It will be hard for a rich man to enter the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God"?

The debit side of the ledger sheet on affluence has numerous entries. They are numerous and expensive. How we use our wealth is one of the most crucial matters facing North American Christians. It's an economic and spiritual matter. Several articles and reviews in this issue are designed to help us look at this question more candidly. The writers suggest some new courses of action for us to consider. Their proposals need our sensitive and thoughtful consideration.

We have received much. The invoice is in our hands. What sort of credit items will we be able to enter on the right side of the balance sheet? LK

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:34 SEPTEMBER 30, 1975

MENNONITE

Whither the halls of ivy and the pillars of academe?

Education's coming shape

Daniel R. Chamberlain

Looking to the future is exciting and a little frightening. It may be bright with promise or dark with despair depending upon the prophet. Trying to predict or shape the future in any area of life is risky, and education is no exception.

Eight years ago Samuel Gould, who was then chancellor of the State University of New York, predicted: "We shall never again see the day when there are enough buildings or other educational facilities and faculties to take care of these awesome (educational) needs. Even the most massive kinds of building or recruiting programs will not bring us to a point of proper balance. The State University of New York, for example, is now engaged in a $3.2 billion building program, and it must recruit 15,000 *new* faculty members by 1975."

What a difference a decade makes. Today thousands of classrooms are idle and a single teaching vacancy often attracts hundreds of applicants. But in spite of the risks, we must attempt to look into the future and predict and plan as well as we can. After all, we will spend the rest of our lives in that future and prudence demands planning, preparation, and, yes, even some dreaming.

Goals for education. Our look at future education begins most appropriately by determining goals. Where do we want to go, and what do we want to accomplish? The following goals are basic.

First, education should engender and develop *respect for others.* While this is an old-fashioned concept, it has recently suffered serious neglect. A profound respect for others must begin in the home and be nurtured in the schools. Not only should it be taught, it must be exhibited. Mutual respect among students, teachers, administrators, and parents will go far toward restoring goodwill and rationality to our society, which is too often characterized by sarcasm, cynicism, and distrust.

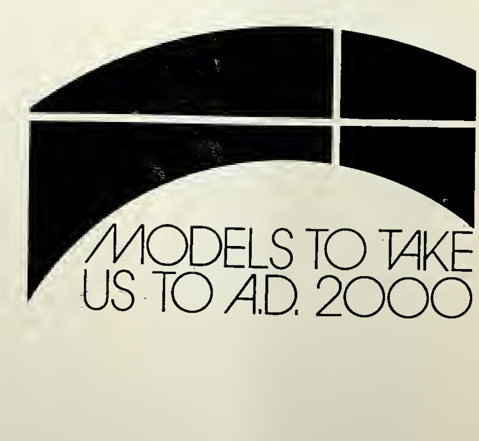
The skill and knowledge of *self-discipline* is the second goal that education should seek to achieve. This requires patience and the ability to place long-range good above short-term pleasure. Again, worthy examples and frequent positive reinforcement are essential to achieve this important goal.

Participants in education should also learn to *understand and appreciate the natural world.* This includes the concept of "creativehood"—being one with nature instead of apart from or against it.

An educated person should also *understand the nature of society* past and present, including the beauty and problems people have created.

Further, learners should *develop a vocation* or salable skill. This maxim is old but the truth remains: "It is hard to know what you are good for unless you know what you are good at." Certainly life is more than doing, but doing adds meaning and reality to being.

The goals of education dare not omit the crucial spiritual dimension. Respecting others, disciplining one's self, appreciating the natural world, understanding society, and developing a vocation still add up to a flat, one-dimensional view of life. Only by accepting the revealed truth that "the fear of the Lord is the beginning of wisdom" can life gain the perspective that adds eternal meaning and value to life.



Thus the most important goal of education must be relating to God and growing spiritually by relating to the people of God. Clearly, public education is not well equipped to help students attain such a goal, but that simply changes the locus of this goal, not its significance.

Problems to overcome. Education must face and overcome many problems in the remaining twenty-five years of the twentieth century: declining enrollments, changing clienteles, diminished financial support, public frustration, and growing student apathy. Each of these problems, and many more, merit serious discussion and creative solutions, but three basic problems pose a special challenge for Christians trying to shape education for the next quarter century.

The first problem is *secularism.* It assumes that nothing about the origin or continuation of humanity or the universe is sacred. God is reduced to an expletive, and every action and relationship becomes common and profane. Humanism vainly attempts to help people lift themselves by their own bootstraps, but the gains are only illusory. Humanity repeats Lucifer's sin of pride and self-sufficiency with equally tragic results.

Education, beginning with the infant, must recognize God as Creator and man as creature, and that God's mighty acts will continue to work within history as well as interrupt the life of individuals and nations. In short, to overcome the problem of secularism, education must include the sacred dimension.

Pluralism poses the second problem. Education has become a smorgasbord of ideas in which one philosophy is presented as equal in value and validity to all others. The results are tragically obvious: it does not really matter whether one believes in anything or nothing. Commitment is lacking and bewildered tentativeness is labeled as sophisticated openmindedness. Such pluralism denies the uniqueness of Christianity and thus poses a special threat and challenge to Christian education.

Materialism also continues to plague modern man and presents a problem to all of education and a special temptation to those concerned with Christian education. While God created things for the blessing and benefit of man, things have unfortunately become the measure of man. Individual Christians and Christian institutions often fall prey to this worldly system of values and assign worth on the basis of salaries and possessions or budgets and buildings.

These problems of secularism, pluralism, and materialism dare not be ignored as we plan and dream of significant Christian education between now and the year 2000.

Characteristics of future education. By the year 2000 education will be different in many ways from the process now familiar to us. While change is inevitable, it will only lead to progress if it is carefully planned and thoughtfully managed and monitored. I believe the following characteristics of future education hold great promise for all learners. Properly applied, they can be of special benefit to the future of Christian education.

1. *Future education will be more holistic.* This characteristic has both individual and institutional significance. For the individual it is already clear that cognitive rationality is not enough. As F. L. Halleck of the University of Wisconsin warns: "I doubt that man can live without compassion, without ideology, without faith, without autonomy, without privacy, and without beauty and still be man."

The Christian family, church, and school with their understanding of, and concern for, the whole person are in a unique position to give direction and content to education that goes beyond temporal facts, to learning that deals with values, relationships, and eternal truth.

This leads naturally to the institutional implications of holistic education. More and more we will realize that learning is like a seamless garment. It is unrealistic to expect schools to carry the entire burden. The home, the church, and the community are all important educational agencies.

Schools will increasingly recognize the continuing nature of their task. The hard lines between elementary, secondary, and higher education will soften, if not disappear. The result will be education focused upon the individual, with increasing concern for individual development and declining emphasis upon institutional convenience.

2. *Future education will be lifelong.* Informal education has always been lifelong, but formal education has been reserved almost exclusively for those between five and twenty-five years of age. This youth ghetto is fast breaking up and the years spent to achieve formal education are expanding rapidly. The concentric ripples produced by this increased emphasis upon lifelong learning are profound. Adults from middle to old age are studying an ever greater variety of subjects. Some relate to new careers, others center on hobbies, still others concentrate on subjects that give added meaning and aesthetic enjoyment to life.

This interest in lifelong learning offers many educational challenges to Christian schools and churches. Mature adults can come to our campuses for formal learning or we can provide such opportunities in churches or other community centers. In the process, the learning they have acquired in less formal ways must be recognized and accepted if they choose to work toward a college degree. With imagination and cooperative planning, domestic or foreign service could be combined with continuing education.

3. *Future education will be marked by*

People must now learn how to gather, assimilate, and analyze information on their own, but we dare not allow this generation or the next to assume that the capacity to utilize the scientific method will lead to all truth.

The family will continue to play a crucial role in the educational process.

institutional cooperation. This characteristic has several facets. First, society may well accept the concept and term coined a few years ago by Ernest Boyer: "Educare." Under it schools will cooperate with other social and industrial agencies to provide a broad spectrum of educational experiences. Furthermore, schools and colleges will cooperate more with each other.

Efforts such as Conrad Grebel College at the University of Waterloo, or the Philadelphia campus of Messiah College in cooperation with Temple University will increase. Because these models provide a community of commitment within a community of convenience, they avoid expensive duplication of facilities or staff, but provide a Christian alternative within a secular institution.

Extending such a cooperative model into elementary and secondary education would provide a genuine challenge for churches and Christian schools.

4. *Future education will make increasing use of technology.* The power and pervasiveness of television are well known. However, the educational potential of this medium has scarcely been tapped. The same is true for computers and a wide range of other audiovisual equipment. The next few years will mark impressive gains. Video cassettes will become common, and most homes will acquire the equipment to play back single lessons or whole courses which will be available in this form. The opportunities for Christian colleges to serve churches, schools, and homes will be enormous. High quality curriculum materials for individuals or groups will be as easily available as a current eight-track cassette.

5. *Future education will stress learning skills.* Information is growing at a phenomenal rate. Today more than a thousand times as many people are engaged in research as were involved a hundred years ago. No longer is knowledge a stable body of information to be memorized. Even a narrow speciality quickly produces more facts than one person can master.

The effect is obvious. People must now learn how to gather, assimilate, and analyze information on their own. Again this presents Christian educators with a special challenge. We must help people acquire learning skills that will lead to spiritual growth and maturity. We dare not allow our generation or the next to assume that the capacity to utilize the scientific method will lead to all truth.

6. *Future education will frequently utilize new approaches.* Teachers and books have been central to formal learning for many generations and they will remain important. However, other activities, most of them already in practice, will become increasingly important.

The reaction to ever-narrowing specialities will lead to more interdisciplinary studies. Off-campus internships for one or more terms will become common. Independent study and contract learning will become prevalent at all levels and stages of education. Courses and entire curricula will be problem-oriented and theme-centered in contrast to the great emphasis upon single-discipline courses and majors.

In short, time and space requirements for learning will be replaced by an emphasis upon competence, regardless of how, when, or where it was attained.

The opportunities for Christian students and educators are many. Churches and service agencies can provide placements for internships and other independent study activities.

Furthermore, our students must be assured that what we believe is not only worthy of study, but that it can bear their closest scrutiny.

Conclusion. Education is central to the continuity of society and the mission of the church. By coupling clear vision with faithful effort, the coming quarter century can exhibit a qualitative improvement that will match the quantitative growth of the previous twenty-five years.

Fourth in a series of Meetinghouse articles on models for the next quarter century. Further articles in this series may be appearing at a later time.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

CONTINUING EDUCATION–
Part of the real thing

Ruth Unrau

On a Wednesday in February, in spite of ten inches of snow that made parking difficult, more than seventy-five senior citizens came out at midmorning for the Life Enrichment program at Bethel College.

Two couples approached each other in the parking lot. One white-haired grandmother called to another, "Why should you be going back to school at your age?" The woman who had been hailed *ran* toward the other shouting, "What did you say? I don't hear so well anymore."

Who needs to go to college in this day and age? People over thirty are saying, "We do."

One of the current trends affecting colleges is that of continuing education, which is defined generally as those educational activities for persons who are not full-time students and who are not seeking degrees.

In the broad sense, education should be continuing in one way or another all our lives. Skills learned in college can become obsolete within five years, and career training needs to be upgraded or changed.

Fred M. Hechinger writes in the *Saturday review/world* (August 24, 1974, issue) that "By the year 2000 only the traditional liberal arts courses may be considered permanently 'relevant,' " and continues: "Robert M. Hutchins once suggested in the 30s that every baby be given a bachelor of arts at birth so that he could subsequently proceed unhampered by the chase after credentials."

While many young people today would prefer to find success by a route other than the classroom, their elders are turning to the traditional academic disciplines. The American dream of the child receiving a better education than the parent is changing to one where lifelong learning will become the pattern.

Who are the students who are going back to school?

First, there are the senior citizens. They are enrolled in "life enrichment" programs that give them some of the benefits of the college courses and atmosphere. Second, there are those interested in getting back into careers or starting new ones; these are usually women who have seen their last child off to school, either kindergarten or college. They may be working toward a degree, but often they are just taking noncredit courses. Third, there are men and women who go back to college for the fun of it.

Let's look at a program for senior citizens.

On the morning I visited the Life Enrichment program at Bethel College, Delbert Friesen, who teaches physics, lectured on uses of energy from wind and sun. The group followed closely his illustrations on the overhead projector and his models of heat conductors.

In talking with people during the coffee break, I gathered these unsolicited comments: "This is a really wonderful program. . . . Emerson is doing a great job of putting programs together. . . . Come eat with us. It's lots of fun eating with the students."

The film following the break was entitled *Art is. . .* , and the discussion afterward was vigorous, some defending certain types of expression and some condemning. Emerson Wiens, an industrial arts teacher, led a discussion that drew out ideas. Spirited talk continued as they walked to the dining hall. In the afternoon, Jim Jantzen presented a travelog with slides of his trek in the Himalayas.

Senior citizens often join college faculty members as resource people for these programs. A retired biology teacher kept the group informed weekly with gardening tips.

It is difficult to say whether thirst for learning or thirst for socializing makes this program popular, but the question is probably unimportant. The Life Enrichment program provides opportunities for meeting both thirsts. Women outnumber men two to one, but this is a better ratio than programs of this type in most other communities.

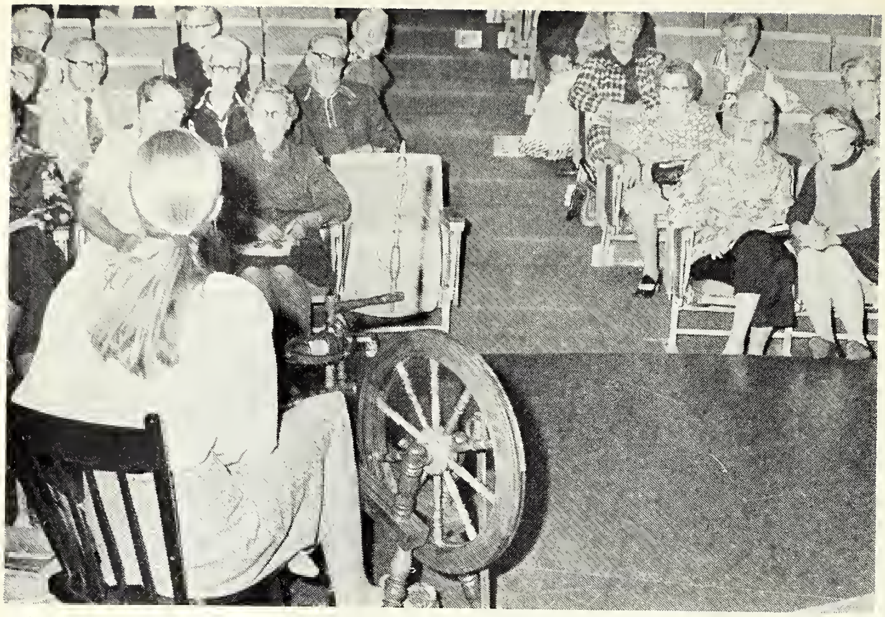
A second group of students became conspicuous about ten or fifteen years ago when middle-aged women left their kitchens for the college classrooms. They were women who had raised their families and returned for a degree and a career in elementary education. Finding that homemaking no longer took so much of their time, they came to college to help relieve the teacher shortage and to find a career that would help them put their own children through college.

These women are still coming to college, although not so many to enter teacher education. They come now for degrees in social work and in the health services. Some of them come to upgrade their skills in careers they are already pursuing.

One student mother says that she firmly believes that women have just as much right to go to college as their children have to go to high school. And at the same time. Someone else suggested that the husband who lets his wife put him through college or medical school with her secretarial or nursing skills should see that she has the opportunity for college work later. Waiting until all the children are through school may take too long.

What happens when a woman suddenly finds herself with only a husband and house to care for? She can turn to volunteer work in the church and the community, to social clubs, or to alcohol. But many women are going back to college. The fact is that a woman usually has twenty-five years left for a second career after her children leave home. If she has been working while raising a family, she can continue and expand that career in a more serious way after they leave.

What are the problems of the woman over thirty who goes back to school or who enters college for the first time?



Above, Bethel student Delene Schmidt gives a spinning demonstration to a group of continuing education students as part of the Life Enrichment program at Bethel College.

Can she cope with the new problems? Many women are apprehensive about the fact that they will be working among (competing with?) younger students. They say they feel dumb that first week, inadequate and frightened. One woman with a college degree took three weeks to learn how to set the margins on her typewriter. This lack of confidence does not last very long, and some older students never have it. Indeed, some returnees dominate class discussions, eager to share their wisdom with younger students.

Most older students have a different *modus operandi* from the eighteen- to twenty-one-year-olds. A number of them say that they try to do all their work during the day so that they can be with their families at night. They don't like to go off to study while their families are enjoying TV and, furthermore, they fall asleep when they try to study at night. So their life-style may be different from that of the usual college student who may not start serious study until after ten o'clock. The returnees are usually not "activists," and they do not involve themselves in campus activities.

What does this new group of students mean for higher education? Particularly, what does the situation mean for our church colleges?

For one thing, the colleges will enroll more women, since women seem to be the ones asking for new programs and because, at the senior citizen level, there are simply more women alive.

A profile of the office trainee shows a married woman, somewhere between forty-five and fifty, a mother with children grown, and a high school graduate. Teachers of this middle-aged woman say that she is a delight to instruct, that she has a thirst for self-improvement, that she is mature but needs to meet an atmosphere of acceptance by an instructor sensitive to her needs.

Another instructor said, "No vacant stares, no clock-watching, no yawns," in other words, persons who are fun to teach.

A second effect will be that colleges will make an effort to be innovative in meeting needs. Wihle some students will want to attend during daylight hours, others who are working may want evening courses or even breakfast courses. How about an institute for alumni when they return to campus for their children's graduation? Or vacation retreats? (These would probably be most popular for those colleges located next door to the Grand Canyon.)

A third effect will be in the demands made upon the instructor. These older students will want to work at their own pace. They can't be pushed around. I have a charming old man in my freshman English class who never follows an instruction. My last tussle was when I asked the class to paraphrase the paragraph on page 95. He did the one on page 89 because "Joseph Wood Krutch is a more interesting writer than Eric Sevareid."

Some of these students are obviously as well-informed as their teachers. Their work experience often ranks them on the same level as the teacher. For them, the instructor is not the father figure speaking to persons of inferior rank. The student is not in this training program to please a parent or to pass a few months' time or to gain a good trade.

Colleges, in an effort to be more flexible, will have to plan traditional and nontraditional programs. While some of the students will be working toward degrees, three-fourths of older students now enrolled in all colleges are on nontraditional tracks, satisfied with no credit, or satisfied with a piece of paper saying they have finished a course of a few weeks' length. The liberal arts courses will be demanded by some, but adults across the country have in the past chosen to study first in the vocations, with hobby and recreational courses ranking second, and family life and personal development third.

Does this order of preference also hold for Mennonite would-be students? Or, in light of the popularity of Project Teach at Bethel College, would religious studies rank higher with them than it does for the general population?

Probably the change that must occur if continuing education is to become a significant part of Mennonite education will be a change in attitude toward education in general. The most common view is that schooling is not a part of life but that it precedes the real thing. This must be replaced by the view that schooling produces desirable and durable satisfactions and gives great economic and cultural gain for the whole of society. Education should not be cut short. Rather, it should be extended.

Finally, why should the subject of continuing education concern the church? The church is interested in the well-being of its members, their nurture and growth. Workshops in music, Bible studies, Christian education, and church history are already being offered. There are unexplored possibilities for the school and the church to work together to help all persons develop an education of a lifetime, one that will continually enrich and mature. Continuing education can help them be better Christians and better members of the church and the community.

College-conference structures to remain same

The present structures for college-conference relationships will do for now, said General Board members and college representatives.

The General Board of the General Conference Mennonite Church spent one day of its two-day meeting September 11-13 near Chicago talking with all presidents and some board chairmen of the five General Conference-related colleges and Mennonite Biblical Seminary plus members of the Commission on Education's Department of Higher Education.

At present, the colleges relate most closely to district, area, and provincial conferences: Bluffton College to the Eastern and Central districts, Bethel College to the Western and Pacific districts, Freeman Junior College to the Northern District, Canadian Mennonite Bible College to the Canadian Conference, and Conrad Grebel College, to three Ontario conferences, one General Conference and two (Old) Mennonite.

Only Mennonite Biblical Seminary is directly supported by the entire General Conference constituency.

The college presidents have, however, been relating indirectly to the Department of Higher Education. The college presidents have attended DHE meetings, but have had no vote there.

The Chicago meeting did little more than endorse and slightly modify the action of the Commission on Education last February: to increase the number of members on DHE and renew efforts to hire a General Conference staff person in higher education.

As modified by the General Board the new Department of Higher Education will include three members appointed by COE, three appointed by the General Board, one representative from each of the five colleges with voting privileges, and a nonvoting representative from the seminary.

The General Board said that, at least until the General Conference triennial sessions in 1977, new structures are not needed.

"The issue is the intensity, not the structure," said COE member Jim Dunn.

The Chicago meeting found it hard to reach consensus on exactly what was needed. Conrad Grebel College, Freeman Junior College, and CMBC presidents expressed their satisfaction with present arrangements. Bethel and Bluffton colleges, represented by both presidents and board chairmen, seemed dissatisfied with their lack of tie-in at the General Conference level.

Bethel president Harold Schultz asked, "What are the chances for a closer covenant relationship between the church and its colleges?" Bluffton president Ben Sprunger queried, "Is it possible for the church to define its goals . . . so that the resources of the colleges can clearly be harnessed to aid the church, or must the college's relationship be primarily limited to being historic, to district ties only, and to an intangible relationship with the General Conference?"

The agenda from Bethel and Bluffton, however, ran counter to the agenda from Conrad Grebel College. Its president, Frank Epp, saw the need for closer conference-college relationships primarily as a U.S. issue. Both Canadian colleges are structurally tied to area or provincial conferences. He suggested that the three U.S. colleges take up the relationship question at the meeting of U.S. delegates planned just before or after the General Conference sessions in 1977.

"One cannot avoid the conclusion that the needs and concerns most strongly felt have a national frame," he said.

How international are our colleges? participants asked. A few students cross the Canadian-U.S. border for college, but recruitment is primarily regional.

Some possible areas of cooperation between church and colleges on a binational level were identified: curriculum planning, continuing education, research and development, use of college facilities for festivals and conferences, interchange of personnel, publishing, developing positions papers on issues of public policy, etc.

Other concerns surfaced from General Board members and staff.

The church college should be creating Christian character, said General Board member Kenneth Bauman of Berne, Indiana. There needs to be more communication between church and college.

Board member Peter Ediger of Arvada, Colorado, voiced a similar concern at the meeting:

The colleges want our students and money, he said. Do they want our wisdom?

"Graduation from a Mennonite college perhaps should not only be contingent upon academic achievement, but also upon growth in Christian community and the ability to develop creatively a biblical point of view regarding personal goals, vocation, and work," said voluntary service director Gene Stoltzfus.

In the final session, the group adopted an eight-point statement, drafted by Frank Epp, advocating partnership, prayer, no new structures, treating the conference as the central link in church-college relationships, and recognizing regional constituencies and consolidating relationship at these levels.

The General Board then went on to endorse a strengthened effort under the COE's Department of Higher Education rather than creating a new division directly under the General Board.

Alternative service asked for Paraguayan Indians

Exemption from military service for Indians who object on cultural, socioeconomic, or religious grounds has been recommended to the Paraguayan Government by a May meeting of Indian leaders and organizations working with Indians.

Included in the meeting, called by General Besarano, president of the Association of Indigenous Peoples, were six Mennonite Indians and four Mennonite observers of German background.

The recommendations would allow alternative service and also throw out the requirement that those who have not served by the age of twenty-six pay a fee of 300 guaranis a year for eight years.

In addition to the religious grounds for nonresistance mentioned by the Mennonites, some other Indian groups objected to military service because it did not allow young persons to stay home to take care of their parents and because of discrimination against Indians in military service.

New tool helps Haitian farmer

Haitian Mennonite Central Committee staff workers and MCC volunteer Mark Tjelmeland have introduced a new agricultural hand tool, the derapine, to the Grande Riviere region in the last sixteen months.

The derapine, a narrow, nine-inch hoe, augments the machete and broad hoe, previously the only two major hand tools used by the peasant society of Haiti.

"Because the derapine works the soil more deeply, we expect its use to increase yields 100 percent if used in conjunction with proper plant husbandry," Mr. Tjelmeland commented. The more deeply worked soil retains more rainfall and allows deeper and quicker rooting.

A Haitian blacksmith can make a derapine by riveting a nine-inch piece of abandoned truck leaf spring onto the head of a worn-out broad hoe. The leaf springs are available in nearby Cap-Haitien.

"At first the Haitians wanted us to weld the spring sections to the head," Mr. Tjelmeland recollected, "but we refused because that would keep the Haitians dependent on our welder. Even though the rivets occasionally break, they can still be replaced by local blacksmiths."

The derapine project has forcefully reminded Mr. Tjelmeland that blacksmiths are a crucial link in the food production chain and bypassing them develops only a pile of irreparable tools.

The derapine introduction process started in January 1974, when Warren Newman, MCC volunteer in Haiti's central plateau, visited Mr. Tjelmeland and spoke of derapine use there. Mr. Tjelmeland became interested and asked a local blacksmith, Iasre Gebirer, to make one. Mr. Gebirer completed it successfully.

Mr. Tjelmeland was pleased with it and tested it with several of the Haitian staff. It impressed them, too, so Mr. Tjelmeland ordered ten more and distributed them among other staffers and rural agricultural promoters.

Soon MCC received over twenty-five requests for more derapines. To utilize the increased demand, Paxman Tjelmeland asked the staffers to bring in their broken broad hoes, introduced the derapine to three more blacksmiths and asked them to make derapines from the broken broad hoes.

In December 1974, MCC gave a derapine Christmas gift to the agricultural promoter in each of thirty rural communities. A promoter is a volunteer appointed by a rural community council to help that community develop its agricultural methods.

Before May, MCC distributed over 200 derapines through tool loans. Most of these tools were used in combites, collective work gatherings, to work large fields. But Vernon King, director of the MCC program in Grande Riviere, stopped the program because many of the loans were not returned.

The loans were replaced with half-price sales, but MCC has now stopped these and turned the remaining project fund over to the Haitian staff.

"The derapine is now used and demanded widely enough that MCC will terminate the project when the funds run out," Mr. King said.

MCC staff consider the derapine project community development at its best. They believe Haiti must grow by developing its own human and natural resources already within the country and not continue to depend on foreign technology or dollars. Viable permanent development happens only when Haitians look to themselves, not others, for solutions. *Steve Denlinger*

A Haitian uses the derapine, a long-bladed hoe which MCC introduced in northern Haiti to supplement the regular hoe and machete.

Congress to consider food bill

Legislation now before the U.S. Congress concerns food aid to hungry nations.

For the first time in many years, Congress will vote on economic aid separately from the military aid bill. This clear distinction in the foreign assistance programs will permit legislators to clarify in their own minds where international priorities should lie—in assisting other countries to develop their agriculture to nourish their hungry people, or to ship arms to these countries that will eventually destroy their people.

Last year the U.S. sold more than $8 billion in weapons to nations abroad, including some very poor ones, while only $2.5 billion is proposed for food and development programs in 1976.

The bill before Congress ties food deliveries to a new system of incentives to the recipient countries to develop their own food production. When the United States sends food to another country, it is sold on local markets for local currency. A great deal depends upon the way in which these local funds are spent.

The bill would create substantial pressure on recipient governments to use the funds "for activities which directly improve the lives of the poorest of their people." Foreign governments which agree to use funds generated from the sale of American food aid commodities for fertilizer plants, irrigation systems, and other agricultural improvements for the small farmer would not be required to repay the United States for food aid received.

Seventy-two percent of the funds in the proposal before Congress are designated for countries with annual per capita incomes below $275.

Membership down last year, but giving is up

Membership in the General Conference Mennonite Church dropped slightly during 1974 but giving was up, according to statistics in the 1975-76 *Handbook of information,* recently published by the conference in Newton, Kansas.

Membership reported by congregations in the U.S., Canada, Paraguay, Brazil, and Uruguay dropped 1.4 percent from 1973 to 1974. However, statistics from twenty-three congregations were missing in 1974, compared with only two missing reports in 1973.

Total membership reported in 1974 was 59,013. Ninety-nine of 102 Canadian churches reported 21,183 members, a 1.3 percent increase. Of 186 U.S. churches, 168 reported 35,534 members, a 2.6 percent decrease. Ten of twelve South American churches reported 2,296 members, a 9.7 percent decrease; however, the membership of all twelve congregations there was listed last year.

Total membership has increased 3.5 percent since 1964.

Total North American giving to General Conference, local, and nonconference causes was up 20.7 percent during 1974 over the previous year. Giving to all causes in 1974 was $13,798,961, up 66 percent since 1970.

Giving was divided in 1974 according to the following percentages:

—Local operating expenses, 39 percent.

—Local relief and mission outreach, 3 percent.

—Local buildings and facilities, 12 percent.

—Provincial, district, and area conferences, 11 percent.

—Commission on Education, direct giving, less than 1 percent.

—Commission on Home Ministries, direct giving, plus some domestic Mennonite Central Committee programs, 2 percent.

—Commission on Overseas Mission, direct giving, plus overseas MCC programs, 17 percent.

—Mennonite Biblical Seminary, more than 1 percent.

—Prorated according to the General Conference budget (COM, 67.6 percent; CHM, 17.1 percent; COE, 6.8 percent; MBS, 8.5 percent), 2 percent.

—Where most needed (distributed to the commission or seminary the farthest percentage from meeting its budget), 1 percent.

—General Conference poverty projects, a small fraction of 1 percent.

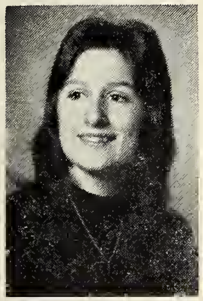
—Other General Conference causes, less than 1 percent.

—General Conference institutions (schools, hospitals, etc.), 6 percent.

—Nonconference causes, 6 percent.

Per capita giving increased from $199.19 in 1973 to $243.29 in 1974.

Bartel


Umble

Bartel appointed in congregational mission

Floyd Bartel, pastor of the Bethel Mennonite Church, Lancaster, Pennsylvania, has been appointed secretary for congregational mission with the Commission on Home Ministries, General Conference Mennonite Church.

He will begin full-time July 1, 1976, with some part-time work to be negotiated between January and July.

As secretary for congregational mission, Mr. Bartel will help pastors and congregations define their goals and strategies in evangelism, nurture, and service. He will also recruit and train consultants for such work in district and provincial conferences.

He will be the first full-time staff person under CHM to serve in the congregational mission (formerly Evangelism-in-Depth) program. Executive secretary Palmer Becker has been carrying part-time responsibilities in this area.

Mr. Bartel, who has served the Lancaster church since 1965, was ordained in 1957 in Hillsboro, Kansas. While in Lancaster, he served two years as president of the Eastern District Conference, six years on the district education committee, and three years on the district home missions committee.

Diane Umble hired in communications

Diane Zimmerman Umble of Hesston, Kansas, has begun work as communications coordinator for the General Conference Mennonite Church.

In her new position, she will work with all commissions of the General Conference in coordination of communications, publicity, audiovisuals, and feedback from congregations. She is employed three-fifths time for one year.

Until recently Ms. Umble worked for Mennonite Broadcasts, Inc., Harrisonburg, Virginia, where she wrote for and produced radio and television programs, including "Heart to heart" and the "Mennonite hour."

A native of Lancaster, Pennsylvania, she graduated from Messiah College (Temple University campus) in Philadelphia in 1974 with a major in radio-television-film communications. She has previously been employed as a radio announcer in Lancaster and Portsmouth, Virginia, and has been an interviewer on Ephrata, Pennsylvania, cable television.

She is a member of the Bethany Mennonite Church, East Earl, Pennsylvania.

Ted Stuckey named business manager

Ted W. Stuckey of Pittsburgh, Pennsylvania, has been appointed business manager and treasurer of the General Conference Mennonite Church, beginning January 1, 1976.

He will begin work at the conference's central offices in Newton, Kansas, December 1 for orientation before his predecessor, William L. Friesen, leaves. Mr. Friesen will become manager of the Schowalter Foundation in Newton on January 1.

As business manager and treasurer, Mr. Stuckey will supervise accounting and bookkeeping, trust funds, Church Extension Services, office staff for the Division of Administration, and building maintenance.

A native of Berne, Indiana, Mr. Stuckey is a member of the Pittsburgh Mennonite Church, a small house fellowship of which he has been chairman. He is a certified public accountant and has worked part-time in private accounting practice and part-time as accountant and internal auditor for Dwelling House Savings and Loan Association, a black-owned organization.

He is a 1969 graduate of Goshen (Indiana) College and has taken additional accounting courses at the University of Pittsburgh. After graduation, he was a voluntary service unit leader in Pittsburgh under Mennonite Board of Missions, Elkhart, Indiana.

His term as business manager and treasurer extends for three years.

Speakers selected for war tax conference

Speakers for an inter-Mennonite and Brethren in Christ conference on war taxes have been named.

The conference, sponsored by the General Conference Mennonite Church, Mennonite Church, Brethren in Christ Church, and Mennonite Central Committee Peace Section, is scheduled for October 30 to November 1 at the First Mennonite Church, Kitchener, Ontario.

Included among the speakers are:

—Colonel Edward King (ret.), director of the Coalition on National Priorities and Military Policy (U.S.), and Major General Fred Carpenter, Canadian armed forces, on "Militarism in today's society";

—Marlin Miller, president of Goshen Biblical Seminary, Elkhart, Indiana, on "The Christian's relationship to the state and civil authority";

—Walter Klaassen, associate professor of religious studies at Conrad Grebel College, Waterloo, Ontario, and Donald Kaufman of Newton, Kansas, author of *What belongs to Caesar?*, on "Anabaptism and church-state tax issues"; and

—Willard Swartley, chairman of the Bible and Philosophy Department, Eastern Mennonite College, Harrisonburg, Virginia, on "The Christian and payment of war taxes."

Workshops are planned on such topics as "War taxes and the Bible," "The Christian and civil disobedience," "World Peace Tax Fund Act," "Forms of resistance and legal consequences," "Mennonite institutions and the withholding dilemma," and "Voluntary service and war tax options."

The conference, intended for "theological and practical discernment on war tax issues," is open to all who wish to attend.

Initiative for the conference came from a resolution passed by the triennial convention of the General Conference Mennonite Church in August 1974 in St. Catharines, Ontario.

Those planning to attend the conference should register by October 15 with First Mennonite Church, 800 King St., Kitchener, Ontario N2H 3G4, requesting lodging in a private home, motel, or hotel. A registration fee of $5.00 per person may be paid at the time of the conference.

Co-moderators of the conference are Peter Ediger, Arvada, Colorado, and Vernon Leis of Elmira, Ontario.

Lord
is upon
Me

Women irregularly ordained to priesthood

Episcopal Bishop George Barrett, resigned bishop of Rochester, New York, officiates at irregular ordinations in Washington, D.C., of four women deacons to the priesthood. Service was held at the Church of St. Stephen and the Incarnation despite the fact that Bishop William F. Creighton of Washington had announced Bishop Barrett did not have his permission to perform ordinations in the diocese. At the altar from left are Diane Tickell, Betty Rosenberg, Bishop Barnett, Alison Palmer, and Lee McGee.

Manitoba "Saengerfest" planned in Winnipeg

The Manitoba Mennonite Centennial Committee is sponsoring its second *Saengerfest* on October 27 in Winnipeg.

This song festival will feature premiere performances of three new works by Winnipeg composers. The longest work is a piano concerto by Victor Davies, based on a selection of hymns from the Mennonite tradition. It will be performed with Irmgard Braun Baerg at the piano and her husband, William Baerg, as conductor of the orchestra. Both are members of the Mennonite Brethren Bible College faculty.

Esther Wiebe, Canadian Mennonite Bible College faculty member, has composed a special piece entitled "Maranatha," for orchestra, soloists, and choir. It is her comment on 450 years of Anabaptist history. The third new composition is by Peter Klassen, Mennonite Brethren Bible College faculty member. He has composed a series of three anthems for choir. These choral numbers will be conducted by George Wiebe of the CMBC faculty.

"Love China 75" held in Manila

"In the realignment of positions and political ties following the changes in Indochina, the Philippines appears as an increasingly vital center in Asia," wrote James Metzler, Eastern Mennonite Board missionary in the Philippines.

As an example Mr. Metzler cited the meeting of a China evangelism study seminar called "Love China 75" held September 7-11 in Manila. Many of the sixteen evangelical groups who were the convening body for the seminar are based in Hong Kong, Taiwan, and Singapore.

Words & deeds

Worship and fellowship gatherings have begun at the College Park School in Saskatoon, Saskatchewan. The project is being undertaken by the five General Conference churches of Saskatoon, with the purpose of founding a new congregation in this area of the city.

First Mennonite Church, Normal, Illinois (General Conference Mennonite Church) and Bloomington (Illinois) Mennonite Church (Mennonite Church) have agreed to begin meeting together and integrating worship, Christian education, youth ministries, and other experiences where possible. Pastoral leadership is shared by James Waltner and Carl Newswanger. Joint committees assist in planning worship, Christian education, and special group activities. However, during the coming year, each congregation will function with its own church boards, constitutions, and affiliation. These boards and committees will work to shape a longer-term relationship. The two congregations had previously sponsored such joint activities as vacation Bible school, Mennonite Student Fellowship, Mennonite Heritage Fellowship, joint services, choir cantatas, and support of Mennonite Hospital in Bloomington.

A recent Lay Witness Mission at the First Church, Berne, Indiana, ended with a four-hour sharing service. At the closing service of the weekend, young and old kept coming to the microphone to tell what had happened in their lives during the thirty-six hours that the sixty-three Lay Witnesses had been among them. Follow-up continues.

MCC volunteers in Recife, Brazil, have temporarily dropped their regular assignments to work full-time in relief and recovery from a flood which devastated the area. "A flood on July 18 destroyed thousands of houses in Recife and the Capibaribe River basin," Don Ranck, MCC Brazil director, reported. "Interior cities, towns, villas, and rural properties have been heavily damaged. Eighty percent of Recife was flooded." Moura Cavalcanti, governor of the state of Pernambuco of which Recife is the capital, declared the flood Pernambuco's worst tragedy ever. Many agencies are requesting materials from abroad, Mr. Ranck said, but for the moment he anticipates purchasing in Brazil any materials MCC may need or want to distribute such as disinfectants, vegetables, fruits, brooms, mattresses, or building materials.

Hopi Christians from the Mennonite, Baptist, and independent churches held their first camp meeting in one of the traditional villages of the reservation August 29-31. Many of the villagers of Hotevilla stopped by out of curiosity, the *Arizona newsletter* reported. Eighty to one hundred people attended each day.

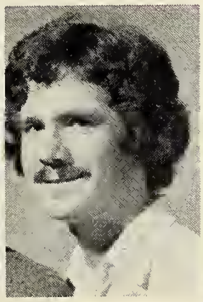
Record

Boschmann

D. Driedger

S. Driedger

A. Friesen


W. Friesen

A. Penner

B. Penner

Workers

Lieselotte Boschmann of Newton, Kans., has begun part-time work as secretary for the Commission on Overseas Mission, General Conference Mennonite Church. She is fluent in English, Spanish, and German and is working with Hector Valencia, COM secretary for Latin America. Ms. Boschmann was born in Germany and grew up in the Volendam Colony in Paraguay. She has earned the AA degree in secretarial studies from Bethel College, North Newton, Kansas, and has previously worked in the business office at Bethel Deaconess Hospital, Newton. She is a member of the Bethel College Mennonite Church, North Newton.

Dennis and Susan Suderman Driedger, Winkler, Man., have begun a two-year term with MCC in Nain, Labrador, in social work and community development. Dennis is a registered psychiatric nurse.

Walter and Anne Bergen Friesen, Winnipeg, Man., have begun a three-year term with MCC teaching English in Algeria following a period of language study in Brussels, Belgium. Both have graduated from Canadian Mennonite Bible College and the University of Manitoba. Anne is a member of the Coaldale (Alta.) Church, and Walter is a member of the Vineland (Ont.) United Mennonite Church.

Two Mennonite college students recently placed first and second nationally in the Intercollegiate Peace Speech Association Oratory contest. The winners are *Art Griffin,* Goshen College, who won first prize and $100, and *Dayle Reimer Stucky,* Bethel College, who won second prize and $75.

Alfred and Bertha Penner, First Church, Beatrice, Nebr., have joined the MCC headquarters staff at Akron, Pa., for a two-year term. Alfred is working in maintenance, and Bertha is helping with hostessing and cooking.

William T. Snyder, executive secretary of Mennonite Central Committee currently on a one-year leave, and his wife, Lucille, left Sept. 3 on a 3½-months trip through Asia and Africa as part of Mr. Snyder's study on the relationship of relief, mission, development, and service to the problems of social justice and liberation.

Ernie and Elfrieda Wiens Warkentin, Burrows Bethel Church, Winnipeg, have arrived in Jamaica to begin a two-year teaching assignment under Mennonite

Central Committee. Ernie received his BA in geography from the University of Winnipeg in 1969, and in 1973 he graduated from the University of Manitoba in social studies. Elfrieda graduated in 1967 from Elim Bible School in Altona, Man. In 1966 they served in a psychiatric hospital in North Battleford.

Ministers

John Sprunger, assistant pastor of the First Church, Berne, Ind., for the past 2½ years, terminated his services there Aug. 31. He is moving to Winona Lake, Ind., where he will complete his master in theology degree at Grace Theological Seminary. Interim assistant pastor of the Berne congregation is *Curt Claassen* of Whitewater, Kans. He is a former General Conference missionary in India.

Calendar

Nov. 28-30 — Evangelical Women's Caucus national conference, National 4-H Center, Washington, D.C.; theme, "Women in transition: A biblical approach to feminism"; speakers, Virginia Ramey Mollenkott, Lucille Sider Dayton, and Letha Scanzoni; contact, Evangelical Women's Caucus, Box 4, Columbia, Md. 21045.

Canadian

Oct. 18—MCC (Saskatchewan) women's auxiliary annual meeting, Saskatoon

Oct. 25—MCC (Manitoba) women's auxiliary annual meeting, Steinbach (Manitoba) Church

Western

Oct. 19-21—Menno Simons Lectures, Bethel College, North Newton, Kans.; Axel-Ivar Berglund, speaker

POSITION OPENING: DEVELOPMENTAL DISABILITIES SPECIALIST

A specialist in developmental disabilities (mental retardation) is needed as a consultant and resource person to work with churches, conferences, existing DD programs, and individuals. Considerable travel required in U.S. and Canada. Location, salary, beginning time negotiable.

Contact:

Mennonite Mental Health Services
4905 North West, Suite 118
Fresno, California 93705
Phone: (209) 229-1757

Letters

Refreshing treatment

DEAR LARRY: I thoroughly enjoyed Robert Kreider's "They all flunked the final exam" (September 2 issue). Such a treatment of Jesus' teaching was refreshing. *Levi Miller, editor,* Builder, *Scottdale, Pa. 15683* Sept. 5

Need fundamental changes

DEAR EDITOR: I'd like to respond to the article by Robert Kreider, "They all flunked the final exam," and Murray Hiebert's letter, "It's no promised land" (September 2 issue).

Bob, I've waited a long time for an article on Jesus' pedagogy. As a recent graduate of a Mennonite college (CMBC), I have some serious questions about the consistency of the CMBC Mennonite college approach to "Christian" education compared with the method used by the "Master Teacher."

I also have some things to confess. People have often asked me why I took courses for credit, why I stayed at CMBC at all. Looking back I must confess that the main reasons I had for obtaining a BTh degree were hardly consistent with my understanding of the Christian approach. I, too, flunked the final exam as it were—prostituting myself to a system, benefiting from its rewards while seriously questioning the assumptions and methods of the same system.

Of course I also went to college to learn something about being a Mennonite-Christian in today's world, and I would continue to maintain that at the present time the only place to have any chance of coming to grips with one's Mennonitism is at a Mennonite college which offers some dialog with Anabaptist-Mennonite and peace studies.

But the question still remains: Is it not time for some swift and fundamental changes in our approach to "Christian" education, especially in the light of Robert Kreider's article?

I attended CMBC and took courses for credit out of a combination of fear, ambition, and the knowledge that without a degree my earning potential would suffer. I recently was faced with the option of attending seminary for the upcoming year, but just could not justify attending a system which I've come to see as in serious contrast to the method used by Jesus himself.

I'd like to share with you a true story from my days at Bible college. One of my friends tried for four years to obtain a CMBC degree. This friend (I won't mention his name), in my opinion, is one of the finer servant-disciples around. Yet the college authorities refused to grant him a degree (refused to admit that he was capable of having a BTh—which does mean for many folks that he is unfit for the ministry). He failed to pass courses in German and in English; for this CMBC officialdom refused to grant him a theology degree. Would the Master Teacher justify such an inflexible system—or was it precisely such rigid, oppressive systems that he criticized?

Furthermore, of the twenty-eight prizes, scholarships, and bursaries listed in the CMBC catalog more than half are awarded on the basis of academic achievement. The Master Teacher taught cooperation, not competition, yet what do these prizes stimulate?

I could go on. Why are there few poor and minority group people at college? Why do there seem to be so many middle class Mennos around learning how to maintain the status quo? Why is there little effort to work at peace and justice in the inner city, to make the word of reconciliation come alive where there has been and is injustice?

I think we are far away from a Christian approach to education. We should sit down and take Robert Kreider's picture of the Master Teacher seriously.

In response to Murray Hiebert's letter, all I want to say is: Right on! Thank you, Murray, for this analysis. I would hope after your stint in Laos you will get involved in the Canadian struggles. My hope is that we will all recognize that the disease that afflicts the U.S. is also rampant here. Perhaps it is not as visible, but it is ready to break out in strength. May we all become doctors before it is too late. *Robert V. Peters, 242 Ellen St., Winnipeg, Man. R3A 1A5* Sept. 5

Vicious circle of fear

DEAR EDITOR: Thirty years ago the first atomic bomb was dropped on Hiroshima, Japan. Never before in the history of the world has there been such complete devastation. Thousands upon thousands of people were killed and maimed, unborn children were disfigured and deformed from fallout radiation, and still, thirty years later, nuclear radiation continues to add to the death toll.

Yet today, even with this ongoing testimony of the awfulness of nuclear warfare, the nations of the world forge ahead with the arms race. The U.S. stockpile of almost thirty thousand nuclear arms is growing at the rate of three a day, and the national policy now considers an offensive atomic strike against Russia or in limited wars that may break out again in Korea to be legitimate. And while the U.S. and Russia eye each other warily, Israel has gotten at least ten nuclear weapons from somewhere; so the nuclear situation in the Middle East is in an unsteady balance.

The world is caught in a vicious circle of fear, and fear can bring disaster. Please don't let it happen. Please don't let Hiroshima be repeated in any land, ever again. *Sarah Mullen, 16, Richmond, Ind. 47374*

Overhaul preaching, teaching

DEAR EDITOR: There are many areas where the thought that there is no knowledge of God in the land gives us a shiver. We must be more conscious of the whole spectrum of God's creation. It staggers the imagination. More and more discoveries are pointing to a center of intelligence, the source of wisdom, the Mastermind, the Creator, the great Giver, the holy God who can't look at sin. Yet we find many people looking at existence through a knothole, blinded by ignorance, indifference, and deadness of mind. They are in no mood to study the Bible. Preaching the good news is just like throwing seeds on hard ground.

Practical life teaches us that no problem can be solved unless we use correctly what is given. All we see and need we owe God and the useful endeavors of fellowmen. It says properly: Thou shalt love the Lord thy God and your neighbor. Only a God-guided person well-grounded in facts and principles can slowly bring an awakening. Evangelism takes living examples.

Years ago I entered the following into my notebook from a sermon by Dr. Langenwalter: "God never fails to reveal himself to the point of perfect understanding if man consents to his will. It is a divine law that the growth of the knowledge of God is determined by man's obedience to him."

Consider a man such as George Washington Carver, who discovered 300 uses for the peanut and 150 for the sweet potato. To do God's will means to respect his gifts, to do what is right.

Often we hear the foolish remark: "What's right for you may not be right for me." We forget that there's always my side, your side, and the right side or God's side.

Right is still right even if nobody is right, and wrong is still wrong even if everybody is wrong. We can find the right side if we want to. Jesus refers to the Father as his source again and again. Read John 5:26.

Christ, his kingdom, and its understanding are natural. History has proven over and over that no treaty is worth the paper it is written on if Christ is not in it.

To teach and not to feel an inner joy for God's gifts all the way through lacks obedience to God's truth and has no blessing. Christ will get hold of a person who loves God.

E. Stanley Jones wrote: "Existence demands the existence of the kingdom of God, for without it existence itself would fall to pieces. If existence has no frame of reference, has nothing from which it gets its authority, its meaning, its direction, and goal, then existence itself is subhuman. The universe without and within will not respond to anti-Christian living. Jesus is the interpretation of the meaning of the world structure. Evil is a road with a dead end. In the end it meets God and breaks itself upon the fact of God. The future of the world is in the hands of disciplined people who are disciplined to reality." *Rudolph Laemmler, 4031 Road 52, Reedley, Calif. 93654* July 28

ABOUT LETTERS: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor.

The view from Japan

DEAR EDITOR: I guess I could describe myself as "A country kid who went to the States" (July 22 issue). When I first arrived in the United States about eight years ago I was horrified: at the draft, at the war, at the blatant patriotism. It was kind of nice to be a Canadian because I could say it wasn't my fault. But gradually I began to realize that many of my U.S. friends were just as horrified — and basically no more responsible. They just happened to be born across the border.

I also found Mennonites who were proud of their ethnic identity (something I wasn't too proud of eight years ago in Canada). True, Canada is not as much of a melting pot as the States, but the movement toward accepting one's ethnic identity has been a trend all over North America in the last decade.

My biggest disappointment came when I returned to visit Canada and met some Canadians who knew few of the facts about the Vietnam War, yet supported the American involvement. I found some Canadians who criticized U.S. treatment of minorities, but refused to acknowledge that Canada's Indian minority was comparable. I also heard prejudiced remarks about Hutterites and French Canadians.

I had a personal experience of sexist discrimination at the hands of the Canadian Government when my daughter, born in Japan, was not allowed to be a Canadian citizen. According to Canadian law, the *father* must be Canadian if the child is born in a foreign country. (My husband is a U.S. citizen.) Both my husband and I preferred our child to be Canadian, but we had no choice. I wrote to everyone in the Canadian Government I knew of. They all agreed the law was unfair and might be changed. Has it been? I haven't heard.

Recently a Canadian official came to Japan and encouraged Japan to invest in nuclear reactors. Again, I was disappointed. Sure, it's good for Canadian industry, but I'm not so sure it's in the interest of the rest of the world.

I still like Canada better. But the issue is not black and white. Here in Japan there are also problems such as sexism and race prejudice. Our responsibility is to promote equality and freedom wherever we are and to see ourselves as sisters and brothers in the worldwide kingdom of God. *Lucille Kroeker Epp, 1576 Harara cho, Kagoshima, Japan* Sept. 6

An unmighty fortress

Barbara Jurgensen

Bang! Grind! Clash!

High in the jagged mountains of Edom a determined band of men, up before dawn, hurriedly lashed on their swords and shields. A last look at their city, strategically set among the rugged cliffs, then on to battle.

After an unusually bloody conflict, the city of Jerusalem was theirs, and they dashed from house to house, seizing whatever caught their eye.

Then, towering over their pleading victims, they burst into derisive laughter.

Laughter?

Had they forgotten that they and the Israelites were brothers? How could these descendants of Esau deal so treacherously with the descendants of his twin, Jacob?

Nor was this their first raid. On several other infamous occasions the fighting men of Edom had swept down out of their mountain fortress south of the Dead Sea in what is today the kingdom of Jordan and plundered the Israelites.

Was there to be no end to this family feud?

Certainly it was a sad historical fact that Esau had given over his birthright to Jacob for the ancient equivalent of stew, and that Jacob had later tricked his father Isaac into also giving him the family blessing. Old Isaac, blind as he was, could hardly be blamed—with goatskin tied securely in place, Jacob's neck and arms felt like Esau's hairy ones.

In those days a birthright was nothing to be sniffed at. It gave the firstborn the right not only to inherit a double share of his father's property; it also passed on to him the leadership of the family or clan.

In the case of Jacob and Esau, the birthright meant something additional, something of even greater value. It meant the privilege of being in the line of the ancestors of Christ, for God had promised Abraham that through him, and his son Isaac, and Isaac's son, the very Son of God would someday descend.

All this apparently failed to impress Esau. If he had thought enough of his birthright, he would not have traded it off so carelessly to his brother.

And now Esau's descendants, the Edomites, were drifting along in the same spiritually careless way. They no longer were even Jews. For all practical purposes, they had no religion. Business had become their reigning god; the buying and selling of sheep and cattle had become their sole form of worship; and perhaps the only prayer that fell from their lips was, "Hail, Money, successor to God."

The Edomites had a long history of malice toward Israel. Back when Moses was leading the children of Israel out of Egypt into the promised land, he asked permission from the Edomites to pass through their land, which would have cut the length of the journey considerably.

When the men of Edom came charging out to meet them in full battle armor, Moses got his answer, and took the long way around.

God was not drowsing during all this. He gave his prophet Obadiah these words to deliver to Edom: "You who live in the clefts of the rock, you who say, 'No one will ever be able to bring us down from our impenetrable city'—to you I say, 'I will bring you down.' Behold, I will make you utterly despised among the nations."

God vowed to mete out to them the consequences of their cruelty. "Because of the violence you have done to your brother Jacob, you will live hereafter in shame, and in time I will sweep every man of you from off the face of the earth. There shall be no survivor of the house of Esau.

"As you have done, so shall it be done to you. Your deeds shall return upon your own head."

We do not know when, or where, or how Obadiah delivered this prophecy that is recorded in the shortest book of the Old Testament (one chapter, twenty-one verses), but history shows that the prophecy was fulfilled — and speedily. Just a few years later Edom was attacked and practically annihilated.

From the few survivors later came the unsavory King Herods—no more saintly nor esteemed among the Israelites than the earlier Edomites.

In due time, there remained not a single branch or twig upon the family tree of Edom. The men from the unmighty mountainside fortress were no more, just as Obadiah had prophesied.

Obadiah had just one more prophecy to make, one that stands today: "The Lord shall be King!"

Fifth in a series of thirteen articles on the prophets. Next week: Jonah.

Communion

Elaine Rich

This bread is broken
From a loaf large enough to
Feed the world. Shalom!

The Burial

Lin Dyke

I dug a grave
one silent, starry night
under the pines
on top a lonely mountain
and in it gently laid,
with sorrow, love, and pain,
the dearest friendship I had known.

Beside that one
I dug another grave
and in it placed
the hatred for the one
who caused that friendship's death.

I cannot say
which one was harder, Lord.
I only know
the resurrection, in whatever form,
is yours.

Contents

Education's coming shape 538
Continuing education—Part of the real thing 541
News 543
Record 547
Letters 548
An unmighty fortress 550
Communion 551
The burial 551
Career education and your school-aged child 552

CONTRIBUTORS

Daniel R. Chamberlain is dean and professor of education at Messiah College, Grantham, Pa. He is a member of several churchwide Brethren in Christ committees and boards.

Ruth Unrau is a writer and teacher from North Newton, Kans. 67117.

Elaine Rich's address is House 348, International Christian University, 10-3 Osawa, 3-chome, Mitaka, Tokyo 181, Japan.

Earl Zehr is assistant professor of education at Bethel College, North Newton, Kans. 67117.

CREDITS

Cover, Don Rutledge, RNS; 539, 540, Strix Pix, David S. Strickler, Box 54, Newville, Pa. 17241; 542, Bethel College News Service; 544, Steve Denlinger, MCC; 546, 550, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Career education and your school-aged child

Earl Zehr

LAST SCHOOL year the U.S. Department of Health, Education, and Welfare appropriated $10,000,000 for career education. Career education and special education are the two educational programs most promoted by the federal government today. Although career education appears in itself a harmless addition to the already crowded curriculum, this writer feels parental input is essential for the school-aged child.

Career education is a specially written curriculum for children in kindergarten through senior high school. At the elementary levels it does not deal with pursuit of a career or careers, although various types of work opportunities may be introduced, depending upon the particular published material used. Three concepts—self-awareness, decision making, and value judgments—are emphasized at the elementary level. Self-awareness deals with acquainting the child with his environment. Decision making presents options in various situations and consequences of the decisions being made. Value judgments are discussed in secular situations.

On the secondary level, various career opportunities are explored in depth for the child. Often the high school students are given aptitude tests by guidance counselors or psychologists to find these areas of interest. Field trips to various business and professional offices may be arranged for a child or group of children to see if the student is interested in a particular area. Individual help by the counselor on various decisions can be useful to this aged child.

Although career education is "new," many of its concepts and ideas have been familiar to elementary and secondary school teachers for many years. Social studies and language arts teachers have long emphasized similar ideas in their teaching.

Career education materials are a source of help to all teachers interested in helping children to grow to adulthood. There are films, filmstrips, books, and pictures which can be helpful to the classroom teacher.

Parents' concern for the future of their children is important in any society. Since our society is no longer an agricultural society, many children have migrated to the city and away from the farm. No longer does the father have an opportunity to teach all his sons how to farm. Girls are no longer choosing the housewife role.

What is the Christian family doing to cope with the choices of careers that their children make? No longer have parents the opportunity to teach their children directly the skills they need to make a living. Must the Christian family rely completely on the school and other sources to guide these important life decisions? Should the school be the main source of determining discussions concerning values when little or no Christian ideas are considered?

Christian parents have an obligation to help their children in making choices about themselves and their future life. Christian parents can help their children in considering these choices by:

1. Discussing with the children positive and negative aspects of a career that the child asks about.

2. Taking their children to visit a business or profession that the child has shown interest in.

3. Arranging for the child to talk with a Christian friend who will explain his work.

4. Discussing the importance of service to humankind that Christians try to do in their everyday work.

5. Discussing professions that serve or help people.

6. Stressing the importance of doing things well and completing their tasks.

7. Discussing Christian values and why God wants us to follow him in daily living.

The public school does an expert job of career orientation for future employment. The public school, however, is secular by nature. Christian parents must become aware of their responsibility to teach their children the importance of Christian values and ideals which can be used in their life's work.

The Mennonite

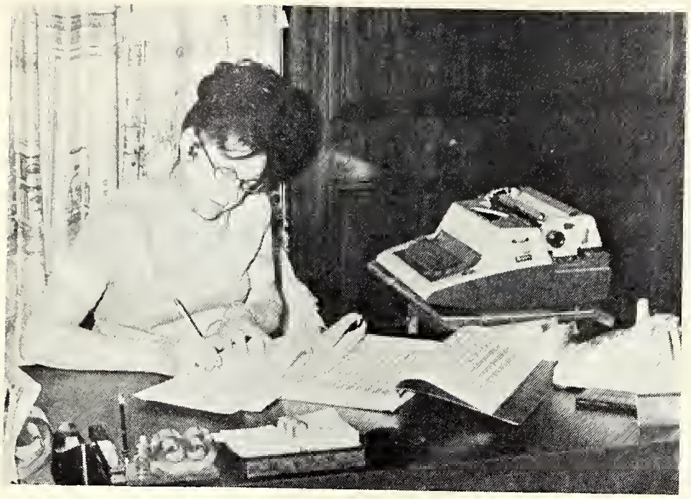
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:35 OCTOBER 7, 1975

ELKHART LIBRARY

Single women agree it is getting harder all the time to get on board Noah's ark if you're not one of a pair.

Katie Funk Wiebe



Pushed out of the ark

Katie Funk Wiebe

I ASKED a few friends to tell me what words popped into mind when they thought of the word *widow*.

"Lonely," "empty," "useless . . ."

I squirm, for I am a widow. When I asked about single women, they came through little better.

A friend mentioned that his wife had suggested they visit some of the older widows of the church. "Oh, no!" was his immediate response. "Let's not use up a free evening like that."

The job description of most pastors includes "visiting the widows." I can remember from the shoptalk of my pastor-husband and his friends, years ago, how they shrank from widow-visiting. It was unfruitful time on their schedule.

I sense a strange problem here. Single women, particularly older widows, are not considered a highly productive group in the church. They are people you do things *for*, not *with*. They have no particular assignment in the church, though many are obviously healthy, wealthy, and wise. Their most serious problem, according to others, is that they aren't married, and this somehow incapacitates them to some degree into becoming part of the "with" group. Some are forced into a role for life from which there is no escape. They are widows or singles first, persons second.

Why?

Item: The invitation to the supper meeting reads, "Bring your spouse," or if it is from a women's group, "Bring your husband." What does the husbandless woman do? She stays at home.

One of the myths about single women which makes it more difficult for the church to relate to them as total persons is the mistaken belief that all of them are husband-hunting and just treading water at their jobs and in their friendships "until they get married."

Item: Banquet tickets are $4.50 each or $8.00 for two—but the two have to be man and wife.

Item: The minister mentions a sudden financial need has come up. "Will all men please remain after church for a short session." Single women earning as much, if not more than some men, go home.

Item: "Refreshments will be served after the evening service. Ladies are asked to bring cupcakes." The single woman is included here although she may have less time to bake than some men.

Requests for volunteers for service projects, not specifically in the domestic area, are often for couples. Many church committees and the diaconate elect only husband-and-wife teams.

After years of such divisive treatment, single women agree it is getting harder all the time to get on board Noah's ark if you're not one of a pair. In the church, where the single person should feel the most support and loving, she often comes out the loser. In our society marriage is considered the norm, an obligation, and the ticket for entrance into God's community.

"What shall we do with the single women?" asked one Sunday school teacher. "Let's keep them busy," was the quick, unthinking response of a member. One of the single women told me later, "I could have cried right then. If we are busy, it takes us off their hands."

Cynthia Wedel in *Working women and the church* writes, "All too often in its history the church has been so absorbed in its own institutional life and activity that it has failed to take account of changes in society until it has lost touch with great groups of people."

One such change in society is the growing number of single persons: unmarried, widowed, and divorced. About eighteen million women over twenty-five in the United States and Canada are unmarried. About 25 percent of these have never married and the others are separated, widowed, or divorced. It is normal for about 10 percent to remain single.

As the life span increases, American women are becoming widows later in life and also spending more years as widows. In 1890 the average woman was widowed in her early fifties, but she also died early. By 1960 the average woman was widowed at almost sixty-four. In 1960 she faced an average of fifteen years as a widow. but by 1970 it had increased to an average of more than eighteen years. One out of every six women in this country over the age of twenty-one is a widow. Three out of four wives face widowhood at some time in their lives.

As an experiment, I checked our church roll. Out of approximately ninety resident households, I found about twenty-two headed by a widow or single woman.

What does this trend mean for the church? Can the church afford to continue thinking of them as a problem? How can it be helped to see this growing body of women as one of the richest untapped resources for the work of the kingdom?

The development of this potential has been hindered by a number of myths about single women which combine to make them feel like yesterday's tossed salad left uncovered in the noonday sun.

Myth No. 1: Single women are a breed apart with unique characteristics and can therefore be treated as a group. They can be herded into one Sunday school class, be invited out for supper as a group, or be offered the opportunity of fellowship as a unit.

Yet if the truth were told, one might find that single women have as much or as little in common as any group of married people. Their jobs, earning power, living arrangements, personalities, and life goals vary with the individual.

True, their single state may force them into seeking each other's company. The widow ghettos of the churches are an unchallenged fact. Lynn Cain in *Widow* writes that after her husband died she discovered this large community of "women who are alone." Widow after widow drops into it and stays there because she has no other social contacts.

Myth No. 2: All single women are husband-hunting or are treading water at their jobs and friendships "until I get married."

Not so, say the single women. Husband hunting is not a priority for all. Some women have fully accepted and enjoy their single status. Others have chosen it for the freedom it grants them for better opportunities for Christian service and vocational advancement.

Myth No. 3: All widows are poor, and all single women are rich. A columnist in a Mennonite periodical, analyzing the stewardship of the churches, broke down each membership roll into three categories: those below age sixty-five, those over age sixty-five, and the widows. Obviously these latter were too poor to give.

In the Old Testament widows were poor because of the inheritance laws which passed their husband's estate on to others. In the New Testament they fared little better. On through the ages, particularly in the eighteenth and nineteenth centuries when husbands died early deaths, penury and widowhood kept close company. Even today many widows are desperately poor, even in the church. The poorest of the poor is the black, single, old woman. She has four strikes against her. But many widows are adequately provided for by pension plans, social security, insurance, inheritances, and employment.

On the other hand, single women are considered as having money to spare. "What do you do with all your money?" They tell me it costs as much to keep an apartment and car for one as it does for two. Income taxes are higher and frequently wages lower for the single woman. Some may be rich, but not all.

Myth No. 4: To be single means to be neurotic, bigoted, and selfish, with few interests. Any quirk in a single woman's personality is attributed to her single state, but a married man or woman with the same peculiarity is allowed his or her behavior without comment.

Myth No. 5: Life owes every nice girl a handsome, adoring husband with two or more beautiful, brilliant children. "How come a nice girl like you never found a husband?" reflects *The sound of music* philosophy that if you did something good when you were a child and have a fair amount of good looks and intelligence, life will come up roses with a husband perched on top.

Myth No. 6: A different theology applies to single women. If a woman marries, she has clearly found the will of God for her life. The single woman, however, is urged to search diligently for the Lord's calling for her life.

The trend toward more woman-headed households is continuing in our churches. "There is a large group of these women," writes Katie Funk Wiebe, "who are just waiting to be allowed on board."

As I talked to single women of all kinds, I sensed deep-seated yearnings some found difficult to articulate.

"We would like to be accepted as human beings," said one teacher. "We are no different from anyone else."

"We would like to be made a part of married people's lives. I love to get together with families," said another. "I would like to help a mother with her children some evening. I would like people to say to me, 'We are going on a picnic, join us.' "

"They love us in Sunday school, Pioneer Girls, and choir—but at other times, they forget us," said another.

Yet single women need the input of masculine thinking for balanced living. For this they need the help of marrieds, yet some couples hesitate to visit or invite a widow because "the man will have no one to talk to." Some men drop their wives off to go to the ball game or read the newspaper while the women talk. Widows tell me of being invited only when husbands are gone or another family is present.

I heard single women express the desire not to be forced to justify their single status. "Aren't you married yet?" deserves no answer, yet today's anti-women liberationist teaching pressures them to believe that the total woman is a married woman.

But even stronger than these yearnings is the longing to be a close member of the family of God. "People don't sense our need of fellowship," said one woman wistfully.

Boyd Reese, a thirty-year-old single man, speaks for other singles in *The post Christian*: "I myself have found that a great many of the needs I have for belongingness and affection can be met through involvement with a group of Christians that is struggling to be the body of Christ, incarnated, the community of the Holy Spirit. Unfortunately, there is little community struggle present in God's people."

Widows, especially those whose husbands were active pastors, missionaries, and deacons find that after the funeral flowers have wilted, their close association with the working level of the church has also ended.

What makes this type of experience doubly difficult is that a woman cannot speak out in church without being considered aggressive, competitive, a women's libber, or even shrewish. Yet without a husband to ask at home, "No news reaches me," said one widow sadly. She mourned her former close involvement in church and conference activities.

The new emphasis on family-centered programs can create problems for the church member who is not in a family. Garry Collins, Christian psychologist and seminary professor, writing in *Eternity* magazine, states that the single adult, the widow, the child whose parents avoid church, and (perhaps more than any of the others) the divorced or separated church member, often feels that there is no place for him or her in a family-centered church.

Yet how can the church find ways to break down barriers and meet needs of all members regardless of family status? How can the church learn to function as the substitute family, providing love and fellowship for those who have no family? How can all singles be brought from the spectators' benches to the playing floor?

As I talked to single women this summer, particularly widows, I sensed a need for more church organizations to help them draw on their own resources to become contributing members of church and society. Some struggle too long to get back into the functioning world. Some never make it. Mennonite churches need the counterpart of Naim, a Roman Catholic organization which aims to help widowed persons meet their problems and build new lives as persons. Widowhood is not expected to be a permanent role.

A Mennonite singles organization functions in the Newton-Hesston area and in other communities for all singles. The goal is fellowship and entertainment, yet "not enough participate as yet," said one member.

A number of secular organizations have been formed to help this growing group cope with daily problems. Among these groups are Parents Without Partners and the Widow-to-Widow Program of the Widows Consultation Center in New York City, which helps the widow through the grief process and gives direction for the transition to a new role.

But a greater awareness of the special needs of single women would help also. "Where is there a couple who won't mind my sitting with them?" is a universal question with singles. Ask her to sit with you at services or suppers. Better still, invite her to go with you.

Invite the single woman to your home and to outings when the husband is home. Many single persons struggle each year with vacation plans. Invite her to accompany you on your next trip. Holidays such as Christmas and Thanksgiving are particularly trying. Have you got room for one more at the table? Help singles become part of gangs of people who do things together.

Question the validity of tagging Sunday school classes with "young marrieds" or "couples' class" or of holding "sweetheart banquets" or "husbands' night" if you expect singles to attend. Avoid lumping them into a professional or career class unless married professionals also attend.

"I just hate the word *widow*," said one to me. "Why do I have to be called that for the rest of my life?" Yes, why? Some people cling to terms like "old maid" and "old girl" and "widow woman" like they do to "colored" and "nigger." These words all belong to the same class of obscenities and keep such people trapped in a limiting role Christ never intended for them.

Many singles are looking for more service opportunities, particularly Bible study and fellowship groups. They are tired of being shunted into the choir or women's clubs. Most women's activities are geared to the interests and skills of women whose training and vocation is homemaking. Single women, of necessity, spend most of their time in other areas. Some think they should no more be expected to quilt than an active businessman is expected to paint toys each week.

Above all, single women need encouragement to develop Christ-honoring life-styles, for the urge to live selfishly comes easily enough. Is the church listening to their plea for help?

Economist Sylvia Porter writes, "The trend toward more woman-headed households will continue to reach new peaks, for our whole population is living longer and women still are outliving men. It's more than time for us to wake up to this phenomenon in our society, to give it the searching analysis it demands, to find out what it means to all of us." Obviously, any general trend in society is always reflected in church life as well. In the meantime, there is a large group of these women just waiting to be allowed on board.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Images of singleness

Herta Funk

If no one ever marries me—
And I don't see why they should,
For nurse says I'm not pretty
And I'm seldom very good—

THIS WHIMSICAL LITTLE DITTY (there's more to it) from Margaret Evening's book, *Who walk alone,* raises a basic question of image for a small minority of people, mostly women, in the church. If no one ever marries them, what does that mean then? Is not being married always the result of a personal defect?

On a scholarly level, sociologist Erving Goffman, in his book, *Stigma; Notes on the management of spoiled identity,* talks of people with a stigma, a sign of defect in an individual who is disqualified from full social acceptance because he or she does not fit the pattern of "normal" human beings. Because single people are a minority, they automatically are a group set apart from the "normals." And what about the widowed, separated, and divorced? Do they suffer from stigma also? Do they have to contend with a "spoiled identity" because they also do not fit into the "normal" pattern?

How do single people look at themselves, and what image do others have of them? These were some of the questions raised at the conference on "The church and single adults" at Columbia Bible Institute August 13-17. Reflecting findings of the church membership profile, never-married women predominated among the seventy people present. There were a number of stereotypes of single adults which underwent close scrutiny.

1. *The unhappy single.* The assumption that marriage is the prerequisite for happiness was rejected. One longtime MCC worker related that on furloughs she was often greeted by a kind minister with words like these: "We'll still have to find a man for you." A missionary, who married after many years' service, evoked this reaction: "To think she wasted all those years!" The implication (likely not intended) was that only marriage could have made those years valuable.

And women fare worse than men in the minds of most people—at least if language is an accurate indicator. Words for the never-married woman ("spinster," "old maid," "old prune") all have unhappy connotations. Words for unattached males ("bachelor," "swinger," "playboy") do not connote the same negative image. As a matter of fact, single women have been called bachelor girls to capitalize on the positive male association.

One teacher, who had lived a rich life, commented with some amusement, "I thought I was doing quite well as a single person, and now I discover I am supposed to have a problem." A man remarked, "I like single life."

One person wrote in her evaluation on the almost too happy atmosphere of the conference: "The tone of the whole workshop was positive (i.e., we are happy as we are and we want others to see that), but could we also give help to such singles who are still struggling with rejection (a romance that didn't work out, or broken marriage, the death of a spouse)?" Certainly there was little bemoaning of the unhappy single state.

2. *Half a human being.* Since God created humanity in his image, and people were created male and female, then being in God's image means being married—that is the assumption of many. This, however, perches single women especially on the horns of a dilemma. Because the ratio of men to women is against them, the only solution would be to institute polygamy or sanction the affair—neither of which are options for the Christian.

The Old Testament is of no help in this dilemma because Israel assumed marriage for everyone and bent all its effort to make marriage possible for all. The New Testament, however, signals a change. Both Jesus and Paul sanctioned the single state—Paul even put it above the married state. Some books, as one speaker pointed out, diagram that human wholeness consists only in marriage: men and women fit together like the two jagged edges of a cracked eggshell.

There was no attempt made to exalt the single above the married state, but there was also no resignation with the role of incomplete human being. Jesus and Paul have effectively scrapped that image.

3. *Object of marriage.* Single people constantly have to deal with the fact that others look at them almost exclusively as individuals to be married off. Some singles shared stock replies to questions about their single status: "My husband died at birth," "What's available isn't desirable, and what's desirable isn't available," "You see, my mother wasn't married, and so I'm not married either."

One eligible bachelor said he humored

How do single people look at themselves, and what image do others have of them?

women who commented on his marital status by saying, "It's too bad you are married. If you weren't, I'd marry you."

Widowed and divorced people often suffer from well-intended matchmaking. Worse still, it is assumed they must be dying to get married again.

Singles said they found it difficult to have friends of the opposite sex because people, especially in the church, viewed such friendships solely from the standpoint of romantic possibilities. That sex needs could be met outside the marriage relationship was not an option. "Is the group ever sold in its stance on sex," remarked one resource person. There was evidence, however, that some had had to examine their convictions seriously.

4. *Perpetual minor.* Unmarried children, no matter what age, are treated differently by parents than are married children. That became clear, when, for instance, a woman in her forties announced her intention to be married, her mother was heard to say: "Now she, too, is leaving home." And this daughter had not lived at home for many years because she was in overseas mission service. A father confessed that he would probably find it more difficult to allow unmarried children than married children to sever dependency ties with the family. A widow said she would like to see her children safely married. In short, marriage appeared to be the rite marking adulthood and independence. Single adults wanted to be considered adults even without that rite.

5. *The problem.* What single persons of any stripe have not walked into a church and discovered that there was no place for them in the couples' class, on family night, at the family picnic, and heard a variation of this question: "Whatever will we do with you?" Some churches have tried to solve the problem with a bit of humor by creating classes for "pairs and spares"—that could make a dint in anyone's self-image! And single people are constantly made to feel that they don't belong with the "normals" because they have to pay extra for banquets, conferences, or seminars.

Widowed and divorced people are often shocked that they suddenly do not fit the "normal" category anymore. Social contacts with their coupled friends become very limited, and consequently contacts with members of the opposite sex are increasingly rare. A place of service in the church can no longer be taken for granted. Can a widowed minister, for instance, be assigned to a pastorate, or a divorced person continue to hold a church office? Single people seemed to feel best when differences were minimized.

Two attitudes became clear as single people examined images of themselves. They wanted to be accepted as whole people like everyone else. Some, for that reason, even questioned the advisability of a conference focusing on single people because it might only deepen the rift between single and married people. On the other hand, they wanted people in the church to know that their single status naturally meant they had some different needs from married people. In their evaluations conferees called for dialog with pastors and married people. That may be the focus of next year's conference.

News

India mission restructure is in the offing

The General Conference Mennonite mission conference in India is scheduled for major restructuring this fall, as most or all of its four boards are transferred to the Indian church or some other organization.

Verney Unruh, Asia secretary for the General Conference's Commission on Overseas Mission, and Al Bauman of Columbus, Ohio, a COM member, will visit India October 3 to November 6 to help in the transfer of responsibilities and in decision making about the future of North American missionary involvement in India.

The two hospitals which have been operated by the mission conference have been placed under the jurisdiction of the Emmanuel Hospital Association, an organization of Christian hospitals in India jointly administered.

The literature and Christian nurture boards will be transferred to the India church conference, according to the decision of the church conference, mission conference, and COM representatives in Raipur two years ago.

The main issue, said Mr. Unruh, is how to handle the primary and secondary schools. He noted four options:

—turn the schools over to the church conference. "This is not likely, since the churches do not feel they have enough resources to support the schools," he said. The primary schools were turned over to the church several years ago, but the church later asked the mission conference to take them back.

—turn the schools over to the government. "We are hesitant to do this, because there is still a need for Christian education as part of the total mission work—in providing quality education, training church leaders, and Christian nurture," Mr. Unruh said.

—set up a separate board of Christian schools.

—form an association with other Christian schools in that area.

"COM will probably continue to subsidize schools in India for the next several years," he said. "We urge them to be self-sufficient, but even in North America, colleges depend heavily on gift income."

The transfer of these four boards to other organizations will mean that no boards will be left under the mission conference's jurisdiction and that the mission conference's constitution will have to be rewritten.

The future of mission conference—an organization of missionaries and national church leaders with parallel structures in the church conference—is uncertain.

From a post-World War II high of thirty-four missionaries in 1961, only ten missionaries are now serving in India.

Mr. Unruh said the number decreased to ten without a definite plan. Some missionaries retired or decided not to go back; others were refused visas by the Indian Government.

"We have pretty well accepted the fact that we can get no new people into India," said Mr. Unruh. The task now is planning the future of a seventy-five-year-old mission in India.

CHM anticipates meeting budget

Financial support will probably be adequate to meet this year's budget, the executive committee of the General Conference's Commission on Home Ministries (CHM) agreed September 10-11 in Chicago.

Giving is slightly less than at the same time in 1974, but the budget still seems within reach. A cautious go-ahead was given to Indian ministries, voluntary service, radio-TV work, peace education, congregational mission, and church planting departments to complete their planned projects.

David Whitermore, secretary for church planting, submitted a letter of resignation stating that his divorce, which he felt was necessary, would nevertheless limit his effectiveness as a conference worker. The executive committee accepted his resignation after having consulted with the full CHM board the previous month. They encouraged him to accept some part-time projects in church planting for CHM, to accept an assignment with some local church group, and to work out with the local congregation the problems involving the church and divorce.

Mr. Whitermore has not had an opportunity to be part of a local congregation for some time and has been traveling extensively in the United States and Canada for CHM to encourage and advise new emerging fellowships.

Efforts to cooperate with Mennonite Brethren, Mennonite Church, and other Mennonite radio and TV groups has resulted in a coordinating group called "Mennonite Public Media Services." In effect, basic media programming will be left with the present conference agencies. But the agencies will strengthen their cooperation on marketing joint projects and will have regular meetings for sharing and clearing agency plans. The commission's Faith and Life Radio and Television committee will make further recommendations.

A further need for more immediate awareness of media by the church was discussed, and the executive committee encouraged proceeding with at least one media education workshop in 1975.

In a suit against all landowners, including the General Conference in that part of Montana where Northern Cheyenne Mennonite churches are located, the Northern Cheyenne are seeking to establish water rights. CHM executives are seeking to support the Northern Cheyenne claim rather than resisting the Indian suit. The executive committee encouraged Malcolm Wenger, secretary for Indian ministries, to seek counsel from the tribal council on whether CHM should give title for the land to the tribal council or support the tribal claim by continuing as landowners.

The executive committee agreed to back a loan taken out by a voluntary service unit to purchase a residence in south Chicago, even though CHM went on record as being unwilling to own property unless it is essential to the witness of the VS unit. *Stanley Bohn, chairperson of the Commission on Home Ministries, Bluffton, Ohio*

Refugee camps may not close until next year

Although the U.S. Government has targeted December 15 as the date for closing the camps for Vietnamese refugees, over 30,000 Vietnamese still await sponsorship at military bases in Pennsylvania, Arkansas, California, or Guam.

"I don't think they will make the closing-out date," commented Don Sensenig, who represents MCC and Eastern Mennonite Board of Missions in refugee settlement. "They set dates in August, then September. An unofficial projection I heard recently is next June."

Over 130 Vietnamese refugees have been sponsored by North American Mennonites. The majority of these are in eastern Pennsylvania, the result of a nearby camp, the encouragement Lancaster Mennonite Conference has given its congregations in sponsorship, and the activity of the only two full-time Mennonite workers in refugee resettlement.

Mr. Sensenig and Tran Xuan Quang, former pastor of the Gia Dinh Mennonite Church in Vietnam, work in the Indiantown Gap, Pennsylvania, camp.

Most Mennonite families and congregations who are involved in sponsorship feel it is a positive experience in spite of the cultural gap.

However, some Vietnamese are not yet completely convinced that America is the place to be. About 1,800 are currently waiting on Guam hoping that the new South Vietnamese Government will grant them permission to return.

Others want to remain in the United States for a few years and become U.S. citizens before attempting to return, Mr. Quang noted. "Then if they don't like Vietnam under the new government, they can return here and the Vietnam Government has no hold on them."

Mennonites testify at Vietnam embargo hearing

"Mennonite Central Committee considers the Trading with the Enemy Act an infringement of our religious freedom which is guaranteed under the First Amendment to the Constitution of the United States," Robert W. Miller, MCC director for Asia and the Middle East, told the U.S. House of Representatives subcommittee on international trade and commerce at its hearing on the trade embargo on Vietnam, September 9.

"As Christians we are called to demonstrate love to all persons in need regardless of race, creed, or political persuasion. We do not consider anybody to be our enemy," he continued.

Since the change in government in South Vietnam, the U.S. Government has placed this country in the most restrictive category of export control under the Trading with the Enemy Act and allows nothing but charitable humanitarian exports to be sent there by Americans.

Now that the war is over the government has also begun to define humanitarian aid in narrow terms which it did not previously do, Mr. Miller pointed out in his testimony.

A spokesman for the U.S. State Department said that materials such as medical supplies, drugs, food, school equipment, and school supplies are currently considered humanitarian assistance, while industrial, fishing, or agricultural equipment is considered to be economic assistance rather than strictly humanitarian.

Mcc currently has plans to ship $75,000 worth of garden rototillers to South Vietnam, and approval for the shipment is pending.

"The people who are now in Saigon and other parts of South Vietnam are the same people who were there six months ago when the United States Government itself was providing massive economic and humanitarian assistance to them," Mr. Miller noted. "It is a strange morality for the U.S. Government to give billions of dollars to keep the war going but then to cut off all assistance, including humanitarian assistance, when peace comes."

The committee was sympathetic to his testimony and that of the American Friends Service Committee and was critical of the way the administration has handled requests by private agencies to ship humanitarian aid to Vietnam, Mr. Miller said.

Project Teach set at Bluffton

Project Teach, an extended workshop for those involved in Christian education at the congregational level, is planned for April 19-22, 1976, on the Bluffton College campus, Bluffton, Ohio.

The Bluffton workshop, one of two locations for Project Teach next year, will be the fourth Project Teach since the program started in 1972. In previous years, Project Teach has been on Bethel and Hesston college campuses in central Kansas with joint sponsorship by the colleges, the General Conference's Commission on Education, and the Mennonite Church's Board of Congregational Ministries.

The Bluffton Project Teach will be sponsored by the two denominational agencies and Bluffton College.

Planning committee for the workshop include Kathleen Kindle, Libby Hostetler, and James Mohr of Bluffton and Jurgen and Renate Lichti of Fort Wayne, Indiana.

More information on the workshop will be available in November, according to Herta Funk, adult education director for COE.

A second Project Teach in 1976 is planned farther west.

Ewerts complete alcoholism study

Production of alcoholic beverages contributes to the world food crisis in that large quantities of grain and other food products are diverted to alcohol rather than serving as food.

This is the implication of figures quoted by Wallace and Claire Ewert of Winnipeg in a recent report to the peace and social concerns committee of MCC (Canada).

The report is the result of six weeks' study of reports by various provincial and federal committees on alcoholic beverages, psychological studies, magazines and newspapers, reports by the ministry of transport, and information from various agencies and organizations.

The report states that, in 1972, over 6 million tons of grain and food products were used to produce alcoholic drinks in the United States. In Canada the consumption patterns are similar.

The twenty-page report says that the man who drank fifteen or more drinks weekly consumed 43 percent of all alcoholic beverages, yet numbered only 6.2 percent of the male drinkers.

Quoting from the magazine *American issue,* the report also states that four bottles out of five were consumed by the alcoholic and dependent drinkers, yet this group comprised only one fifth of the drinking population.

The Ewerts are writing a letter to Manitoba Premier Ed Schreyer supporting his recent communication to federal health minister Marc Lalonde urging a ban on all advertising of alcoholic beverages in the media.

A series of articles on topics related to alcohol consumption based on further research is planned as well. Topics include the relationship of the food crisis to alcohol production, the social and cultural effects of alcohol, women and alcoholism, and the effect of alcohol on the incidence of traffic accidents.

New VS unit focuses on arts

Art as service is the focus of a new voluntary service unit being established in southside Chicago through the Commission on Home Ministries of the General Conference Mennonite Church.

The unit, named Artists Communicating Through Service (ACTS), began on an experimental basis in June and is continuing with three long-term volunteers this fall.

The unit is designed to (1) serve the surrounding community through art: working with children's drama, music therapy, after-school art programs, etc.; (2) begin dialog concerning art with Mennonite churches and colleges through weekend workshops and similar programs; (3) provide a forum in which Christian artists can create and communicate their insights in the arts; and (4) provide a place for a community of artists to live together, sharing spiritually and financially.

The three volunteers now comprising the unit are Richard Palotta, Chagrin Falls, Ohio; Kim France, Salamanca, New York; and Martha Orner, who has just completed a year of voluntary service in the Markham, Illinois, VS unit.

The idea for an artists' service unit grew out of the concern to keep artists involved in the Mennonite tradition as well as to encourage artists to find ways of communicating through service.

Many Mennonite artists at the Mennonit Art Festival last spring at Goshen College felt that the religious community appeared hostile to the full expression of artists, thus causing many of these artists to disengage from the Mennonite community.

Others connected with the Urban Life Center in Chicago (in which several Mennonite colleges participate) and the Markham voluntary service unit were instrumental in starting the ACTS unit.

World MB Conference proposed

A World Mennonite Brethren Conference has been proposed by Vernon Wiebe, general secretary of Mennonite Brethren Board of Missions and Services, Hillsboro, Kansas.

He advocated the dissolution of the Mennonite Brethren general conference with the World MB Conference being responsible for world evangelism, relief, theological education, and faith and life.

Other boards, now functioning at the general conference level, could be incorporated into national or district-provincial levels, he said. Cooperation along language groups, as is the case with the Board of Christian Literature, should continue, but could be based in national conferences and include all English-speaking persons in the world brotherhood.

"It is not appropriate for two of the richest and strongest Mennonite Brethren brotherhoods (United States and Canada) to form a combine that is even richer and stronger," Mr. Wiebe said.

Mideast seminar members excavate in Israel

Eleven members of the twenty-four involved in the Mideast Seminar sponsored by the Mennonite seminaries (Fresno and Elkhart) remained an additional two weeks in Israel this summer to participate in the excavation of the ancient city of Aphek-Antipatris.

During the two-week dig, foundations of an Israelite house from the ninth century B.C. (King Ahab's time) were uncovered, and a ten-inch female clay figurine, apparently an idol to represent the Canaanite goddess Ashterah, was found in the house area. Remains of three ovens from the Israelite period were also uncovered.

Most spectacular was a find on the first day of the 1975 season of a fragment of a Sumerian-Akkadian-Canaanite dictionary—the first of its kind known to date. In a six-centimeter cylindrical clay sherd, the fragment preserves five lines of writing. The fragment was found in a Canaanite palace destroyed around 1200 B.C.

Fighting creates more refugees in Angola

Headlines in the North American press focus frequently on white Portuguese who want to be evacuated from strife-torn Angola. Thousands of Angolans are caught in the cross fire as liberation movements battle for control. Many see parallels with what happened in Congo, now Zaire, after its independence in 1960.

At the end of August an Angolan pastor with whom Mennonite Central Committee has made acquaintance was at Kimpese, Zaire, and informed MCC that "the needs appear to be increasing and are greatest among the people who are coming from the forest as well as the people who are fleeing Luanda (the capital of Angola which has been the scene of much intense fighting)."

Mcc has allocated $10,000 for peanuts, vegetable seeds, and shipping costs to aid refugees returning from Zaire to the San Salvador area of northern Angola.

An earlier grant of $7,000 has already been spent for hoes, seeds, medicines, and transportation.

The Angolan Government, occupied with infighting that has reportedly killed 12,000 in the past three months, has no time or resources to assist the returning refugees.

Since no Mennonite personnel are located in Angola, Zaire volunteers are taking leadership in this emergency. September 10 Ken Langeman drove a truckload of clothing, blankets, and beef to San Salvador. Later in September he planned to investigate the possibility of buying rice, corn, and manioc, a local root crop staple, in central Angola.

Most of the need is south of San Salvador, Mr. Rich said. With the influx of returning refugees, population in the area ballooned from 2,000 to 65,000 people. As far as Mr. Rich knew, the recent violence has not resulted in refugees' backtracking their way to Zaire, and Angolans continue to leave Zaire for Angola.

There is not much chance for any large-scale relief or rehabilitation efforts until the three liberation groups in Angola come to some kind of understanding, MCC spokespersons said.

The *New York times* has reported that the National Union for the Total Independence of Angola (UNITA) had worked out a cease-fire agreement with the Popular Movement for the Liberation of Angola (MPLA). It is not likely that this in itself will change the course of events much because most of the fighting has been between MPLA and the National Front for the Liberation of Angola (FNLA).

Angola is still scheduled to become independent on November 11, even though Portugal has resumed control of the Angola administration which had at one point been turned over to a coalition transitional government. It is not known whether the country will actually be given its independence on November 11. One of the groups could perhaps unilaterally declare independence.

An encouraging step is the cooperation of local authorities on both sides of the border to permit transport of supplies to needy areas. Ordinarily such shipment requires considerable red tape.

San Salvador is in an area presently claimed by the FNLA. Mennonite Central Committee is attempting to remain as independent from political ties as possible, though any involvement in such situations means risking possible misinterpretation. No funds have been channeled through liberation group representatives, though they have made requests. Distribution is being carried out with the counsel of the local church and through its leaders.

A reported six hundred thousand refugees from Angola's struggle to win independence from Portugal are returning home and bringing with them enormous social and economic problems. Added to these pressures is the plight of thousands of other displaced persons who have fled their homes to seek shelter in the capital city of Luanda because of a new outbreak of hostilities between rival Angolan independence parties. Above, refugees wait for help in Luanda.

Words & deeds

An Israeli army corporal who recently became a member of the Jehovah's Witnesses has been sentenced by a military court to six months in prison for refusing to wear his uniform and obey orders. He was also reduced to the rank of private. According to the court, the service record of Reuven Zachari had been "outstanding," but following his conversion to the Jehovah's Witnesses, the soldier became a conscientious objector to military service. Jehovah's Witnesses in Israel number about 300, of whom ten have been given prison terms for refusing to serve in the military.

Merle and Phyllis Good of Lancaster, Pennsylvania, have announced that they plan to "discontinue writing and directing dramas about Mennonite faith and life on a regular basis." They have produced Dutch Family Festival since 1968 and have written and directed up to two new shows a year. The daytime festival events will continue; however, the evening plays are being terminated in their present format.

MCC (Canada) has sold its shares in Menno Travel Service (Canada), Ltd., in another step toward running the travel service entirely as a private concern. Dan Zehr, executive secretary for MCC (Canada), said the offer to buy out its shares was accepted primarily because many Mennonite and Brethren in Christ constituents in Canada have questioned MCC's involvement in a commercial enterprise.

Robert McClure is unretiring again. The former moderator of the United Church of Canada and one of the main speakers at the General Conference's triennial sessions in St. Catharines, Ontario, in 1974, is going to Peru this autumn to work among the Amazon Indians. Mr. McClure, seventy-five, who has served as a medical missionary on several continents, has already retired at least twice. In Peru he will do surgery, low-key family planning, and train paramedical personnel.

The Japan Bible Society celebrated one hundred years of work on September 15. The service of thanksgiving in Tokyo commemorated the arrival of an agent of the British and Foreign Bible Society in Japan in the summer of 1875. Since the exact day of his arrival is unknown, Japan's Day of the Aged was chosen to celebrate the event. The Japan Bible Society has been self-supporting since 1969 and is one of sixteen Bible societies which contribute to the world service budget of the United Bible Societies. This subsidizes Scripture translation, production, and distribution in countries where local support is not enough.

signs of jubilee

Nineteen members of Ecumenikos in Shawnee Mission, Kansas, have opened a common checking account called "Ecumenikos cooperative account" and are meeting biweekly to share money decisions, values, and problems. Other recent activities of the congregation include combining the tax rebates of eleven persons to support a sister alternative church and start a "free loan fund" for people inside and outside the congregation, forming a child-care cooperative, and publishing a directory listing items people are willing to make available to the community: books, house and yard equipment, carpentry tools, cars, camping equipment, etc. A number of people are considering "living in proximity."

Record

Calendar

Oct. 24-26—Western District Conference annual sessions, Moundridge, Kans.

Canadian

Oct. 31—MCC (British Columbia) women's auxiliary annual meeting, Vancouver

Oct. 31-Nov. 1—MCC (British Columbia) annual meeting, Fraserview Mennonite Brethren Church, Vancouver

Central

Nov. 4-5—Conference on Christian Faith and Contemporary Culture, Bluffton (Ohio) College; J. Lawrence Burkholder and Donald Marsh, speakers

Northern

Oct. 12—Homecoming Sunday and eighty-fifth anniversary, Bethel Church, Mountain Lake, Minn.; Jacob T. Friesen, speaker

Western

Nov. 10-11—Staley lecture series, Bethel College, North Newton, Kans.; theme, "Christ across cultures"; Donald Jacobs, speaker

Published

Making a killing: The truth about the Canadian arms industry by Ernie Regehr has been published by McClelland and Stewart. The book demonstrates the inconsistency between Canada's diplomatic stance as a nation favoring nonviolent solutions and its promotion of Canadian-made arms abroad. In the five-chapter book, Mr. Regehr traces the development of the Canadian arms industry through the rearmament of the 1930s, the shared production agreements with the United States in the 1950s, and the assistance provided to arms industry firms by liaison with foreign buyers and direct financial aid. One chart shows how export of war materials to the United States proliferated during the height of the U.S. involvement in Vietnam. Mr. Regehr, who is currently serving with MCC in Zambia doing a study on South Africa, began the study of the Canadian arms industry in 1971 under the sponsorship of MCC (Canada). He is a member of the United Mennonite Church in Ottawa.

Ministers

Lester Hostetler, Wooster, Ohio, celebrated the sixtieth anniversary of his ordination to the pastoral ministry Sept. 28 at the Oak Grove Church, Smithville, Ohio. He was ordained in the Walnut Creek Mennonite Church (MC) and later served General Conference churches in Sugarcreek, Ohio; Upland, Calif.; North Newton, Kans.; and Freeman, S.D. He was coeditor of the *Mennonite hymnary* (1940) and the *Mennonite hymnal* (1969) and wrote the *Handbook to the Mennonite hymnary* (1949).

Workers

Raul Badía, Hively Ave. Church, Elkhart, Ind., has begun a six-months term of voluntary service in Pendleton, Calif. He has been transferred by Mennonite Board of Missions from the VS unit in Eureka, Ill., where he served as a social worker and unit leader at Maple Lawn Homes since January. Raul, a native of Hato Rey, Puerto Rico, is serving as a member of a four-person VS team working with American Red Cross family services at Camp Pendleton. The camp, just outside San Clemente, houses 19,000 Vietnamese refugees.

Bruce Buhr, Rainbow Blvd. Church, Kansas City, Kans., has begun a three-year assignment with MCC. He will teach in Zaire after French language study in Brussels, Belgium. Bruce is the son of Gerhard and Mildred Buhr of Merriam, Kans. He received his BS in biology from Bethel College in December, 1973.

Youth advisors to the program committee for the 1977 General Conference are *Don Flaming,* Leamington, Ont.; *Tom Harder,* Elkhart, Ind.; *Mark Neufeld,* Leamington; *Sylvia Peters,* Winnipeg; *Sue Ann Sprunger,* Berne, Ind.; and *Patsy Ward,* Newton, Kans.

Donald R. Jacobs, former missionary in Tanzania, has been named secretary of overseas ministries for the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., effective Jan. 1, 1976. Mr. Jacobs replaces *Harold S. Stauffer.* Mr. Jacobs continues part-time as director of Mennonite Christian Leadership Foundation.

Lena Klassen, Zion Church, Elbing, Kans., is serving as a volunteer in Winston-Salem, N.C., with Youth for Christ. She is doing social and recreational work with delinquent girls. Lena is the daughter of Mr. and Mrs. Oliver Klassen and has attended Hesston College.

Perry and June Krehbiel have begun a two-year term of service in Nigeria with MCC. Perry will teach mathematics and June will teach methods courses at Jesus Teacher Training College in Otukpo. Perry holds an AB in mathematics from Bethel College and an MAT in mathematics education from the University of Nebraska. He is a member of the Eden Church, Moundridge, Kans. June attended Bethel College and received a BS in elementary education from the University of Nebraska. She is a member of the West Zion Church, Moundridge. Their parents are Martin and Ruby Krehbiel, Galva, Kans., and Dale and Bertha Galle, Moundridge. A recent coup in Nigeria has delayed their visas indefinitely.

Ron and Connie Loeppky, Grace Church, Winkler, Man., have begun a three-year term of service in Botswana with MCC. Ron will teach at the Teacher Training College in Lobatse. He attended Canadian Mennonite Bible College and the University of Manitoba, and holds a BTh in Bible and theology and a BA in psychology. Connie attended Canadian Mennonite Bible College and the University of Manitoba.

Willi and Linda Pankratz, Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., have arrived in Botswana to begin a three-year term of service with MCC. Willi will work as a surveyor for the Ministry of Local Government and Lands' Department of Surveys and Lands. He received his diploma in surveying from Niagara College in Welland, Ont. Linda will be secretary to the MCC director in Botswana. Their parents are Frank and Frieda Pankratz and George and Frieda Baergen, all of Niagara-on-the-Lake, Ont.

John and Mary Pauls returned to Champa, India, as General Conference missionaries Sept. 18 after three months' furlough. Mary is a nurse, and John works in hospital maintenance, agricultural development, and evangelism. Mary began serving in India in 1952 and John in 1958.

Vern Preheim, recent MCC Africa director, has assumed administrative responsibilities of MCC programs in Asia replacing *Robert W. Miller,* who has requested a leave of absence from his responsibilities as MCC director for Asia and the Middle East. *Ray Brubacher,* former MCC interim Africa administrator and Zaire country director, has returned to the MCC staff as Africa administrator replacing Mr. Preheim for an initial two-year period. The Miller family will become intentional neighbors of Reba Place Fellowship, a Christian community in Evanston, Ill.

Robert Purcell, Harrisburg, Pa., is serving one year of General Conference voluntary service as a day-care worker in Markham, Ill. He has attended Hesston (Kans.) College.

CORRECTION: A "Workers" item in the Sept. 23 issue should have read, *John and Marcia Regier Stoesz* have begun a term as volunteers at the Casa de Vida Hospitality House, a Catholic Worker house in Eureka, Calif.

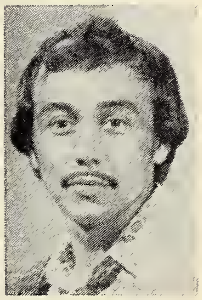
Badia

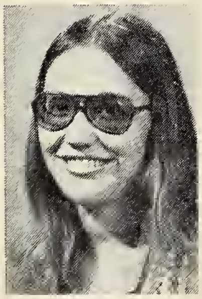
Brubacher

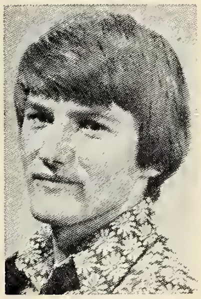
J. Krehbiel

P. Krehbiel

C. Loeppky


R. Loeppky


L. Pankratz


W. Pankratz

Preheim

Purcell

Who walk alone

Who walk alone: A consideration of the single life,. *by Margaret Evening (Inter-Varsity Press, Downers Grove, Ill., 1974, 222 pp., $3.95) is reviewed by Kay Martens of Eyebrow, Saskatchewan, who has experience both as a public school teacher and a Bible school instructor.*

As THE SUBTITLE suggests, this book is a consideration of those who are single. Single refers to nonmarried, widowed, or divorced. While each group has problems peculiar to itself, there are numerous factors they have in common, least of which is not that of being alone.

The author argues that in some ways everyone walks alone and it is important to enjoy solitude and use it for personal growth and development. It is in accepting the gift of solitude that we become mature individuals. Separate treatment is given to the unique problems faced by the widowed or divorced. This highlights the fact that the topic fits under the cover of this book, but the treatment is only superficial.

Margaret Evening looks at living alone as well as several categories of persons to whom single people relate. She does not insist on having firm and fast answers to the problems encountered. Rather, she attempts to expose the pitfalls and bring to mind the blessings that come to single persons. Her own experiences and those shared by many friends serve to amplify and clarify points under consideration, dissolve those myths or assumptions that are without foundation, and add a touch of humor to otherwise serious subject matter.

The book conveys positive thinking about those who are alone, both men and women. It is never necessary to blame anyone else, married or single, in an effort to focus on the heart of the matter. Yet a candid look at how some married couples relate to single individuals (and vice versa) brings to consciousness that these relationships never travel one-way streets.

Several chapters are devoted to the risks in loving people—love with the same sex, with the opposite sex, and those involving a triangular relationship. Understanding and openness on the part of all involved is the key to making this a healthy and happy experience.

While single persons are encouraged to find friendships with both sexes, they are urged to be sensitive to situations that should lead to homosexual relationships (where procreation is impossible and permanence is improbable, p. 58), becoming emotionally and sexually involved with a person of the opposite sex where marriage is improbable or impossible, and finally relating too intimately to a married couple or one partner of that marriage.

Some basic considerations for any of these circumstances are suggested by the author: "Is my love inclusive?" "Is my love truly sensitive?" and "Is my love selfless and unpossessive?" (p. 110). If faced honestly and openly, these questions will help persons to understand their own motives and actions. A selfish orientation is often basic to deteriorating relationships which at first looked promising. While not condemning any of the relationships mentioned above, the author does point out the dangers posed and suggests some alternate ways to keep them positive and fulfilling.

Celibacy by choice is considered as a gift given for the specific task of building God's kingdom, even as the gifts of prophecy, teaching, or evangelism are given for this purpose. It enables the recipient to love and serve God and man to an extent often not possible in a married state. Because it is a gift of grace there is no room for a superior or selfish attitude.

The author writes from a biblical perspective, though this is not evident at every turn of the page. This viewpoint is woven carefully into the entire fabric of the book and at points is an underlying assumption.

In the chapter on celibacy she moves into a brief theological discussion, and without being dogmatic, leaves the reader with a Christ-centered view of sex. Jesus, the Proper Man, lived a complete and fulfilled life outside of marriage. This act is a transcendence of the Old Testament concept that man and woman should live together after the order of creation. Being new creations in Christ may mean that both sexes may be called to live beyond biological sexuality to share more fully in the redemptive order as Christ did. Thus persons can be complete in themselves, even as Jesus was.

Written for lay persons, this book has practical considerations for those who walk alone.

Guide to sex, singleness

Guide to sex, singleness, and marriage, *by C. Stephen Board and others (Inter-Varsity Press, Downers Grove, Ill., Ill., 1974, 130 pp., $1.95) is reviewed by Jan Lugibihl, a VS worker in Arvada, Colorado.*

" 'CHRISTIANS MUST JOIN HANDS with their age! They must be merry and affirmative and accepting! Fie on doom and priggery!' " (p. 38) *HIS guide to sex, singleness, and marriage* seems, at its best, to be attempting to deal honestly and thoughtfully with this statement.

The book is composed of twelve short, easily readable articles originally printed in *HIS* magazine, which is published by Inter-Varsity Press for distribution on college campuses.

Perhaps because of this intended audience, many of the articles deal with the ways in which a Christian should handle sexual questions, most notably those having to do with premarital sex. It is in these same essays, in large part, that the book relates to singleness.

The book is divided into three sections mentioned in its title and everything from abortion to sexual fantasies to the *Playboy* phenomenon is touched on in the various articles. The overriding view of the book as a whole regarding Christian sexuality is best summed up in this statement from an essay by Alice Fryling: "We do not need to settle for the second-best sex of our society. We are free to determine that we will be the sexual people God intended us to be. By his power we can live up to our standards. By his mercy we have forgiveness if we don't. According to his love, we can expect the greatest happiness and pleasure through obedience to him" (p. 60).

The article that struck me most as a single person is titled "The grace of single living" by Alice Fryling. It is far the better of the two articles in the singleness section because, not only does it deal with the sexual aspects of remaining single, but also outlines biblical guidelines on singleness while affirming it as a valid Christian alternative.

Ms. Fryling says, "God wants us in the circumstances where he has placed us right now. To plan my life around where I can meet the perfect man or woman is to miss the joy of asking God where he wants me and assuming that he will bring that person to me in his time" (p. 77). Ms. Fryling's article is also helpful as she goes on to include some practical suggestions for making singleness enjoyable.

In many of the other articles singleness is portrayed only as a kind of stopping-off point on the way to the true fulfillment of marriage and those people involved in either life-style are seen as having no relationship to the other. While this may be the attitude of some singles, others may feel left out of this view and wish for more guidelines on how single and married people can be accepting of each other.

One of the articles on marriage does deal with this question. In "Major surgery on the family" Lars Granberg says, "Communities are needed where trust and intimacy can flourish between persons and where they can be confident of the care and responsibility of others in the household" (p. 114).

Some women may feel talked down to while reading this book. Several authors express the view that the man should be the head of male-female relationships. Single men may also feel left out because both articles in the singleness section were written by women, an unfortunate fact since there seems to be all too little good material on singleness written by men.

Those people who have done much thinking about sex, singleness, and marriage may find this book to be a rehash of what they already know; however, this is a good first book to read on the subjects because it presents an overview of the issues, though the reader may come away wishing more had been said.

The challenge of singleness

The challenge of being single, *by Marie Edwards and Eleanor Hoover (J. P. Tarcher, Inc., Los Angeles, distributed by Hawthorn Books, New York, 1974, 241 pp., $6.95) is reviewed by Bertha Nickel of Moundridge, Kansas, who is a high school English teacher.*

THIS BOOK PRESENTS a double thrust, speaking to and for the forty-three million singles in America. It deals helpfully with many of the practical problems singles encounter. More significantly, it deals frankly with the underlying causes of these problems, and challenges staunchly held beliefs in our society.

A major thesis, the authors emphasize, is that "it is indeed OK to be single, and for some it is more than OK—it is a superior way of life." Because we have "lockstepped through history in a Noah's ark lineup of twosomes," we find it difficult to change our attitude toward singlehood as a "weary waiting ground for marriage" to full acceptance of it as a "thoroughly viable, rewarding, enjoyable, creative, and satisfying alternative to marriage."

One of the most sacred concepts in our society, they say, is that to find true happiness each must find and marry the magic "one-and-only." Books and articles about singles are frequently thinly disguised how-to manuals concerned with making do until this magic combination is discovered. The writers quote psychologists as saying that unmarrieds are immature and afraid of responsibility and that "even if the marriage turns out to be a mistake, it is more of a mistake not to make that mistake." Because parents believe this, they pressure children into marriage, fearing that there is something wrong with them if they don't marry, or that they will embrace undesirable life-styles if they don't marry and "settle down." The basic, and, according to the authors, false assumption is that *every* normal human *must* want desperately to marry.

The authors work hard at counterattacking this assumption. Historically, they say, marriage was essential for economic and physical survival. This is no longer so. They quote social critics who find that the traditional family situation is unhealthy because the development of each member is circumscribed by the needs of others in the group.

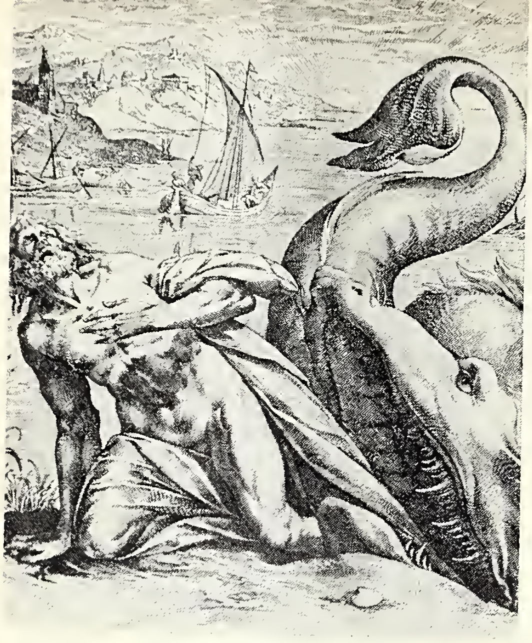
A significant question, which really struck me, was whether traditional marriage is merely the means of sustaining our social structure or if it is really essential in providing what we consider basic emotional needs, such as love and caring. They quote psychiatrist Roderic Gorney as pointing out that from babyhood on, in our western culture, we have been fed and overstimulated on a diet of such intense emotional relationships that we accept them as basic, intrinsic needs, rather than artificial needs superimposed by society. He points to nonwestern cultures where children require far less closeness and can form relationships with much less possessiveness and jealousy.

A particularly helpful chapter is entitled "Alone—but not lonely." Admittedly, what singles most fear is loneliness, and it is this fear which propels many into marriage, almost any marriage. Yet, they point out, many singles are no lonelier than marrieds with less-than-perfect marriages. Loneliness, they say, is a basic fact of life for everyone, a state of mind which must be channeled into opportunities to grow and enhance life. They offer specific suggestions in pinpointing causes for loneliness and techniques for dealing with them.

Other chapters deal with practical problems, such as good and not-so-good places to meet other singles, establishing friendships (including pros and cons of platonic friendships), traveling alone, plus what might be a rather controversial chapter on how to meet the sexual needs of singles.

The final chapter, designed to reinforce the original thesis, is entitled, "Freedom — The greatest advantage of being single." Although much is valid, I believe many singles might well take exception to their emphasis that the important thing is to live your life for yourself, that you need not be willing to give up your life, your goals, and your hopes to fulfill someone else's, that the freer you are to do what you want to do, the happier you will be.

I would say the book is especially reinforcing to those who deliberately choose a single life-style, not quite as reassuring to the widowed, the divorced, and those who really would prefer marriage, yet it does offer many positive insights also to those of us in these categories.



The fish that went manning

Barbara Jurgensen

THERE HE WAS, a slippery sea scavenger, cruising off to starboard of a ship bound for Tarshish, Spain, the western boundary of the then-known world, waiting for his promised dinner.

Dinner? Well, not quite, for the main item on the menu, Jonah, was only a morsel intended to be tasted and kept in storage, rather than one to be chewed and digested.

Scene 1. The fish cocks his slippery ear. What a commotion on board! A sudden storm had blown up and was threatening to reduce the ship to narrow-gauge driftwood. Sailors and passengers seemed to be vying for the distinction of throwing the greatest quantity of their own and the ship's goods overboard.

All were frantic—except for one landlubber who lay peacefully snoring down in the hold. He awoke to a strong hand dealing him a rough shaking. It was the ship's master.

"How can you sleep at a time like this? The ship is about to go down! Get up and call on your God to help us!"

Jonah rubbed his eyes. He made an effort to get up, but a quick lurch of the ship threw him back into his bunk.

Meanwhile, on the upper deck, the ship's hands were casting lots, as was the common practice in those days, to see who was responsible for this unnatural, overgrown thundersquall. The lot fell to Jonah.

Poking his head up through the hatch, Jonah was met by an angry mob.

"Why?" one of the men demanded, "why have you done this?"

Jonah knew only too well. "I was running away. God ordered me to go to Nineveh and warn them that, unless they turn from their wicked ways, his punishment will fall on them."

"Nineveh!" one of the deck hands snorted, pointing over the stern, "That's back there!"

"I know," Jonah replied, a little sadly.

Nineveh, a city of over half a million, was the capital of the heathen world. Jonah was a Jew. The idea of preaching repentance to a heathen nation was most repugnant. Jonah thought only the Jews should be God's people. And besides, Nineveh was the enemy of his nation, and he was not about to help his nation's enemy.

A piece of sail, torn by the fury of the winds, dealt the runaway prophet a wet slap across the face. The sea flung itself at the cringing craft like a raging beast.

"What are we going to do with this renegade?" one of the mates demanded anxiously. "We'll all drown!"

"Take me," Jonah ordered, "and throw me overboard. There's no use all of you losing your lives."

But no man laid hands on him.

In a last effort, the men on the oars pulled until their muscles cried out, but they could not bring the vessel to shore.

There was nothing else to do. With a heave ho, they pitched Jonah out. And the storm lifted.

This is where the fish took over.

For three days and three nights Jonah rolled around in the sea monster's interior, begging God's mercy. God heard and ordered the fish to heave up its passenger on the shore. The fish's part of the drama was now ended. Jonah still had several more scenes to play.

Scene 2. God spoke to Jonah a second time: "Go to Nineveh."

This time Jonah went. For three or four days he traveled throughout the city of Nineveh preaching: "In forty days this great beehive of humanity will be destroyed—unless you turn from your wickedness to God."

The people listened and determined to change their ways. Proclaiming a fast, they dressed themselves and all their household animals in sackcloth and ashes, from the king on down to the least in the kingdom.

"Let us all cry mightily unto God," proclaimed the king, "and turn from our evil ways. Who can tell if God will turn and repent and spare us from his fierce anger?"

God did see their repentant hearts and spared them. The people had listened to Jonah's warning. Was Jonah happy? See Scene 3.

Scene 3. Jonah was so angry, he could have demolished Nineveh all by himself. He poured out his wrath to God: "You sent me to tell Nineveh it would be annihilated. Now you aren't even going to hurt one hair of it! The people of Nineveh are wicked and they should be punished! I can't stand it! If you aren't going to kill them, I wish you'd kill me!"

Peeved and pouting, Jonah stomped out of the city and sat down to wait for its complete destruction.

And lo, God made a gourd vine to spring up and cool Jonah in its shade. Jonah rejoiced.

But God also prepared a worm, and the next morning before the sun was scarcely peeking over the horizon, the worm gnawed through the vine, and it withered.

It turned out to be a hot day. A scorching east wind and the blistering sun brought Jonah again to the point of desperation. "If only I could die!"

"Jonah!" the Lord called. "Are you angry about the gourd?"

Jonah did not need to answer.

"You pity the gourd, you pity yourself," God went on, "and yet you have not one smidgen of pity for the city of Nineveh with its 120,000 small children? You would have me slay them, even after the people have changed their ways?"

There was nothing left for Jonah to say. Had his friend the fish still been around, he might have gladly climbed in.

Sixth in a series of thirteen articles on the prophets. Next week: Micah.

Letters

Mighty enjoyment

DEAR EDITOR: I enjoyed mightily the item by Murray Smith "Children learn what they live" (Sept. 2 issue). Thank you for publishing it. Right on! *Ruby Baresch, 257 North Rutan, Wichita, Kans. 67208* Sept. 5

Conversation patterns

DEAR EDITOR: Your editorial, "He who has ears," (Sept. 16 issue), made me want to say, "It's me, O Lord." It also reminded me of Warren Farrell's presentation at the International Women's Year Tribune in Mexico City. *Xilonen* (official paper) of June 24, 1975, reported his findings with regard to conversation patterns in mixed company:

"Among the patterns among equal groups of men and women he (Farrell) examined were conversations in which men spoke up to twenty times as long as women, in which the group frequently concentrated on the points made by men rather than the women, and situations where both men and women expected men to be the problem-solvers—the men tended to make statements and the women to ask questions."

I have subsequently found that research to be true. *Herta Funk, Box 347, Newton, Kans. 67114* Sept. 12

Leather or goat

DEAR EDITOR: Is it not improper to use the term *kid* for a child (July 22 issue)? I too was born to immigrant parents, and grew up in a solid German community. If the term *kid* was known at all, it meant a certain kind of leather. A kid can never be more than a goat. We were children in the home and church and were encouraged to become children of God. It makes a difference. *Mrs. Gilbert H. Suter, Pandora, Ohio 45877* Sept. 8

POSITION OPENING: DEVELOPMENTAL DISABILITIES SPECIALIST

A specialist in developmental disabilities (mental retardation) is needed as a consultant and resource person to work with churches, conferences, existing DD programs, and individuals. Considerable travel required in U.S. and Canada. Location, salary, beginning time negotiable.
Contact:

Mennonite Mental Health Services
4905 North West, Suite 118
Fresno, California 93705
Phone: (209) 229-1757

STAFF OPENINGS: Swan Lake Christian Camp, Viborg, S.D. (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rentals, development) and the year-round retreating program. Contact LeRoy Epp, Retreat committee chairman, Marion, S.D. 57043 or phone (605) 925-7635.

FOR SALE IN YARROW, B.C.: 3.9 acres good farmland; sturdy, older-type house; outside building 4,932 sq. ft.; creek running through corner. Phone (604) 859-4141 or write MCC (British Columbia), Box 2038, Clearbrook, B.C. V2T 3T8.

Contents

Pushed out of the ark 554
Images of singleness 557
News 558
Record 562
Reviews 564
The fish that went manning 566
Letters 567
A different kind of refugee 568

CONTRIBUTORS

Katie Funk Wiebe is on the faculty at Tabor College, Hillsboro, Kans. 67063.

Herta Funk is on the Commission on Education staff, Box 347, Newton, Kans. 67114.

CREDITS

Cover, Jean-Claude Lejeune, 2657 North Burling, Chicago, Ill. 60614; 554-55, 561, 566, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114 Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

A different kind of refugee

THE VOICES in the shopping center speak a different language. A glance upward brings a guess that they must be Vietnamese.

As more Vietnamese refugees find sponsors in North America, many people make adjustments. School systems hire more bilingual teachers. Sponsors look for houses and jobs and orient the newcomers to American marketing and transport systems. The refugees learn not only a new language, but new social customs and find their politeness is sometimes misunderstood as assent.

More than 130 Vietnamese refugees have been sponsored by North American Mennonites, and more sponsorships are in process, according to Don Sensenig, former missionary in Vietnam who represents Mennonite Central Committee and Eastern Mennonite Board of Missions in refugee resettlement.

But the number of people wanting to become sponsors has been decreasing. And more than 30,000 Vietnamese await sponsorship at military bases in the U.S. and on Guam.

Many of these unplaced refugees are Buddhist, Chinese, families of eight to twelve persons, or single men between twenty and thirty. Some extended families of as many as twenty-seven people want to be settled in a relatively close area.

While sponsors may prefer the Christian family of mother, father, and two children, individuals and churches are still called upon to open their doors to other refugees who need help.

However, the continuing need for sponsorship of Vietnamese may be blinding us to the needs of refugees from other countries who are looking for sponsors in North America.

Church World Service, through which MCC is working in refugee placement, recently told a meeting on resettlement in the United States that the Vietnamese program has dried up interest in other refugees.

For example, as a result of the military overthrow of Allende's socialist government in Chile in 1973, several thousand political prisoners are still in Chilean jails and 4,000 Chilean refugees are in Peru.

"The two governments will let them leave and come to the United States if they have sponsors," Mr. Sensenig reported.

The U.S. Department of State has now promised to admit "a limited number of Chilean parolees" on the basis of four criteria: humanitarian need, family members already in the U.S., interest shown by U.S. organizations, and the refugee's own interest in coming to the U.S.

MCC, through Church World Service, has indicated its readiness to help in resettling not only Vietnamese, but Chilean and other refugees as well.

While Vietnamese refugees are repeating stories of Communist atrocities, Chilean refugees will have stories of torture and executions by a right-wing government backed by the U.S.

Can Mennonite congregations listen to both kinds of stories?

If we can listen, perhaps we can learn a little more about a world where violence is used by both right and left, and we can learn anew that only peaceful paths lead to peace with justice. LB

NONITE BIBLICAL SEMINARIES

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:36 OCTOBER 14, 1975

Christ and Caesar: A ballad of faith

Peter J. Ediger

prelude

"and when the Lord your God brings you into the land . . .
take heed lest you forget the Lord . . . you shall not go after other gods . . ."
Deuteronomy 6

"love your enemies . . . seek first the kingdom of God . . .
give to Caesar what is Caesar's and to God what is God's."
Jesus in the Gospels

A flock of wild geese find an abundance of grain and shelter in a friendly farmyard.
They settle down, become fat and domesticated, and cease to fly . . .
Every week at a certain hour they come together and sit on their fenceposts
and sing songs of the skies and hear a goose leader expound the virtues of flying
and they discuss the aerial exploits of their "fore-geese". . . .
adapted from Tolstoy

Christ and Caesar: A ballad of faith

I.

Four centuries and fifty years ago
our fathers and our mothers heard the call of God
and followed Christ into the Kingdom of Loving Enemies
and ceased from following Caesar into his Kingdom of Killing Enemies.

For the sake of conscience
they were questioned, some imprisoned, some were tortured, some were killed.
And while the structures of society were threatened
and the rulers of the church and of the state
together sought to squelch such radical expressions
here and there seeds of new life were sprouting
here and there seeds of a New Creation were emerging
and dreams of a free humanity were exploding in the hearts and minds of oppressed peoples.
But new life comes slowly with much pain
and faith's blood flowed freely for a time.

II.

For centuries our fathers and our mothers kept the faith
sometimes feebly, sometimes brightly
sometimes hiding, sometimes preaching
sometimes weeping, sometimes singing
sometimes staying, sometimes leaving.

III.

Five years and one half century ago
our fathers and our mothers in America and Canada
faced the conscriptive call of Caesar in the First World War
and while for some the flame of faith in Christ's enemy-loving kingdom was dim and low
for others it was strong enough to say no to Caesar's call
even in the absence of legal recognition of conscientious objection to conscription.
For the sake of conscience
they were questioned, some imprisoned, some were tortured, a few were killed.

And while the structures of society were threatened
the sufferings of conscience touched responsive nerves
and when the clouds of World War Two began to form
our fathers and our mothers sent representatives to Washington and Ottawa
seeking some provision for alternatives to service in the military
and objection to war for conscience' sake was recognized
and laws were passed providing for alternatives
and with support of fathers and of mothers and of brothers and of sisters
some young men served in "work of national importance" in civilian institutions
while others heeding voices from their culture and their time
followed Caesar's call into the military
some unsure of, some forgetting, some rejecting the call of Christ into another way.

And of those who walked the way of peace for conscience' sake
some were questioned, few imprisoned, few were tortured, none were killed.

And there was a growing recognition of the contribution of civilian service
and from the ministry of men of conscience in state mental institutions
came proddings for a more humane response
to persons with emotional disturbances.
And in that time Voluntary Service was conceived
and Mennonite Disaster Service was brought to birth
and sons and daughters of their fathers and their mothers
gave themselves to varied ministries in many places in the name of Christ.

Which will it be? The Kingdom of Loving Enemies or the Kingdom of Killing Enemies?

And of those who worked in voluntary and disaster services
some were questioned, none imprisoned, none were tortured, none were killed
and the sons and daughters of their fathers and their mothers
were lauded for their love and decency
and some went into cities and became professional
and some stayed on the farms and became professional
and others in all kinds of jobs became prosperous
and almost all became
comfortable.

IV.

And then came Vietnam
those long and agonizing years of war in Vietnam
years which seared the soil and soul of Indochina
years which strained and ripped the seams of America
and sons and daughters of many traditions said no to Caesar in many different ways
and the structures of society were threatened
and some fathers and some mothers were forgetting who they were
forgetting they were sons and daughters of the enemy-loving kingdom
and some were angry with the protesters of war saying
we support our government
don't rock the boat
we want to keep our privilege of conscientious objection.

And meanwhile Caesar was not fiddling while buildings were burning
he was moving with the science of his times
utilizing technological and nuclear advances
calling for fewer bodies for his military might
and calling for increased appropriations of tax money
and Caesar ceased from drafting bodies and increased his drafting dollars
and in America over half of Caesar's drafted dollars went for war
and there was uneasiness in the revelation that people of the faith
were giving more money for war than for all the causes of the kingdom of the Lord
and while in Canada the proportion was much lower
there also was concern about the millions thus invested.

And the sons and daughters of the enemy-loving kingdom said what shall we do
and some responding quickly said
we must pay our taxes we must give to Caesar what is Caesar's
we must be subject to the powers that be
and others said yes we must give to Caesar what is his and to God what is God's
as for our conscience that belongs to God
and as for earth's resources, does Caesar really have legitimate claim
or is the earth, and all that in it is, the Lord's?
Can Caesar command us to use earth's resources to pay for his killings?

And some sons and daughters of the faith said no
and refused to pay voluntarily that portion of their taxes designated for defense
offering the money for the use of human help instead.

And in America church agencies faced difficult decisions
should they withhold Caesar's taxes from employees who for conscience' sake requested noncompliance?
Should they respect the law of Caesar or the conscience of faith?
And some structures and some persons of the faith were threatened by such questions sensing many implications
and officers advised that issues should be carefully researched.

And in America's House of Representatives
legislation called the World Peace Tax Fund Act was introduced
seeking provision for channeling of tax monies into pursuits of peace
and some were hopeful that this might ease their conscience problem
and others questioned whether it would even be enacted
and if it were it might become
another way for Caesar to still the voices of protest.

V.

And now the sons and daughters of the enemy-loving kingdom
are calling for a conference on the war tax problem
and from across America and Canada they will come
to seek the Light, to walk in Love, to discern and do the Truth.

And in congregations across the nations
people of the faith will also seek the Spirit's signals
as they talk with one another, as they pray and listen and decide.

For the sons and daughters of the enemy-loving kingdom face a challenge
not unlike that of their fathers and their mothers in the past
a challenge full of promise and of pain
promise of creative thoughts yet unconceived
of ways of using earth's resources in the kingdom of the Lord
promise of courageous action yet to be discerned
action giving hope to a fearful world locking itself behind bars of Mars
unaware that there is another Way.
But the challenge also promises some pain
the pain of risk, the pain of insecurity, the pain of potential loss
of property or power or respectability
but beyond all pain the promise of resurrection energizes people of the faith
beyond all fear and hate the power of the Christian gospel calls to love
and the promise of the New Creation is alive with hope.

And so today the sons and daughters of the faith stand at the crossroads
will they submit to Caesar's call for money for his enemy-killing kingdom
or will they follow Christ into his enemy-loving kingdom?

postlude

I hear a call
I hear a call from Abraham
a call to cease the sacrifice of sons and money for the gods of our society.

I hear a call from Moses
a call to know ourselves as sisters and as brothers of all who are oppressed
a call to cease enjoying sinful exploitation of earth's people and resources.

I hear a call from Daniel and his friends
a call to not bow down with offerings
to the pentagod whose arms of steel reach round the world.

I hear a call from Amos and Isaiah
a call to let justice roll like waters
a call to turn our many many swords into plowshares.

I hear a call from Jesus
a call to love our enemies as he loves us
a call to say both yes and no to Caesar
a call to say yes when Caesar calls to act of love of neighbor
a call to say no when Caesar calls to kill or pay for killing
a call to seek first God's kingdom . . . to seek first God's enemy-loving kingdom.

He who has an ear, let him hear what the Spirit says to the churches.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Tax resistance—A form of protest?

Carl M. Lehman

THE TRAGEDY of Vietnam and the part played by our country has led some to a form of protest heretofore little known among our people—resistance to paying taxes. The fact that the war has been so widely criticized both by pacifists and nonpacifists has had something to do with this phenomenon. What a sensitive pacifist felt he could do during World War II, when all his friends and neighbors were deeply involved in the war effort, was usually different from what he would do during a Vietnam War.

Tax resistance is a form of civil disobedience. Civil disobedience itself is deeply rooted in the origins of our church, as it is in the beginnings of our land. But it has traditionally only been used in ultimate tests of loyalty to God. To use tax resistance under other circumstances is a breakaway from our Anabaptist tradition. To use it lightly is an affront to government by the people.

I have a profound respect for those who believe deeply this is the course they must take. God uses people with courage and conviction, even if he has to change them a bit. I must admit however that I am perplexed as I try to understand how some have arrived at their decision not to pay taxes.

The activist I understand. He will use any means he believes right to agitate and bring about a change. Most will stop short of physical violence, but I sometimes wonder about that. People can be violated more completely in other ways.

I understand the absolutist, and I understand the literalist who will not eat meat offered to idols. I do not find it easy to understand Mennonite tax resisters who are neither literalists nor agitators.

It is sometimes suggested that modern warfare has made the individual soldier relatively unimportant. Armament is all-important. Armament costs staggering amounts of money and today's conscientious objector is straining at a gnat as he swallows a camel if he does not refuse to pay taxes.

I do not find it easy to understand Mennonite tax resisters who are neither literalists nor agitators.

There is a certain logic to this. Unfortunately it equates money with people. This is not only bad economics but bad Christianity. Money is a medium of exchange; people are not. Money does not kill people; people kill people. Only people make guns and bombs *people* use to kill people. Maybe Jesus had this in mind when he looked at the coin and said "Render unto Caesar the things that are Caesar's and unto God the things that are God's"?

What is meant by war taxes? Tax resisters are not opposed to paying taxes as such, only to paying war taxes. This poses a problem, for we really do not have any war taxes. We have a federal income tax, import duties, and excise taxes on things like liquor, tobacco, and telephone service. These taxes flow into the general treasury and are comingled. They are used only as Congress appropriates money out of the treasury. The Internal Revenue Service has nothing to do with how the money is spent. The only money segregated is that which goes into special trust funds such as social security, unemployment compensation, and highway construction.

Some have singled out the telephone excise tax with the notion that the proceeds are for military purposes in a way not true for other taxes. Our government does have a long tradition of levying additional excise taxes as it wages war, both to control inflation and to replenish the treasury. Since the beginning of World War II by far the most important source of revenue has been the income tax. Excise taxes were increased, too, but were no longer the major source of revenue. By 1974 they accounted for less than 7 percent with the telephone tax providing about 1 percent. None of this is used for military purposes any more than is any other tax. The fact that Congress called it a "defense tax" when initiated in 1941 and reenacted in 1966 has no bearing on its use, only on its palatability for passage.

What is meant by the term "war taxes" varies with the user. It is usually someone's calculation of the percentage of the president's proposed national budget which the president suggests be used for military purposes. This percentage varies. Those who want it to look small include social security payments as part of the total budget. Presidents now publish budgets showing it that way.

There is also disagreement as to what is to be included as *military* spending. The often-publicized 60 percent is calculated by first removing social security from the budget. Everything related to wars, past, present, and future, is then lumped together. Those willing to care for veterans and who believe the government should pay interest on war debts drop it to 40 percent. Arbitrarily, resisters then figure that 60 percent or 40 percent of their taxes are "war taxes" and deduct this from the amount they pay. There is no legal basis for it, just a logic that is easily grasped.

What actually happens? Much of the discussion about the moral basis for tax resistance has not been clear. The dominant note is that waging war is evil; our taxes increase the magnitude of war; if the government does not get our taxes, the evil is reduced accordingly. It is not clear why, if this is true, we would want to withhold only 60 percent. Why not withhold 100 percent and further reduce the evil?

The supposition apparently is that the other 40 percent will go for functions of government resisters are willing to support. Unfortunately this is not true, as we will see in a minute.

Federal spending is a function of government not related to collecting taxes. It is the responsibility of a different group of people. Talking to the telephone company or to the Internal Revenue Service about the use of your tax money is as pointless as arguing with the janitor at the Chase Manhattan Bank about giving you a loan.

Harassing telephone company employees and the Internal Revenue Service is not in keeping with an invitation to Zacchaeus to come down from the sycamore tree.

The amount the federal government spends for a given purpose is only indirectly related, if at all, to the amount collected in taxes. If you know about the federal debt, you know this. Nor is the amount spent determined by the president's budget. The budget is a plan the Congress may or may not follow when it passes appropriation bills.

The amount of tax money collected does have an eventual effect on the amount spent inasmuch as Congress sets for itself borrowing limits—limits which it keeps changing. When a tax resister withholds a dollar from the government, the government can either increase its borrowing by a dollar or decrease its spending by that amount. What the resister needs to understand is that defense appropriations are almost always approved by overwhelming majorities. As long as the Pentagon receives this kind of support, tax resistance will have no effect at all on the amount of money available for war. What tax resisters actually do is either force a cut in highly desirable programs such as aid to education—or increase the national debt. In either case an even larger percent of the money they pay goes for military purposes.

It would be just as reasonable for a Mennonite farmer to withhold 10 percent of his wheat from the market because 10 percent of all wheat produced was found to be used directly or indirectly for military purposes. Soldiers would still get their bread and so would all but the poorest of Americans.

Can the tax resister play a useful role? Civil disobedience has been used by the church ever since the day Peter said, "We must obey God rather than men." The resister who believes in direct action as a way to call attention to the terrible evil of a Vietnam War may well have a role to play. God has many ways of using people. Some of us, however, find it difficult to reconcile it with the teaching and spirit of Jesus. Harassing telephone company employees and the Internal Revenue Service is not in keeping with an invitation to Zacchaeus to come down from the sycamore tree. We may not mean to harass them, but how do they feel about it?

Why not turn to congressmen? They decide how our money is to be used. This is where our attention must focus if we are serious about a responsible Christian witness. We elect them and they need to know what we think. Our letters, our telephone calls, and our visits are important to them. Because so few write and so few visit, our voice becomes as the voice of a thousand.

Working thus with Congress has not been without effect. Perhaps a World Peace Tax Fund bill will not become law, but working for it has been constructive. Such a provision, too, has its limitations, as do all alternative service programs. Let us not delude ourselves about any imagined effect on military spending. It would be tragic if such an enactment were to assuage our conscience and we were to reduce our pressure on Congress to keep military spending down.

Vanquished world

Carol Duerksen

we conquered the world
claiming to bring
peace

and after our victory
all that remained was
pieces

News

Withholding of war taxes placed on CHM agenda

A method to allow General Conference Mennonite Church employees in the U.S. not to have war taxes withheld from their paychecks has been recommended to the Commission on Home Ministries executive committee by the CHM peace and social concerns reference council.

The reference council's action is based on the research and recommendations of Ruth C. Stoltzfus, a Boston law student who spent the summer on a special war tax research assignment for CHM.

The recommendation, based on conscientious concerns and legal advisability, suggests that the "church agency ceases withholding from the employee who is conscientiously opposed to this. At the next interval when withheld funds are paid over to the government, submit a statement along with the withheld nonwar percentage of taxes explaining that this action is based on your claim under the First Amendment and on the AFSC [American Friends Service Committee] case which was reversed on other grounds."

Ms. Stoltzfus said criminal prosecution of the church agency would be "extremely unlikely, both in view of the lack of 'evil motive' and the reasonable cause to have acted on the basis of a district court case."

The U.S. Government's action might be simply to try to collect from the employee at the end of the year. If the government brought a civil action against the employer, the employer could defend on the grounds that the withholding law violates the employee's First Amendment rights, including freedom of religion.

In the AFSC case referred to, a district court in Philadelphia ruled in 1974 that the withholding law did preclude religiously motivated refusal to participate in war and that the government failed to establish any compelling interest in its use. The U.S. was enjoined from enforcing the withholding law in relation to two AFSC employees' war taxes, and the AFSC was refunded tax money which it had paid to the government but had not withheld from its employees' paychecks.

The U.S. Supreme Court later overturned the district court decision, but only on the basis that such an injunction could not be served against the Internal Revenue Service. The court did not address the religious claim.

The recommendation to the General Conference would bypass the injunction difficulty, since it would not require the conference to sue for a refund. Thus if the government brought suit against the conference, conscientious refusal to withhold war taxes could be tested in court on its own merits.

The recommendation for such action by the conference will go first to the CHM executive committee in December and then in February to the full commission and perhaps to the Division of Administration and General Board.

White ethnic ministry project to open

In response to a request from the North Ward Educational and Cultural Center in Newark, New Jersey, Mennonite Central Committee's Department of U.S. Ministries plans to open the Newark White Ethnic Ministry Project as soon as possible.

Newark is one of the first U.S. cities in which white migration to the suburbs has left a black majority in the city.

Most of the city's 25 percent white population is concentrated in the North Ward, where 70 percent of the 75,000 residents are white. The North Ward Educational and Cultural Center is working to develop unique programs to slow the flight of middle class whites from the city.

As the black population of Newark has increased, the residents of the North Ward, united by an ethnic Italian-Catholic background, have been taking on the characteristics and reactionary disposition of a suppressed minority.

"We believe that maintaining Newark as a multiracial city requires, in part, the recognition of the legitimate needs and aspirations of the white ethnic community," said Stephen Adubato, the center's director.

"The question might well be raised why should the Mennonite church get involved in Newark. At present there is no Mennonite congregation here nor any numerically strong Anabaptist constituency," said Don Eshleman, a Presbyterian minister in the North Ward. "There is, however, a conviction derived from my experience that there is a great deal of growth which can occur through the interaction of Mennonites with the Italian-Catholic white ethnic community.

Besides sharing their tradition of being an ethnic and religious minority, Mennonites could play a significant role in the North Ward by living out and interpreting the Anabaptist peace position in a potentially explosive situation.

The Department of U.S. Ministries hopes to begin involvement in the North Ward with the placement of an individual or married couple with the Educational and Cultural Center.

The specific job context through which the MCC person would work at relating to the white minority of Newark would be helping the Educational and Cultural Center to organize doctors and other medical people to bring better medical care to the community.

Another facet of this person's role in Newark would be to educate North American Mennonites and Brethren in Christ to the concerns and needs of other white ethnic groups and of white minorities caught in cities whose populations are becoming increasingly black.

Father asks permission to let daughter die

A New Jersey prosecutor is seeking a court order to prevent a Roman Catholic couple from having physicians disconnect a mechanical respirator from their twenty-one-year-old adopted daughter and allowing her to die.

Morris County Prosecutor Donald Collester, Jr., said he would ask the court to appoint a temporary guardian for the girl and bring other physicians in to study the girl's "hopeless" condition.

Karen Ann Quinlan has been in a deep coma since she was affected by a mysterious and undiagnosed illness in April, and her physicians believe she has suffered severe and irreparable brain damage. She simply went to sleep and has not wakened.

Citing his sworn duty to protect human life, Mr. Collester said he would oppose the Quinlans' petition "unless the court determines that Karen is not alive."

"If the court decides Karen is alive, then disconnecting the respirator would be homicide," he stated.

Umsiedler may get MCC help with church buildings

Who will help the *Umsiedler,* Russian Mennonites resettling in West Germany, to build church buildings?

The answer now seems to be, Mennonite Central Committee.

MCC has been carrying on a social service ministry to the new immigrants, but had declined to get into "the brick-and-mortar business."

Now after a series of recommendations and decisions by the Conference of Mennonites in Canada and the General Board of the General Conference Mennonite Church, the MCC executive committee has agreed that MCC may give assistance in church building (1) if it is handled through the joint MCC-International Mennonite Organization *Umsiedler* committee just as the social-spiritual ministry is handled and (2) only on written request from congregations and approval by the *Umsiedler* committee.

A special *Umsiedler* church building fund will be set up by MCC for designated gifts.

The need for help in church building for German congregations overflowing with new immigrant members was brought to the attention of the Canadian Conference at its annual meeting last July. The conference asked its executive to study the possibility and be authorized to assist directly the churches in West Germany with a large influx of *Umsiedler* in their building programs.

The General Board in September "reaffirmed its readiness to respond with personnel and finances in a spiritual ministry to the *Umsiedler,* including church building assistance as necessary."

The Conference of Mennonites in Canada was invited to assume administrative leadership in relating to the *Umsiedler* on behalf of the whole General Conference, but in cooperation with MCC and MCC (Canada).

The actions by the Canadian Conference and the General Conference's General Board were seen as an attempt to fill in the services not being provided by MCC.

The MCC executive committee's subsequent action in late September would make unilateral action by the Canadian Conference or the General Conference unnecessary.

However, the Canadian Conference executive, after the MCC meeting, went on record, asking Canadian congregations to be ready to help if and when an appeal is made for specific support.

Actually, no West German congregations are currently asking for help in construction of a church building.

Only one congregation is ready to build this year, and money has already been collected for that building, the MCC executive committee was told.

Umsiedler receive financial help from the West German Government until they have jobs and are on their feet, and some congregations have sufficient local resources to meet their expanded building needs.

Community ministry seminar scheduled

A seminar for Mennonites and Brethren in Christ working in community ministry is planned December 11-13 near Kansas City.

The seminar, patterned after a similar ad hoc seminar last year in Wichita, is sponsored this year by the Mennonite Central Committee U.S. Ministries and the General Conference Mennonite Church's voluntary service program.

Participation is limited to about forty community ministers, voluntary service workers, and other persons in similar work in the U.S.

More information is available from Mennonite Voluntary Service, Box 347, Newton, Kansas 67114, or Mennonite Central Committee, 21 South 12th St., Akron, Pennsylvania 17501.

Seminar on retardation planned in California

"The churches and the mentally retarded," a seminar for parents, pastors, students, professionals, and other interested persons, is scheduled November 1 at the Mennonite Brethren conference offices in Fresno, California.

The seminar, sponsored by Pacific College, Mennonite Brethren Biblical Seminary, Kings View Community Services, and Mennonite Mental Health Services, is designed to provide participants with information and a broad understanding regarding mental retardation and other developmental disabilities.

Other goals of the seminar include sensitizing people about the difficulties and problems associated with mental retardation and development disabilities, and acquainting students with service and vocational opportunities in this field.

A $3.00 registration fee includes lunch, and participants are encouraged to register in advance with the Mennonite Brethren Conference Offices, 4824 East Butler Ave., Fresno, California 93727.

Love, conflict discussed at Bienenberg retreat

An untraditional view of love, conflict, forgiveness, and justice in the Christian community presented by Goshen College professor C. Norman Kraus raised discussion and some inhibitions in the group of Mennonite missionaries and MCC volunteers who gathered at the Bienenberg Bible School in Switzerland for a week-long retreat recently.

"He even talked about the constructive use of conflict and asked, 'Might love initiate conflict in certain situations?' " said Harold Nigh, MCC volunteer in Crete. "We were horrified for we don't march, we don't strike, but we were reminded that Jesus ostentatiously started conflict with the power people of his time.

"We came to the end of that session feeling that the following is perhaps a reasonable statement: We don't act in love toward an unjust man if we don't confront him. Agape (love) will initiate nonviolent pressures, restraints, sanctions, in order to correct him. If in the ensuing conflict, actual violence happens, agape calls for suffering violence and not perpetrating it."

Mr. Nigh noted that many participants discovered how pragmatic they really were in the discussion groups which followed Mr. Kraus's input. "Raise a storm over injustice and get kicked out of the country we're working in?"

"The discussion was carried from the political to the theological field. Such a radical idea implies that we challenge the theology of churches we work with," Mr. Nigh continued. "That's a bit dangerous. We agreed in principle with Kraus, but practically, not."

Developing the theme "Toward the new community," Mr. Kraus also explained that anger is normal, forgiveness isn't forgiveness unless it is sought, the opposite of love is selfishness rather than hate, and Christians should shun self-interest but seek self-identity which is found only in community.

The group, visiting historic Anabaptist sites in the Zurich area, found the path to an Anabaptist cave narrow and wet. "We had some sense of a community that extended four and a half centuries in time, indeed two millennia, but our care on the slippery path, our careful reception of new ideas, showed that we are more cautious, much safer than Manz, Blaurock, and Grebel. We want to be free to perpetrate their ideas," Mr. Nigh commented.

Pennsylvania town responds to world hunger

A group of people in Mifflin County, Pennsylvania, developed a world hunger program that was more than talk, more than a series of discussion meetings, and more than just another church project. It was a demonstration of what can happen when people from different churches and different social backgrounds decide to sweep aside their differences.

Last March a group of people met to discuss how to provide a positive demonstration for farmers partly to offset the negative "calf kills" in the Midwest, how to coordinate and make use of the natural inclination of some people to help others, and how to help the big problem of world hunger.

In the back of their minds were two related concerns: Could this program help improve relations between farm and nonfarm people? and Would it be a project that would not be dominated by one church? From this meeting the Mifflin County World Hunger Committee was formed.

The committee made several decisions: the entire program was to be a low-key Christian endeavor with no angry slaughter demonstrations, the two projects that were selected by the committee would use existing programs as a vehicle, and the general theme would be food for the present and the future.

The committee also set some goals. They decided to ask for 100 cows for the canning project. This project would use the facilities of two local butcher shops and a portable canner owned by the Mennonite Central Committee. Both MCC and Church World Service were asked to distribute the canned meat.

A goal of thirty dairy heifers was also set. These heifers were to be sent to Honduras through Heifer Project International.

Finally the members of the committee decided to ask for $4,000 in cash to cover the local expenses of both of these projects.

Because of a limit in time and space, beef cow donations were limited to 105 animals (81 were donated by farmer owners, 11 were donated by church groups, and the rest were purchased to be donated by other individuals). Over 600 different people volunteered to help with the canning project. They spent eight days deboning, cutting up, grinding, cooking, and canning the meat.

Over 18,000 cans of meat and 3,600 cans of broth were processed by the canner then shipped to MCC's material aid center in Ephrata, Pennsylvania. From there 3,600 cans per country were shipped to Brazil, Greece, and Portuguese Guinea and 1,800 cans per country to Cape Verde off the West African coast, Niger, and Sudan in response to requests to MCC and Church World Service for meat.

The canned broth plus over 500 gallons of uncanned broth were distributed to local groups such as Salvation Army, which sent its share to the Vietnam refugee camp in Indiantown Gap, Pennsylvania; a local Amish church that sent it to an Indian reservation in Red Lake, Ontario; local rest homes; local Meals on Wheels and senior citizens programs; and a retarded children's school in Virginia.

Thirty-eight heifers were sent to the HPI ranch in Arkansas in May, then left for Honduras on July 15.

Cash donations in excess of $10,000 came from individuals, church groups, Sunday school classes, church youth organizations, community groups, and granges from over a four-county area.

As expected, the area Mennonite and Amish churches were well represented both in presence and help of their members and in donations. However, members of local Brethren, United Methodist, Presbyterian, and Lutheran churches were also well represented. Most of the area's major church denominations had some representation.

The project stepped over the barriers of differences between churches and segments of the community to serve two purposes, world hunger, and community relations. *John E. Brockett, area farm management agent for Pennsylvania State University*

Two solutions to world hunger. At left, meat is pushed into the grinder before canning and shipment to the hungry overseas and in North America. At right, a Bengali displays heads of cabbage grown in Noakhali during the dry season. Mennonite Central Committee encourages farmers to grow vegetables, wheat, and sorghum in the dry season.

Long haul ahead for Laos; seeds a symbol of love

Although the end of twenty years of war in Laos with the movement of the Laotian Patriotic Front to power in August was quick and quiet, the real revolution—rebuilding an agriculturally self-sufficient economy—will take years, say Murray and Linda Hiebert, Mennonite Central Committee volunteers living in Vientiane.

As a step towards war reconstruction, MCC plans to donate $30,000 worth of medical, agricultural, and rebuilding supplies.

Ten thousand dollars worth of vegetable seeds have already been purchased in Bangkok, Thailand. The seeds will be made available to refugees returning to the Plain of Jars to help them raise their own food again.

Hieberts have translated planting instructions into Lao for such seeds as chinese cabbage, onions, tomatoes, eggplant, chili peppers, carrots, lettuce, and watermelon. Instruction labels were pasted onto the seed cans in Thailand.

Five brick-making presses are also being bought for use in reconstruction.

"Being a small organization, we recognize that the amount of assistance we can make available is very small compared with the vast amounts of reconstruction aid Laos needs and with the assistance that some governments and other agencies can provide," Hieberts wrote in a letter to a representative of the Neo Lao Haksat. "But we see the assistance we are giving as a symbol of brotherhood from the peace-loving people of North America to the people of Laos."

Murray and Linda, who have been in Laos since May, recently received visa extensions until November 30. Although the government has decided not to give new foreign voluntary agencies like MCC permission to open offices in Laos, the Hieberts have been able to remain while they work on assistance projects.

Words & deeds

Woodstock School, Mussoorie, India, has chosen the *Mennonite hymnal* for use in its Sunday morning worship services and other special occasions. The interdenominational school was started as a school for missionary children, but now admits a large number of Indian students. Many Mennonite students and teachers have been involved at Woodstock. In response to a request from the school, the General Conference's Commission on Overseas Mission (Newton, Kansas) and the Mennonite Board of Missions (Elkhart, Indiana) have contributed 100 copies each of the hymnal to Woodstock School. The hymnal was published in 1969 by Faith and Life Press, Newton, and Herald Press, Scottdale, Pennsylvania.

Four scholarships for college juniors, seniors, or graduate students in the field of mental health will again be made available for the next academic year by Mennonite Mental Health Services and Mennonite Central Committee U.S. Ministries. The scholarships, which total $500 each, are awarded in equal parts on September 1 and February 1 of the academic year and can be renewed for one or more years. Candidates must have at least a C+ grade average, have declared a major and have vocational interest in the field of mental health, and show evidence of a vital interest and participation in a Christian church. Applications and supporting information must reach the MMHS office by March 1, 1976, for consideration for next year's scholarships. Winners will be announced April 1. Applications are available from: Director, Mennonite Mental Health Services, 4905 North West Ave., Suite 118, Fresno, California 93705.

Mennonite and Baptist leaders meeting semiformally in Toronto September 15-16 said no to becoming lost in the mainstream of Canadian society through total assimilation to the values and life-style of that society. The group agreed, rather, that the two denominations should be heard "as a prophetic voice within, and when necessary dissenting from the mainstream of the Canadian Christian community." The consensus of the group, which met under the auspices of the Baptist Federation of Canada and Mennonite Central Committee (Canada), was that the denominations must seek ways to be a positive influence for change in society rather than isolationist sects which distanced themselves from it. Another major item discussed at the meeting was a Believers' Church Conference scheduled for 1977, which would bring together representatives of all denominations basing their concept of the church as a fellowship of committed disciples.

Some 150 used magneto telephones were sent to a Mennonite colony in Paraguay following a brief ceremony at the Manitoba Legislative Building involving Premier Ed Schreyer in September. The sets and a small old-fashioned switchboard are being shipped by Mennonite Central Committee to an isolated agricultural community in East Paraguay to provide a local service. They were obtained at a nominal sum from the Manitoba Telephone System, which is disposing of outdated equipment having no market value in Canada. An additional over 100 telephone sets are being sent to the Chaco by MCC shortly. It is MCC's third or fourth shipment of telephones to Paraguay. The ceremony at the Legislative Building was light-hearted. "On this phone you have to speak *Plattdeutsch,*" Mr. Schreyer said jokingly into the old-fashioned receiver. MCC (Manitoba) director Arthur Driedger, who was accepting the sets, responded in Low German.

New pastor installed in Cuauhtemoc, Mexico

The Cuauhtemoc (Mexico) Mennonite Church welcomed its new pastor, Aaron J Epp, with a service of installation September 1.

Also welcomed were other new workers: Betty Epp, Willard and Elma Regier at Nuevo Namiquipa, and Sara Ens at Quinta Lupita.

The service was a mixture of High German, Low German, and Spanish.

Presentations were given by David Friesen, a student at nearby Chihuahua; Abraham Dyck, chairman of the congregation; Jacob Heinrichs, a missionary teacher at Kronsgart who had been carrying out pastoral duties; Daniel Peters, pastor of the Steinreich congregation; Mr. Epp, who was recently assigned to Mexico by the General Conference's Commission on Overseas Mission; and Hector Valencia, COM secretary for Latin America.

Mr. Valencia, preaching in Spanish, said he regretted not being able to address them in German, but he, as a Spanish-speaking Christian from Colombia, felt that this was a symbol of the universality of the gospel and Christ's church. He also said that using the language of Mexico was a tribute to the hospitality of the country to Mennonites during the last fifty years and a summons to Mennonites to fulfill their responsibilities to their neighbors, the Mexicans, making Christ known to them.

Mr. Epp was pastor of First Mennonite Church, Aberdeen, Idaho, before coming to Cuauhtemoc.

Record

Workers

Nevin and Rachel Harder Diener of Goshen, Ind., have begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind. They are members of the Akron Church, Akron, Pa., and First Church, Mountain Lake, Minn. Nevin is a maintenance worker and Rachel a teacher aide at Calvary Christian School, Inglewood, Calif. Volunteers are also involved at Calvary in club programs, youth work, and choir. Nevin attended Goshen College for two years. Prior to his term of service he was employed as a mechanic by Miller's Motorcycle Service. Rachel is a graduate of Goshen (Ind.) College. She was formerly employed as a teacher by St. James Day Care Center, Elkhart, Ind.

N. Diener

R. Diener

Margaret Entz, Zion Church, Elbing, Kans., has arrived in Swaziland to begin a three-year teaching assignment with MCC. She will teach English and history in a secondary school. Margaret graduated in May from Bethel College with a degree in history. She is the daughter of Albert and Frieda Entz, Newton, Kans.

Entz

D. Franz

R. Franz

Hofer

Duane Franz, Bethel Church, Mountain Lake, Minn., has joined the Mennonite Central Committee program in Santa Cruz, Bolivia, for a twenty-seven-months term in agricultural work. Duane has studied farm operation and management at the Jackson Area Vocational Technical Institute in Jackson, Minn. His parents, Harlan and Gladys Franz, live near Mountain Lake, Minn.

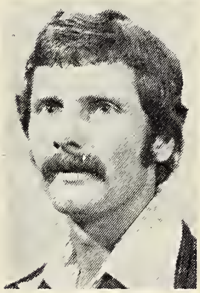
Ruth Franz, Whitewater Church, Boissevain, Man., has arrived in Port-au-Prince, Haiti, to begin a twenty-seven-months term with MCC. After a three-months period of language study and orientation through the Goshen College SST program, she will begin nursing at Hospital Albert Schweitzer. She is a registered nurse and graduated from the Brandon General Hospital School of Nursing. Ruth is the daughter of Peter and Margaret Franz of Boissevain, Man.

Bonita Hofer, Hutterthal Church, Freeman, S.D., has begun a three-year teaching assignment in Kafue, Zambia, with MCC. She will be teaching business subjects at a boys' secondary school. Bonita received her BA in German from Sioux Falls College. She is the daughter of Amos and Rebecca Hofer of Dolton, S.D.

LaVerna Klippenstein, Winnipeg, Man., has been appointed by the General Board to the editorial committee for *The Mennonite,* replacing *Leona Dyck,* who has moved to Burns Lake, B.C.

Ron Quiring has begun a two-year term of service with MCC. He will teach in the Technical Training School in Makurdi, Nigeria. Ron holds a BT in industrial processes from the Oregon Institute of Technology. He is the son of Gus and Jane Quiring, Rickreall, Ore. The coup in Nigeria has delayed his visa indefinitely.

Rick Schroeder, Alexanderwohl Church, Goessel, Kans., has begun a two-year teaching assignment with MCC. He will teach science in the Vere Technical High School in Hays, Jamaica. In 1973 Rick received his BS degree from Kansas State University in biology and general science education.


Quiring

Schroeder

Linda Springer, Hopedale (Ill.) Church, will serve two years as a day-care worker in a new General Conference voluntary service unit in Beatrice, Nebr. She has attended Hesston (Kans.) College and has recently worked as a secretary at General Conference Mennonite Church offices, Newton, Kans.

Norman Voth, Elim Church, Grunthal, Man., has begun a one-year term with MCC working with *Wee-Move,* a low-cost moving business begun by MCC in Atlanta, Ga. Norman is the son of Henry and Helen Voth of Grunthal, Man.

Springer

Voth

Calendar

Oct. 30-Nov. 1—War tax conference, Kitchener, Ont.

STAFF OPENINGS: Swan Lake Christian Camp, Viborg, S.D. (Northern District Conference retreat grounds). Staff involvement includes responsibility for camp operation (maintenance, cooking, rentals, development) and the year-round retreating program. Contact LeRoy Epp, Retreat committee chairman, Marion, S.D. 57043 or phone (605) 925-7635.

Review

History of the Mennonite Brethren Church

A history of the Mennonite Brethren Church: Pilgrims and pioneers, *by J. A. Toews (Board of Christian Literature of the General Conference of Mennonite Brethren Churches, Fresno, Calif., 1975, 513 pp., $9.95) is reviewed by John Friesen, professor of history, Canadian Mennonite Bible College, Winnipeg.*

NUMEROUS Mennonite historical works have been published during the past few years. J. A. Toews' history of the Mennonite Brethren Church will surely rank as one of the most significant. He surveys the history of the Mennonite Brethren Church since its origin in 1860.

New ground is broken in this study. The author is careful to note the varied contributions of the three "waves" of immigrants from Russia to North America in the 1870s, the 1920s, and after the Second World War.

Of special interest is the survey of the Krimmer Mennonite Brethren Church's development. Mr. Toews traces its history from its origin in the Crimea up to the merger with the MB Church during its centennial celebrations in 1960.

In the first half of this study, Mr. Toews traces the history of the MB Church chronologically. In the second half he organizes his material around programs, issues, and organizations. In this context he includes a chapter on inter-Mennonite efforts and another on MB mission churches outside of North America.

One of the sections of the book which is sure to evoke considerable discussion is Mr. Toews' interpretation of the origin and early development of the MB Church. He attempts to show that the Mennonite Brethren Church, in its reform efforts, continued the major sixteenth-century Anabaptist ideals, especially those emphasized by Menno Simons.

Although the discussion is provocative, it is incomplete. The author discusses carefully the major characteristics of the sixteenth-century Anabaptist ideals. He fails, however, to present in equal detail the Pietism which also influenced the Mennonites.

He argues that the MB renewal was, to a very large extent, an attempt to return the Mennonite community in Russia to the sixteenth-century ideals which it had lost.

This methodology of trying to see present Mennonite emphases as the heart of sixteenth-century Anabaptism has been prevalent for a considerable time. In the case of the MB origins, though, the material compels one to ask whether the MB movement didn't introduce a whole new hermeneutic into the Mennonite discussion. Didn't the Pietism which inspired the MB movement introduce a new interpretation of the Bible, of the church, of Anabaptist emphases, and of their own experiences? Mr. Toews sees the conflict between the *Kirchliche* and the MB church in 1860 as a conflict between faith and unfaith. Maybe the conflict was, however, between two different interpretations of faith.

He omits some aspects of the influence of Pietism which are rather important for understanding the rise of the MB Church. It would have been helpful had he pointed out that many of the people who became leaders were late immigrants to Russia from Prussia. Some came as late as 1835. Many had had contact with Pietism for many decades before their emigration. Some were recent converts from the Lutheran church and had never become immersed in a non-Pietist Mennonite community. Thus many of the early MB leaders had never become part of the Russian Mennonite Church, but had brought a different theological outlook with them when they arrived in Russia.

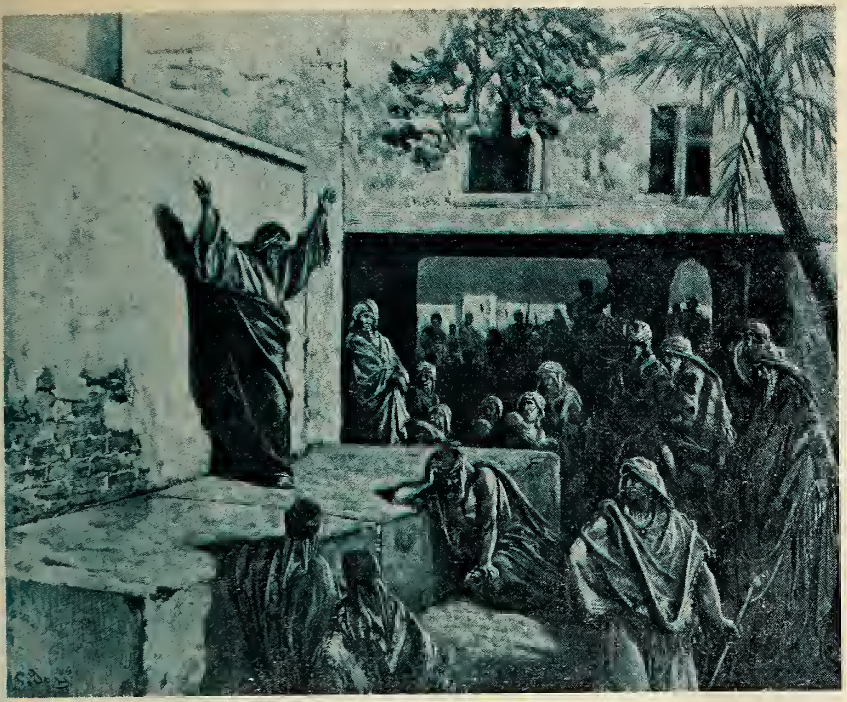
A general weakness of the discussion of MB origins is that it is not placed into the context of other events, either in the Mennonite community, or in the larger Russian community. Major changes were occurring in the Mennonite community which had their significance for the MB movement. Molotschna was passing through a serious crisis on the issue of land distribution for the landless. The economy was changing from sheep raising to grain farming. An educated elite was emerging with a powerful voice in the Mennonite community. In this context, it is important to note that few of the early MB leaders were *Wirte* in a village. Most either were teachers, operated a business, or owned an estate (*Gut*). Most were not part of the community economic structure.

The above factors need to be studied in relation to the MB beginnings. It may be possible that the increasing economic individualism of many Mennonites in Russia caused them to yearn for greater individual and personalized expression of their faith.

The North American section, although detailed and informative, also lacks an integration with the movements and issues in the larger society. Mr. Toews deals with issues such as urbanization and language transition in a separate chapter. It would have been helpful had he integrated these issues into the whole of the history. As a result of this lack, many issues or events are seen largely from a religious viewpoint. The nonreligious or cultural aspects and motivations are not as apparent.

One example of this occurs in the author's discussion of the MB mission effort in southern Manitoba in the 1880s and 1890s. He describes this in terms of mission, conversion, and the formation of new churches. He omits the fact that the MB mission also served as the acculturating bridge for those southern Manitoba Mennonites who wished to become part of the larger society in many respects. The MB mission converts were the first in their area to found businesses, move into towns, and wear Anglo-Saxon clothes. An awareness of the relationship between revivalism and acculturation among immigrant groups would have been helpful in interpreting this story and others like it.

These observations of omissions and additional interpretations are not meant to deny the great significance of this study. It was commissioned by the MB Church, and it tells the MB history well. J. A. Toews is to be commended for bringing together into one study a diverse story. The book shows clearly that the author loves his church and wishes to serve its future by interpreting its past.



Bold journey—B.C. style

Barbara Jurgensen

MICAH threw together the few necessary travel items—a goatskin to carry water, a slab of salt-cured fish, several pounds of dates, his rough woolen robe which would serve as his coat by day and his blanket and mattress by night—and set off on foot for a dusty speaking tour of the country.

He didn't mind so much the long, hot walk, or making the speeches; crowds seemed to form naturally whenever they heard that he was going to bring a message from God, but once they got the drift of what he was saying. . . .

Actually he wasn't presenting popular stuff. Instead of sweet, syrupy entertainment, Micah was tossing out remarks like: "You lie awake nights scheming how to get your neighbor's possessions—his fields and flocks and houses and barns and wife—then you get up in the morning and do him out of them. You hate what is good and love what is evil. And you who are leaders are even worse; you treat the people as though they were animals for you to slaughter."

At this point in the address, a few of the listeners were bent over double—not with laughter, but for gathering suitable stones with which to pummel this offensive fellow. But Micah went right on:

"Watch out! God will come down and trample you underfoot, you who take widows' homes away from them to make yourselves richer, you who push orphans out to wander the streets because you are too selfish to share some of your great wealth with them!"

Suddenly a man in the back of the crowd raised a stone above his shoulder and took aim. Seeing him, Micah snatched up his few belongings from the ground and darted out of the crowd, out of town, and down the road toward the next one-night stand.

Too bad, he mused when he had shaken loose from the crowd, that the people hadn't let him stay long enough to deliver the rest of the message—it had a bang-up finish (and one of these days he was almost certain to find himself in a town without rocks). He rehearsed it as he hiked along:

"Out of the little village of Bethlehem will come a great leader for Israel, one who has been from old, even from everlasting."

The promise that the Savior would come! Micah wondered when the great day of the Savior's appearance would be. Perhaps in his lifetime? Oh, to live to see him!

As he trudged along through the dust, he thought about the other prophecy that God had given him to tell the people, that the day would come when the house of the Lord would be established, and people would flock toward it, people of all nations gathering to sing praises to God.

Overhead a silent-winged bird soared into the darkening sky. The moon was rising; the first stars were beginning to appear above the Judean hillside. Micah would have to hurry to reach the next little village before darkness engulfed the land.

He wondered what sort of an audience he would find the next day, and if they would pick up stones. But the stones were of little concern compared to the message. Would they listen to his message, or would they harden their hearts? Oh, that they would listen and turn again to God!

Seventh in a series of thirteen articles on the prophets. Next week: Nahum.

Letters

No boring people

DEAR LARRY: In your editorial, "He who has ears" (September 16 issue), you have the young man say, "But sometimes I really needed to talk about something, but no one was interested enough to listen."

It is my personal experience that when we allow the love of God to touch us it makes us good listeners. It follows then that when we constantly interrupt others and are poor listeners we are out of touch with him who is love.

Henry Drummond in his little book, *The greatest thing in the world,* wrote perhaps the greatest exposition of 1 Corinthians 13 that was ever written. From what I've read of Henry Drummond, he also lived 1 Corinthians 13. He had a fine highly educated mind, but it was said of him that it was impossible for anyone to bore him. He found every human being an intensely interesting person and was glad to listen to him. I hope all of us can emulate Mr. Drummond in the art of listening. *Alfred Sauer, Box 38, Moundridge, Kans. 67107* Sept. 18

Watching the fallout?

DEAR LARRY: The kind of cooperation among the editors of the various Mennonite church papers that is evident in the *Meetinghouse* series of articles starting this week (September 9 issue) is to be highly commended. The reading of the same articles by the cooperating groups will help us to be in communication with each other and should further understanding. Thanks for your part in this venture.

I would like to add some comments to the dialog that has followed the statement by Wilfred Unruh. Actually it has not been a dialog, for we need to hear further from Fred. It is not dialog to make a provocative statement and then sit back and watch the fallout. Our concept of the church does not buy that. So I would like to address some questions to Fred.

Fred, what have you learned from the exchange? What would you like to add that you did not say? Or what would you like to change to bring more clarity? I am not asking for a debate, but as a brother living in the U.S., I am not satisfied with your statement. It is great that you are feeling OK living in Canada, but where are you looking for that feeling?

What I need is not someone to tell me that it is easier being a Christian in Canada, but what faithfulness to Christ means both in Canada and in the U.S. Having lived in both countries, you might have something to say. I don't believe I hear you calling us all to faithfulness by migrating to Canada. Nor can I believe that your commitment to Christ will cause you to say that you will never consider a call from the church to live and work again in the U.S. *David Habegger, 800 East Hively Ave., Elkhart, Ind. 46514* Sept. 9

Learning from the dialog

DEAR EDITOR: Vigorous and sometimes heated answers have been offered to my article "A country kid comes to Canada" (July 22 issue). What have I learned, or what might I wish to reply to these concerned writers?

I have learned that it is precarious to speak about experiences that deal deeply with our various patriotic feelings. Perhaps I stirred up too many feelings, and sometimes in reading answering letters, I felt my main point had been missed altogether. Maybe I can learn that it is hard to search for God's guidance when your feelings and mine are flying around.

I tried to write a confession. A confession that I had confused patriotism and unquestioning loyalty to America, with my Lord's call for prophetic truth telling. My own emotions so beclouded the confession that I sounded like a self-righteous chest thumper. My sin is double: bad preaching and bad feelings.

Personal letters told me that others share similar feelings about America. One friend warned of CIA danger. Another friend warned me of the sin of pride and empty words that offer only despair. Several replies in *The Mennonite* angered me, accusing me of "running away" or "fleeing responsibility." It is strange that Mennonites coming to live in the United States are not accused of running away. Why am I guilty of irresponsibility when I choose to serve my Lord in Canada? I wonder if Abraham's friends accused him of cowardice, too? I feel that God has been leading me on a pilgrimage, not a retreat in shame or fear.

One friend hoped that I would not waste my time in writing anti-American tracts. I thought I was trying to bare a deeply personal pain, a dream denied. My Canadian friends showed their usual reserve and said little in criticism of myself or America. Maybe the oriole doesn't question the eagle.

Israel's prophets said that the years of waiting in the wilderness had been good for them. It was a time of confusion, but also a time when many placed their whole destiny in God's hands. All else had failed them, so they were forced to turn to their God or die. Is this a wilderness generation for many in America? I thought this was our time to call each other from a trust in Caesar and the screaming eagle, to a trust in God and his redemptive Word.

Will I return sometime to America to live and serve there? Yes, if God steers me in that direction and I can read the signals with the help of my brothers and sisters in Christ.

Did I run away from responsibilities to work for faithfulness to God, so we may share freedom and justice and eternal life with others? No.

Do I think there are many admirable and good things about America and her people? Yes, I most certainly do.

Have I changed my citizenship to become a Canadian citizen? No, not yet, and I am undecided on what to do.

Do I believe that America is especially blessed by God and called to save the world to her kind of free-enterprise democracy? No.

What happens next? I'm happy to exchange ideas and feelings on a personal basis, but perhaps the public media have limited usefulness on this issue. *Fred Unruh, 20 Ramlee Road, St. Catharines, Ont. L2M 2K5* Sept. 16

Mind if I eat these words?

DEAR EDITOR: Friends from Ohio to Texas have called my attention to a wild statement I made in public not too long ago. Knowing I must have a few friends who couldn't reach me on the phone or who lost my address, I'll try to explain what I meant, hoping I won't have to explain the explanation.

Having said in the *Adult Bible study guide* (lesson for September 14, page 8) that each person in Canada and the United States uses up almost a ton of grain per year, five times more than a person in India, Bangladesh, or Morocco eats, I fell on my face with the forty-two words that followed: "You feed most of your grain allowance to animals. Since it takes up to eighteen pounds of grain to produce one pound of meat for your table, your small family comes close to using up a bushel of grain in one meal. . . ."

May I eat these words? Actually, I'm really concerned about only one.

The meat word we're eating is *beef.* When I wrote that lesson—about this time last year—I had some information from Lester Brown in his book *By bread alone,* where he says, "Cattle fed on grass in grazing areas require no grain, but those on feedlots consume about ten pounds of grain for every pound of meat added" (p. 206).

I copied those numbers down. But, just about that time, I went to Dodge City, Kansas, and while passing a feeder lot just east of the city, I found a sign that the operators had put up on a bluff overlooking their spread where, the sign said they could feed 45,000 animals at one time. Among other things, they boasted that it "takes about eight pounds of feed to produce a pound of live beef." Wow! Knowing that it takes a little more than two pounds of live beef to put one pound of beef between the baked potato and the green peas on your plate, I figured that the beef raisers were talking about almost eighteen pounds while the man in Washington who wrote that book said only ten.

Who would you believe? Well, I just naturally put my trust in the home folks from Kansas. Wouldn't you? Now, I see that they were right and the man writing the book was just as right. I made the mistake. One was talking about *feed* and the other about *grain,* but I read both as grain. That was a whopper of an error, wasn't it?

Now, I know that doesn't answer all the questions you had. But, I'll let others of you take up the discussion from here on, especially those of you who know the difference between a fork and a shovel.

Meanwhile, I'm repairing my bent placard that says: "Food is a moral issue. Some of us are eating too much and as a result others are eating too little." Aren't generalizations wonderfully safe? *Maynard Shelly, 624 Westchester Lane, Newton, Kans. 67114* Sept. 18

When in Florida

DEAR EDITOR: The Peace Mennonite Church extends to all our General Conference Mennonite friends who may plan to spend some time in our area, St. Petersburg-Clearwater, Florida, a cordial invitation to attend our services. We meet in the Seventh-Day Adventist buildings, 1445 Lakeview, Clearwater, on Sundays 9:30-11:30 A.M. and 6:30-7:30 P.M. We are the only Mennonite or Brethren in Christ congregation in the area of Clearwater and so are anxious to be of service to all winter visitors from Mennonite communities. *Nelson E. Kauffman, pastor, 2938 Keene Park Drive, Largo, Fla. 33540* Sept. 8

Meditation

Words are not enough

WORDS fascinate me. They free me to experience life to the full.

As a reader, I am free from the bondage of space. Through the printed word I sit at the feet of intellectual giants of all ages.

As a teacher, I seek to free my pupils from the prison of ignorance. Through carefully chosen words—my own and others'—I impart knowledge and wisdom.

As an editor, I seek to loose my readers from whatever chains may bind them. Through carefully chosen words— my own and others'—I present useful ideas and important concepts.

And so I was startled to pick up my Bible today and read, "The kingdom of God is not a matter of words, but of power" (1 Cor. 4:20, TEV).

Perhaps I have concentrated too much on words and too little on God at work.

"Faith, then, does not rest on man's wisdom, but on God's power" (1 Cor. 2:5, TEV).

Paul M. Schrock

Contents

Christ and Caesar: A ballad of faith 569
Tax resistance—A form of protest? 573
Vanquished world 574
News 575
Record 579
History of the Mennonite Brethren Church 580
Bold journey—B.C. style 581
Letters 582
Words are not enough 583
A war tax conference in Canada? 584

CONTRIBUTORS

Peter J. Ediger is pastor of the Arvada Mennonite Church in Colorado. He is also giving leadership to a one-year U.S. bicentennial history project sponsored by the Commission on Home Ministries.

Carl Lehman is assistant to the president at Bluffton College, Bluffton, Ohio 45817.

Carol Duerksen's address is Hesston College, Hesston, Kans. 67062.

Paul M. Schrock heads the book division of Herald Press, Scottdale, Pa. 15683.

CREDITS

577, Enid (Okla.) Morning News; Gerhard Neufeld, MCC; 581, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114 Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805

A war tax conference in Canada?

ASK A CANADIAN about defense spending and he's more likely to quote U.S. statistics than Canadian figures. Part of the reason for this is the ubiquitous United States communications network which covers Canada almost as solidly with its news as it does the forty-eight mainland states. Canadians hear more about some U.S. problems than they do about parallel Canadian issues.

Defense spending and war taxes are one such case. When a Canadian looks at the U.S. spending figure for defense (40 to 60 percent of the national budget), he just feels intuitively that the comparative Canadian figure must be much smaller, and therefore less significant. Most Canadians wouldn't even be able to make an educated guess on the size and proportion of their country's defense spendings. Thus it's quite understandable why war taxes aren't an issue for most of them.

So why is a war tax conference being held in Kitchener, Ontario, later this month? Fair question. My first response was to make the same query. In fact, my initial counsel was to keep the issue, the conference, and the participation south of the border. Keep it American. "You're going to be using U.S. terms of reference and U.S. examples all the time anyway," I said. "Forget about the Canadians and enjoy yourself."

But the planners persisted. "We want Canadians in it," they said. "We want to talk about this issue theologically and historically."

They felt strongly that the issue needs the illumination of a broader-beamed light than their national viewpoint would allow. They acknowledged that there would be a strong tendency to lapse into discourses about IRS (Internal Revenue Service) regulations, Pentagon demagoguery, and other current U.S. situations and strategies, but they wanted more than a national grievance bull session.

Harold Regier of the Commission on Home Ministries staff has been a leader in the planning. He answered one critic this way: "We felt it might be possible for U.S. citizens to work at this issue in a bit more objective way if we visually symbolized the fact that this is not a *U.S. only* issue.

"If the General Conference is a binational conference with people caring and concerned about the problems and hurts of each other," he said, "should we not discern together on an appropriate response to a dilemma that may be troubling one part of our constituency more than another?"

So the war tax conference will be in Kitchener. A number of Canadian participants have agreed to come, some more out of curiosity than conviction, but they will be there and they will share. The conference will probably have a greater and more enduring significance on both sides of the border because it will be binational.

I have three hopes: (1) that the Canadian venue will not cause American Mennonite and Brethren in Christ people to stay away, (2) that the conference will indeed look carefully at the issue through the words of the Scripture and through the experiences of the church in the past, and (3) that the Canadian participation will be warm, open-minded, and provocative. Perhaps out of this meeting can come the sparks of insight which will cause Mennonites in Canada to take a closer look at an issue which they have given little attention in recent times.

Jan Gleysteen of Scottdale, Pennsylvania, a lively storyteller and an indefatigible researcher of the rich lore from our Anabaptist-Mennonite past, told Manitoba audiences recently that problems such as the war tax issue are not new to our people. Mennonites in both Europe and colonial America were keenly sensitive to the problem of tax payments which went for the waging of war. The Kitchener meeting could well be a resensitizing experience for all who attend it.

It is not too late to register for the war tax conference. Inquiries should go to the Commission on Home Ministries. LK

ASSOCIATED MENNONITE BIBLICAL
ELKHART
LIBRARY

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:37 OCTOBER 21, 1975

Can the stars help us?

Gordon Chilvers

Before this day has ended, millions of people in many countries will have sought eagerly for some personal information. They want to know what the planets have to tell them. What is likely to happen to them today? Will it be a favorable day for making decisions? Can they expect to hear good news soon? Ought they to be especially careful because a serious accident could happen to them?

Astrology, which began in Babylon thousands of years ago when Chaldean priests studied the stars to get horoscopes for their kings, has had an amazing resuscitation in recent days. Ten million Americans are devoted to astrology and forty million more dabble in it.

According to *Editor and publisher,* the newspaper world's trade journal, 1,200 of the 1,750 American dailies carry astrological columns. Weekly papers that run horoscope columns increase the number of papers to over 2,000. Large circulation monthlies that are geared to female readers such as *Seventeen* and *Bazaar* also offer astrological information. One publisher alone puts out thirty astrological magazines.

The subject has attracted articles in such national periodicals as *Time, The national observer,* and *The New York times Sunday magazine.*

Several publishers issue horoscope-for-the-year booklets. In one year, one publisher sold eight million copies of his purse-size editions. One market manager said: "Astrology books sell faster than *TV guide.*"

Horoscope cookbooks advise readers how to diet by the stars. There are also astrological guides to beauty, love, and marriage.

America alone has about 10,000 full-time and 175,000 part-time astrologers. It is reported that Antioch College in Yellow Springs, Ohio, has a free credit course in astrology.

Canada has not escaped the renewed fascination with astrology. It has recently been estimated that there is ten times as much interest in horoscopes as there was a decade ago.

In Great Britain the sober *Sunday times* estimates that two-thirds of Britain's adults (that is, about seven million) follow published horoscopes. In 1972 the General Post Office introduced a "Dial the future" service called "Starline." Maurice Woodruff told callers what the stars foretold for them that day.

In Germany, approximately eighteen million people believe in astrology. A woman entered a police station and confessed to having shot and killed her son. An astrologer had told her that her sick son would never recover from his mental illness and regain his normal mental health. To save him from this tragic future, she killed him.

Astrology is popular with old and young, educated and uneducated. All classes of people or culture have been caught in its net. An engineer in Duisberg, Germany, sued for divorce on the grounds that his wife was using astrological calculations to control his sex life. He said he was not allowed into the bedroom unless the stars were favorable.

Astrologers say businessmen question them on certain business matters such as when to issue new shares. Leading fashion designers and houses carefully consult the stars before making a move. Some farm almanacs and calendars include a horoscope to guide farmers on planting corn or harvesting wheat. In Berkeley, California, some student babysitters ask the child's or children's zodiac sign before agreeing to sit.

Some leading television personalities consult astrologers. When Roger Moore went to see an astrologer he was warned against buying a certain house. The advice was good. Now Mr. Moore says he would at once consult three people if he was in trouble: "My agent, my bank manager, and my astrologer!"

Astrology is popular because it is vague enough to enable people to read what they want into it. Kurt Koch tells us a psychology student at the Sorbonne University in Paris wanted to write a thesis for his doctor's degree on the psychology of superstition. To help him, he advertised in a newspaper, saying he was an astrologer. He promised to send a detailed horoscope to anyone who sent a fee of about $5.00 for it.

He received many replies. With the proceeds he financed his university studies. Without any reference to the signs of the zodiac, he cast only one horoscope for all his clients. He based it on the principle that it must be as ambiguous as possible. Also, he included statements of positive character traits such as everyone wants to believe. He was showered with letters of appreciation. He had all the material he needed for writing his thesis on the psychology of superstition.

Horoscopes tell people what the astrologer thinks they want to hear. John Stevens Kerr in his book *The mystery and magic of the occult* tells us he had a private horoscope session. He is a Pisces, which is the weakest sign; those who dwell in the Twelfth House live in the loser's palace. Instead of confining himself to the worst of the supposed effects, the astrologer noted that he was born near to another period and so could be influenced by a more favorable sign.

People's hope that it will supply what is lacking in life make it popular. Having left God out of their reckoning, people have loosed themselves from the only stable base they could have. In their uncertainty many have turned to astrology. As Lesslie Newbigin has said: "If there is no doctrine of divine Providence then the vacuum will be filled by some kind of belief . . . in the stars."

The astrologer bases his findings on a world that is regulated with the clockwork certainty they covet. Peter Anderson writes: "Man's anxiety apparently can be soothed away by astrology. Horoscopes may indicate what the stars have dictated. . . . If they do, to be forewarned is to be forearmed."

Astrology attempts to judge the influences of the stars upon human affairs. It claims to make forecasts that relate to human life, wealth, marriage, children, friends, and death by observing the fixed stars, the sun, moon, and planets.

In addition to general statements in

Interest in the occult has reached the proportion of an explosion in the United States and Canada. There has been a sharp upsurge in witchcraft, Satan worship, spiritism, and black magic. But astrology is the most popular. In the late 1960s, astrologers calculated that a time of peace, harmony, and understanding was coming to a culture caught in the middle of an age of anger. A popular song announced "the dawning of the Age of Aquarius," and the somewhat dormant art of astrology sprang into prominence. One of the results of this occult explosion is the increasing number of shops specializing in astrology and occult-related products. One such establishment is the "Sign of" shop run by astrologist Mary Ann Williams in Atlanta. Here, Ms. Williams discusses a celestial globe with a visitor, showing how the stars relate to the earth and people. Zodiac signs, horoscope charts, and other products fill the shop.

astrological columns of magazines and newspapers, personal horoscopes are obtained from astrologers personally or by letter and from computers. One computer prints a 10,000-word horoscope in a few minutes. Its goal is 10,000 horoscopes monthly. Another computer provides horoscopes twenty-four hours a day on about 2,000 campuses in America. A third, located in Grand Central Station, prints about 500 horoscopes a day.

An astrologer begins his analysis with the exact time and place of the subect's birth. From this information, a birth chart can be plotted to show the exact position at that time of the planets which, for astrologers, includes the sun and the moon. Then he makes a lengthy series of arcane calculations involving he position of the planets in relation to he twelve divisions of the sky, called "houses" because the planets were reckoned to be gods, and the constellations or signs of the zodiac. He also calculates the angle between the planets. From this data he produces an astroanalysis. This is a sort of personality study that could run to 10,000 words and could include progressions or hints of future trends.

Astrologers do not claim certainty or agree on the exact significance of planet influences. When charged with errors, one astrologer admitted: "The analysis I did of Ian McKellan is wrong."

How then does it sometimes make accurate predictions? If an astrologer tells a person to expect something to happen, it could create the condition itself. If he believes something will happen to him, it could occur just because he subconsciously wishes it to happen.

Jeanne Dixon once told Taurus people to "expect crankiness from loved ones in the early evening." A man who believed that might spend the earlier part of the day throwing out the ideas which could lead to his mate getting upset. Then before midnight the sparks have ignited the prepared material and the horoscope was right.

The popularity of astrology is serious. Keen interest in it can gravely affect spiritual progress. Mary Reynolds admitted: "Soon after I consulted an astrologer and became absorbed in his predictions I found changes taking place. My faith in God diminished. Personal prayer and Bible reading had less interest for me. I had excuses for giving up Christian activities. Even church attendance lost its enthusiasm and I often stayed at home."

Astrology can also affect mental health. John Littlefield told me: "When I regularly studied the columns in the daily paper I spent considerable time at the end of the day seeing if the predictions had been fulfilled. I could not sleep, wondering what would be predicted the next day. I gradually became melancholic and developed neurotic signs. Despair seemed to control my life and I contemplated suicide."

Astrology is contrary to the Christian way of life. We are to care for others. Astrology puts the emphasis on doing our own thing.

The Bible unequivocally condemns it. The Israelites were forbidden on pain of death to engage in worship of "the sun, or moon, or any of the host of heaven" (Deut. 17:3-5). Isaiah challenged Babylon: "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isa. 47:13).

Devotion to astrology is dangerous because demon forces, "wicked spirits in heavenly places" (Eph. 6:12 m), are behind it. They are more easily encouraged than dispatched.

We do not need astrology. We have a personal relationship with Jesus Christ. Astrologers came and knelt before him when he was a baby. This was a confession that astrology was bankrupt. He is our Savior and Lord and will guide us in making our lives worthwhile. We can live for him and safely leave daily life and our future in his hands.

Horoscopes—
Will scientists have the last word?

Dennis E. Shoemaker

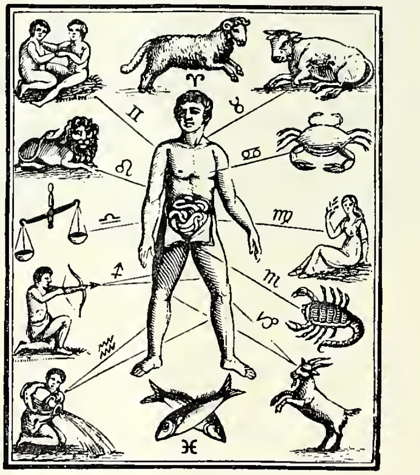
One hundred eighty-six leading scientists, including eighteen Nobel prizewinners, came out with a statement recently in which they claim there is no scientific evidence that the stars have anything to do with one's personality or fortune. The statement, along with two lengthy articles that further decry astrology as magic, appears in the September-October issue of *The humanist,* published by the American Humanist Association and the American Ethical Union.

The magazine issue was sent free to newspaper editors throughout the country, in the hope that the dissenting opinion would be reprinted as a means to offset public gullibility in horoscope charts published in the newspapers.

Until I read the statement and the accompanying articles in *The humanist,* it never occurred to me that the practice of astrology was more than a harmless parlor game, hardly a public hazard calling for 186 leading scientists to speak out. There's more to the "art," of course, than reading your morning newspaper to discover whether this is the day to act aggressively or to sit in the shade.

My neighbor, for example, is an amateur "horoscope-ologist" of some note, and her mother is a professional in New York City who makes an ample living charting the astrological houses of some of that city's more renowned. My neighbor is dead serious about astrology. She looks upon it as her personal religion.

She says it works, too. Once, for example, her husband contemplated a move to Buffalo. But lo, the charts warned against the move. Heedless, the move was made anyway. In short order, disaster befell the family. Then another move was planned, this time to Chicago. Now the charts produced favorable signs. Sure enough, everything went well there. Coincidence? Don't say that to my neighbor, not if you don't want to hear about a dozen or two more situations in which the charts were on course. But then my neighbor, as other astrological enthusiasts, tends to remember where the charts worked and forget where they didn't.



Content to live and let live, where my neighbor and her horoscope are concerned, I have remained a cautious agnostic on the subject. Neither knowing very much about the "art," nor caring very much, I figure if Bea wants to believe the stars can tell her future, let her do so. It has seemed harmless enough.

But now come the 186 leading scientists. (*Leading* is their word, not mine.) "Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets," they say. "It is simply a mistake to imagine that the forces exerted by stars and planets at the moment of birth can in any way shape our futures. Neither is it true that the position of distant heavenly bodies make certain days or periods more favorable to particular kinds of action, or that the sign under which one was born determines one's compatibility or incompatibility with other people."

Would the Christian faith suffer any less in the hands of these scientists than astrology?

They say more. "We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers. This can only contribute to the growth of irrationalism and obscurantism. We believe that the time has come to challenge directly and forcefully, the pretentious claims of astrological charlatans.

"In short, astrology is nonsense. Worse, it allows for the interplay of magic on the human psyche. And that's the hazard. It is not the stars that affect personality but the medium of astrology itself. Take a horoscope reading seriously and pretty soon your life turns out the way the charts indicate because of their psychological power of suggestion."

The scientists' argument is a good one. In an unstable and unpredictable time, millions of people have come to trust the horoscope for all manner of things, from horse betting to getting married. If astrology is nonsense and thus offers a false sense of security, it is time that the stars become exposed for what they are. This the scientists do, vigorously. Not that it will do any good, however. Followers of astrology, like my neighbor, become rather evangelistic about their dependency on this medium. Like the ancient gnostics who claimed a secret wisdom, the true believer will continue to smugly respond that "scientists don't know everything."

Indeed, they don't. Pure raw and rational science does have the nasty habit of overextending itself. Its truth claims are limited to the tangible and measurable, but all too frequently it proceeds to outlaw that which cannot be calibrated as magic and nonsense. Given its own rules, what science can't make sense of is therefore universally nonsense.

I carry no brief for astrology, but a bone-marrow theological instinct within me leans toward sympathy. Reading the pages of *The humanist,* it is easy to make a few mental shifts in the text, substituting "theology" for "astrology" and "faith" for "magic," for instance. Would the Christian faith, I wonder, suffer any less in the hands of these scientists than astrology? I think not.

Faith left in the hands of scientific reason, pure or impure, is quickly made to become irrationality and obscurantism, or else a form of magic that can powerfully influence personality. Scientists, any of the aforementioned 186, spotting Christians at prayer, could be expected to make no less a severe judgment against this practice than they hurled at believers in astrology. Particularly if prayer is employed as a key to the storehouse of God's blessings or as a mechanism to get God to cooperate with the human will. When that happens, the distinction between astrology and Christian belief visibly narrows.

While we may agree with the scientists who claim that "there is not the slightest ground for believing that social events can be foretold by divinations of the stars," it is well to remember that from that same scientific viewpoint the Christian faith is also untenable. Thus at heart we are linked with these "charlatans," having found it necessary to go beyond the flat world view of the scientific rationalist to the supernatural and transcendent. The Christian, convinced of the reality of God, heaven, eternal life, and the revelation of the divine Word in the person of Jesus Christ, is no less vulnerable to the scientific assault than is the believer in astrology.

If that is so, then it behooves the Christian not to rejoice too eagerly with the scientific triumph over the astrologers. Indeed, if science is not the all-knowing, all-seeing discipline it sometimes claims to be, there may not have been a triumph in the first place. In the end, then, it is not science that is needed to declare astrology a form of magical hokum, but the defenders of the Christian faith themselves. At stake is the issue of faith, authentic faith versus the phony.

Astrology is no mere fad. People turn to it for a security they have not otherwise found. Surely the Christian can offer a better alternative than the belief that our fate is somehow determined by the heavenly bodies.

The question is whether there are in this *a*theological fuzzy-thinking time in Christian history any believers left to make the challenge.

Witches ride again

Henry Duval

Sport cars have replaced broomsticks for today's witches

Los Angeles now has an official witch. She was appointed by the city council. Presumably, things will now go better with that unfortunate, smoggy, Baghdad-on-the-Pacific since there are only "good witches" nowadays.

This, and similar official recognitions of witches, is a sad commentary upon the wisdom of elected officials. Isn't this 1975? Witchcraft is always thought to be an aberration of the Middle Ages. Maybe some of the sociologists are right when they assert cultural regression is setting in!

The rise in the practice of witchcraft has been so sudden and is so unbelievable that it may be necessary to explain what witchcraft is.

Historically, witches were said to be women who had sold their souls to the devil. In return, the devil gave them powers that ordinary people do not have. By using these powers they could make their enemies sicken and die. They could go through locked doors, turn themselves into animals, even ride through the air on broomsticks.

Today's witches are supposed to possess supernatural powers as in the olden days. A handful in the United States have become wealthy through their presumed occult powers. Most witches today make money casting spells (mostly good) and predicting the future (always good).

A phenomenal growth of open witchcraft has been noted in many large

Members of occult groups are serious in their quest for "higher knowledge and power," but some astute businesspeople look upon witchcraft as a passing fad and come out with commercial items to take advantage of the phenomenon.

A Lutheran pastor from Fort Lauderdale, Florida, shows how Satan worshipers drove a dagger through the pages of a Bible in his church. He reported that his church had been broken into several times by Satan worshipers and used for "black masses."

cities. Los Angeles, Miami, and New York have large numbers of witch covens (organized assemblies of witches). But the center for witchcraft is San Diego. This city was host to a national convention of witches recently, and there is a course on witchcraft at San Diego State Experimental College.

Belief in witchcraft was widespread during the Middle Ages. Sickness and poor crops during the fifteenth and sixteenth centuries were often blamed on witches. As a result, thousands of women suspected of being witches were rounded up in England, France, and Germany and put to death. In the United States several dozen were killed in New England around the 1690s.

Historic accounts of witches always picture them as old hags. But today's witches are young. A large proportion are college students. One investigator recently noted that there is "at least one witch and sometimes a coven" on each campus.

It may be difficult to picture a nineteen-year-old blonde in a sporty Corvette as the local witch. But on several West Coast campuses members of the local witch groups do drive around in Corvettes — and Mustangs, Thunderbirds, and Firebirds.

The method of transportation has changed. No more broomsticks. But the beliefs and practices are still about the same. Nowadays, however, witches don't cast spells to cause the sickness and death of their nasty neighbors. They may cut up and sacrifice a chicken now and then, just to carry on the old tradition. (The chicken is bought whole at the supermarket and after being cut up ceremoniously, can be fried and eaten by the coven.)

The Bible mentions sorcerers as well as magic-practicing priests in Egypt back in the sixteenth century B.C. (Ex. 7:11). All forms of witchcraft, spiritism, and other forms of the occult are presented in the Old Testament as blatant violations of the first two commandments. For example, "There shall not be found among you anyone who . . . practices divination, a soothsayer, or an augur . . . or a necromancer. For whoever does these things is an abomination to the Lord" (Deut. 18:10-12).

As in the past, today's witches declare that they are serving Satan. Christ called Satan "the father of lies" (Jn. 8:44).

Most of the members of the occult groups are serious in their quest for the "higher knowledge and power" that is supposed to accompany the practice of witchcraft. But a few thousand astute businessmen look upon witchcraft as a passing fad and—in the customary response of American business—have come out with commercial items to take advantage of the phenomenon.

More than twoscore books on witchcraft and the occult have been published during the past three years. Records and tapes are available giving instruction in witchcraft rituals and providing background music.

A vast retail business has sprung up to supply the black candles, herbs, incense, skulls, talismans, and other paraphernalia needed to conduct witch rites and orgies. There are stores from coast to coast and the business runs into millions of dollars monthly. There is even a business magazine—*Occult trade journal.*

The witches are being organized into pressure groups just like other "power" groups. This new "occult power" wants America to recognize past oppression of witches.

More than 1,000 witches attended the 1973 Witchcraft and Sorcery Convention at the Los Angeles Biltmore Hotel. They crowned a Queen Witch and King Sorcerer and heard author Ray Bradbury.

A major drive of several groups is to restore Halloween as a holiday for witches. "Halloween is a sacred night of respect for the oldest faith known to man," Robin Morgan, a feminist poet-activist said in addressing the 1973 National Lesbian Conference, the largest gathering of homosexual women since the Isle of Lesbos.

The witches claim that the kids and UNICEF have degraded this holiday. It is a night to honor the chief goddess, they assert. It has nothing to do with tricks-or-treats, starving children overseas, Tootsie Rolls and Hershey bars, and greedy kids in makeshift costumes.

The witches mean business. You better believe it, or the witches will cast a spell on you. They may even stop up your sink drain and cause the faucets to leak!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Should MCC break law for Vietnam shipment?

In spite of an unresolved policy question whether Mennonite Central Committee should in conscience break the U.S. Trading with the Enemy Act to ship rototillers to farmers in Vietnam, the MCC executive committee meeting in Pennsylvania September 24-25 unanimously agreed that their ministry to Vietnamese in need should not be delayed.

The eight-member executive committee struggled with the issue of whether or not to proceed with the planned shipment of thirty rototillers if the U.S. Government would refuse to grant a shipping license. Staff told the committee that application has been made for a license to ship agricultural equipment to Vietnam, but they anticipate the request will be denied.

"Recent interpretations of the trade embargo act have been quite narrow and arbitrary," said Asia director Robert Miller, explaining that the American Friends Service Committee requests to send rototillers and fishnets had been denied because they were considered economic, not humanitarian aid. "Resettling refugees in a countryside devastated by war requires not only food aid in the short run but rural development aid to enable them to grow their own food again."

In the past MCC has applied for and received licenses for shipments of food and medical supplies to people in North Vietnam and in PRG-controlled areas of South Vietnam.

The executive committee, noting that the question has broad policy implications, asked that the subject be brought to the MCC annual meeting in January for discussion. In the interim, if the U.S. Government does not respond with a shipping license, the committee requested that MCC (Canada) send the rototillers to Vietnam and transfer maintenance funds to the three personnel remaining in Saigon. Committee members agreed to notify the U.S. Government of this action should it take place.

In preparation for annual meeting, staff and the executive committee will explore the legal implications of shipment from either Canada or the U.S. Staff reported at the meeting that U.S. funds transferred to Canada may still fall under the trade embargo.

"If this is the case," one member noted, "we in the U.S. couldn't participate in the shipment."

"But we're gathered here not as a U.S. group but as a binational group," another member countered. "We would all be doing it as a church by way of Canada."

"There are two issues here," acting executive secretary Paul Longacre emphasized after the meeting. "One is, What does it mean to be a binational agency in this case? The other is whether or not we should conscientiously object to a government law."

Executive committee members sensed a need for further discussion.

"This is the first time that I can remember that we as an executive committee are considering violating a known statute for the sake of conscience," Mennonite Church member Atlee Beechy pointed out. "I would be in favor of shipment from the U.S., but I think we need to lift up this issue carefully so we know what we are doing."

"I think we're compelled by our biblical understanding to challenge this law," another member added. "I don't think the government defines the enemy for us. I would feel much more burdened at heart if we let the government define our enemies than if we would let Christ define them."

"I'm uncomfortable with an approach of deliberately overstepping our government's laws," registered another member. "I'm not sure God can bless that kind of action."

"I as well haven't come to the point where I could endorse shipment during the embargo," reflected a third. "There's no question in my mind that we should send aid to people in Vietnam, but this method raises the question of civil disobedience. I've not resolved this totally."

"I feel we should exhaust all other possibilities before moving contrary to government policy," concluded another representative.

All members agreed the policy question deserved full deliberation at the annual meeting to be held in Lancaster, Pennsylvania, whether or not the U.S. Government issues a shipping license.

In other Vietnam business, Earl Martin, Mennonite volunteer who returned to the States from Vietnam in August, shared some of his experiences during the PRG takeover and responded to questions. He described the continuing need for aid to Vietnam and especially the massive problem of unexploded ordnance in the countryside as Vietnam struggles to recover from thirty years of war.

The executive committee also approved up to $10,000 worth of material aid and $5,000 in shipping costs for contribution to Friendshipment, a fund-raising campaign to provide medical aid, supplies, and equipment for Vietnam.

"This effort will enable groups to focus media attention on the importance of reconstruction in Vietnam and the American Government's responsibility for providing assistance," Asia director Mr. Miller explained. Church World Service and American Friends Service Committee are among other participating agencies.

Noting that the nine-months budget report indicated constituency contributions continued to be strong through August, the executive committee encouraged staff to bring expanded programs for the most needy areas of the world to the annual meeting for approval.

"Contributions are approximately 50 percent higher than last year at this time," Calvin Britsch, assistant treasurer, reported.

Food aid to India in 1975 has also been increased $25,000 above budget as the executive committee recommended in March.

Edgar Stoesz, director for MCC food production and rural development just back from a trip to Asia, told the committee he saw need and possibilities for expanding food-for-work programs in India and for increased efforts in family planning work, especially in Bangladesh.

"I was impressed with the great additional food production potential in Asia—the outer islands of Indonesia, irrigated lands in India, winter crops in Bangladesh," Mr. Stoesz commented.

"One also feels the population pressure in Asia," he added.

Remember domestic hunger, U.S. Ministries urges

Domestic hunger should be a more integral part of the inter-Mennonite world hunger emphasis agreed Mennonite Central Committee Department of U.S. Ministries members gathered in Chicago September 23-24.

Meeting for the third time since the department was formed last January, representatives recommended that staff Lynn Roth and Paul Leatherman take an aggressive role in the support of public policy and programs aimed at alleviating hunger in the U.S. and in attacking the causes of poverty. Priority should be given to identifying pockets of hunger in the U.S. and developing pilot projects that can deal with needs that are uncovered, the group said. The department allocated $20,000 as seed money for the projects.

"We need to keep both domestic hunger and world hunger in focus," said John Eby, Mennonite Board of Missions staff member who recently attended an interdenominational consultation on domestic hunger. "And we need to realize that if we want to grapple with hunger, we need to grapple with poverty. Hunger in the U.S. is pretty much a function of income."

Department members cautioned that although emergency food assistance is sometimes needed, U.S. Ministries pilot programs should primarily speak to structural injustices that make people poor and hungry in the United States and should help people help themselves.

In keeping with the department goals of serving as a resource center for experimental programs and issue-oriented activity, representatives agreed that staff should also respond to requests for assistance from several native American groups, help initiate several inter-Mennonite regional consultations on the needs of the elderly, join with MCC (Canada) in securing a staff person to serve as a resource to conference and MCC offender ministries work, and call together an advisory committee to help shape a proposed inter-Mennonite minority employment training program for youth who might otherwise have no job option but to join the military.

Members also accepted the resignation effective summer 1976 of Paul Leatherman, who has administered MCC's North America program for seven years, and recommended that MCC change the official department name to "Mennonite Central Committee U.S. Ministries."

In response to a concern raised by Anna Juhnke, center, newly elected member-at-large of the MCC Department of U.S. Ministries, the department asked the ad hoc committee on women in MCC to make suggestions concerning DUSM structure and program as they related to women. Also shown are member-at-large Lois Kanagy, left, and Richard Friesen, representing General Conference member Charles Neufeld at the meeting.

New General Conference history off the press

Open doors by Samuel Floyd Pannabecker, a history of the General Conference Mennonite Church, will be published by Faith and Life Press, Newton, Kansas, in mid-October.

The 432-page book is the first comprehensive history of the General Conference since H. P. Krehbiel published his two-volume history in 1898 and 1938.

Portions of *Open doors* are a revision and update of Mr. Pannabecker's doctotal dissertation written at Yale University in 1943.

The author's preface states, "This story attempts to tell the pilgrimage—geographical, cultural, and religious—of one Mennonite group from the old world to a new world," from closed doors to open doors.

Part 1, "Gathering congregations and organizing for work," includes discussion of the Pennsylvania Dutch immigration, South German immigration, Amish and Swiss immigrants, Russian Mennonite immigration, the formation of the district and area conferences, the language transition and other cultural modifications, and organizational development of the denomination.

Part 2, "The work of the General Conference," covers programs of conference boards, committees, and commissions.

Mr. Pannabecker, born in 1896, has written two previous histories: *Faith in ferment*, a history of the Central District Conference, and *Ventures of faith*, the story of Mennonite Biblical Seminary.

He is president emeritus of Mennonite Biblical Seminary, has taught at Bluffton (Ohio) College, and served as missionary and Mennonite Central Committee relief commissioner in China from 1923 to 1946.

Open doors is available for $18.50 from Faith and Life Bookstores, Newton, Kansas, and Berne, Indiana, and Fellowship Bookcenter, Winnipeg, Manitoba.

New mission work in Brazil finalized

Up to ten General Conference missionaries may be placed in Brazil as a result of decisions agreed upon by the Commission on Overseas Mission (General Conference Mennonite Church) in consultation with Mennonite Board of Missions (Mennonite Church) and the Evangelical Mennonite Association (AEM) in Brazil.

At its midyear meeting in June, the Commission on Overseas Mission approved a series of recommendations authorizing placement of COM workers in the country, with the full number to be reached by 1982. Final approval of the recommendations was given by AEM at its meeting in Sao Paulo September 13-14.

The first COM missionaries to Brazil will be Erwin and Angela Rempel of Harleysville, Pennsylvania, who will begin language study in Campinas early in 1976.

In Brazil in May to survey possibilities for COM work there were Howard Habegger, COM executive secretary; Hector Valencia, COM secretary for Latin America; Harris Waltner, an elected member of COM; Peter Sawatsky, executive secretary of AEM; and Henrique Ens, president of the General Conference Mennonite Church in Curitiba.

The exploratory team contacted church and mission leaders in Curitiba, Sao Paulo, Brasilia, Recife, and many smaller cities and towns. The team also had contacts with community and social service organizations in southern and southeastern Brazil.

This delegation recommended that COM missionaries be concentrated in the State of Parana, where a number of Mennonite churches are already located and near much of the work of Mennonite Board of Missions.

Priority would be given to Curitiba, Ponta Grossa (about eighty kilometers northwest), Itaipu (the site of a large proposed dam), and other areas in the State of Parana.

COM also expresssed its willingness to cooperate with AEM for a ministry in the satellite cities around the capital of Brasilia at some time in the future.

Final approval of such priorities is awaiting a strategy-study conference early in 1976 involving representatives from Portuguese-speaking churches, German-speaking churches, and staff and missionaries from COM and Mennonite Board of Missions.

All COM missionaries will work under the direction of AEM in Brazil.

Details of cooperation in Brazil between COM and Mennonite Board of Missions, which has had workers in Brazil since 1954, were worked out September 30 in Chicago.

In consultation with the Mennonite churches of Brazil, the two groups agreed to "fully cooperate with the Evangelical Mennonite Association (AEM) of Brazil in carrying out its program within the philosophy and resources of the two agencies" and to "cooperate with . . . AEM in the development of and reviewing of the Evangelical Mennonite Association program."

The two groups also affirmed their agreement, in principle, with the ten points of general understanding drawn up between COM and AEM last spring. These ten points include designation of channels for personnel and finances, determination of where missionaries will be placed, and areas of cooperation among COM, AEM, and Mennonite Board of Missions.

The Commission on Overseas Mission exploratory team plans future work in Brazil with Brazilian Mennonites during its May visit to the country. From left are Hector Valencia, Alfredo Pauls, Peter Sawatsky, Henrique Ens, Howard Habegger, and Peter Pauls. Not shown is Harris Waltner.

Lancaster Mennonites shun bicentennial

The Lancaster Mennonite Conference in eastern Pennsylvania has asked its approximately 16,000 members not to celebrate the U.S. bicentennial.

Observing the nation's 200th anniversary is in too large a measure "not consistent with our spiritual heritage," according to the three hundred bishops, ministers, and deacons of the conference's two hundred congregations.

"Since the nationalistic celebrations of the bicentennial are not consistent with our spiritual heritage, and since the self-righteous identification of the American way as God's way distorts our witness to the kingdom of God in today's world, we encourage our members, as kingdom citizens, not to support or participate in bicentennial celebrations. Rather, we call upon all believers in Jesus Christ to render unto Caesar: honor and respect, but not reverence; gratitude and loyalty, but not worship," the statement said in part.

The statement also affirmed the "universal and supranational community of kingdom citizens" and criticized bicentennial speakers and activities which "will glorify violence by using language and symbols of Christianity to convey the idea that the revolution was God's holy war against evil tyranny."

Opening gates for the lost in prison

Maynard Shelly

Article VIII of the United States Constitution guarantees freedom from "cruel or unusual punishment" regardless of crimes committed. It's in the Bill of Rights.

Men who have spent time in America's overcrowded and poorly-managed prisons are beginning to make the point, blunt and shrill: jail, even the most average kind, has become a cruel and bitter fate, a place that rarely reforms and most often cripples a person emotionally and spiritually for life. Who's listening?

Kansas State Industrial Reformatory in Hutchinson, Kansas, a very average prison, stands surrounded by one of North America's largest Mennonite settlements. For many years, Mennonites and their middle class neighbors, whom they were beginning to resemble more and more, seemed almost unaware of this running sore on America's soul right in their midst as they busied themselves with building proper churches and with relief sales and mission offerings for the lost across the great waters, chores needful and demanding. Meanwhile, waving oceans of wheat stretched silently from backyard barbecue grills to the prison yards.

Responding to appeals from long distances did give some persons practice in hearing the cry of battered and tortured souls behind those thick stone walls. For the world of men in prison and the world of the families of men in prison is as perplexing and as fearful and as far away from the middle class American hearth as an African hut or an Asian village.

"The homes are a little different," says Albert Gaeddert, with intended understatement, after he, as the volunteer director of the Inter-Faith Offender Concerns Committee, had visited the home of a man then away in the reformatory.

"You learn to understand why some of the boys do what they do—why they leave," he said.

Mr. Gaeddert, a retired Mennonite minister living in North Newton, Kansas, with the help of Kathy Ruiz, a member of a Roman Catholic sisterhood in Wichita and the committee's codirector, has been recruiting people to befriend a few of the reformatory's troubled young men, giving them some self-respect, some hope.

During the last two years, the Inter-Faith Offender Concerns Committee has fielded a volunteer and part-time staff of about forty people who have each worked on an individual basis with sixty prisoners. They have prepared them for parole and have helped them make their way in the nonprison world where jobs and homes must be found and battles fought with drugs and alcohol.

Persons have been helped to fill responsible places in the community. One man, one among eight who finished work for a junior college degree while in the Hutchinson prison, became, after his release, the director of a halfway house. He is now helping others who had been in his condition to make their way. Other men are working in factories and in business.

But not all cases have become success stories. "We know of some who have gone back in again," said Mr. Gaeddert.

This small group of concerned persons, who come from Methodist, Lutheran, Catholic, Mennonite, and Brethren churches, is testing new programs. Families who might not otherwise be able to visit their sons or husbands in the Hutchinson institution receive travel aid. Two hundred dollars a month has been set aside to begin this program.

"Our highest bill has been sixty-eight dollars from the Kansas border and back," said Mr. Gaeddert, because overnight lodging must sometimes be provided for a family.

Ms. Ruiz and others have been working to set up a child-care program on visiting days at the prison—both to make it possible for men in prison to see their children and also to give them a chance to visit their wives without children present. The Mennonite Voluntary Service unit in Hutchinson has a hand in this program also.

But more volunteers to work with prisoners on a personal basis will be the committee's greatest need for the coming year. Forty prisoners have already applied for help for which no helpers are yet available.

For such a task, persons come forward slowly. To enter prison, even as an outsider and for a few hours a week, is a fearsome thing. The jailhouse world is every bit as threatening as popular fantasies of so-called darkest Africa and quite possibly is even more so in reality.

At a recent meeting of the committee and some of its volunteers, the requirement of the prison that volunteer workers be fingerprinted and photographed was resented by some as an invasion of privacy. Others were willing to accept it as a token sharing in the more complete loss of rights which a prisoner endures every hour while in detention.

Personal donors from various churches support the work of the Inter-Faith Offender Concerns Committee as well as the Lutheran Church and several Mennonite conferences, including the Western District of the General Conference Mennonite Church, which through its peace and social concerns committee provided the initial funding for the committee and continues to be a major supporter. Grants have also been received from the Hesston and Schowalter foundations.

Set the prisoners free. Such was the call to the kingdom of God announced by Jesus in Nazareth. Working one by one, concerned persons can open the gates shut for so long on the hopes of America's lost people.

Wanted: Campbell Soup labels to earn audiovisual material for school. Send to Christian Day School, Mountain Lake, Minnesota 56159.

A new director is being sought for Grace Children's Home, Henderson, Nebraska. Grace is licensed to provide residential care for twenty-two youths (coed) referred by area courts, welfare departments, and other social service agencies. Begin no later than December 1, 1975. Interested persons may contact Ron Gunden, Mennonite Board of Missions, Box 370, Elkhart, Indiana 46514, phone (219) 294-7523; or Ron Pauls, advisory board chairman, Grace Children's Home, Henderson, Nebraska 68371, phone (402) 723-5725.

Separate location proposed for U.S. delegates' meeting

A separate U.S. day in a location separate from the General Conference triennial sessions in 1977 is being suggested by the General Conference program committee.

The General Board had asked that the program committee set aside a separate day for delegates from U.S. congregations to transact specifically U.S. business, either just before or after the binational meeting. Most exclusively Canadian concerns have been discussed at the annual sessions of the Conference of Mennonites in Canada, which usually meets just prior to triennial General Conference sessions. The five U.S. districts have had no national meeting at which exclusively national issues could be discussed, and thus many of these issues have been dealt with at the binational General Conference.

The program committee, meeting October 4 in Chicago, proposed that the U.S. sessions be held before General Conference sessions and that they be in a different location from Bluffton, the site of the next conference.

If the U.S. sessions were at Bluffton, then Canadians would feel they were joining a basically U.S. conference that had already started, the program committee said.

The committee is exploring possible locations for a U.S. conference near Bluffton.

Agenda for the U.S. conference might include Bethel, Bluffton, and Freeman college reports; U.S. political issues; voluntary service; and Indian ministries, the program committee said.

The program committee's recommendations will be further discussed by the commissions and the General Board at their annual meetings in February.

In other action, the committee:

—favored a "family life" emphasis, although wording of the theme has not yet been determined. Workshops or seminars would be scheduled on such topics as parenting, male-female roles, singleness, widowhood, the nuclear family, the extended family, handling conflict, family service ministries, and divorce and remarriage.

—scheduled all reports and official business in the morning or the evening, since the facilities at Bluffton College which will be used for the larger sessions are not air-conditioned. Dates for the conference are July 28-August 2, 1977.

—suggested that afternoons be spent in workshops and seminars and in recreation.

The next meeting of the program committee is planned February 12-13.

"Northern hydro project will affect Cree culture"

The Cree culture should be respected and the provincial government should listen to what the Indians are saying, said Menno Wiebe on behalf of MCC (Canada) at the hearings of the Interchurch Task Force on Northern Flooding September 22-24 in Winnipeg.

The MCC (Canada) brief was one of several presented at the hearings on the Lake Winnipeg, Churchill-Nelson Rivers hydro development project, which will affect traditional hunting and fishing grounds of about 8,000 residents of northern Manitoba.

A number of residents of northern communities, speaking in both Cree and English, told the six-member panel chaired by former Chief Justice C. Rhodes Smith about the construction's adverse effects on traplines, hunting grounds, bird sanctuaries, fishing grounds, spawning grounds, and some homes.

Their reports were supported by a number of environmentalists, engineers, and anthropologists.

In the best-attended session of the hearings, Sidney Green, Manitoba mines, resources, and environmental management minister, defended the legality of the provincial government's position under three hours' questioning from the panel, Indian spokesmen, and individuals.

He said that the project provided an option for those northern Manitoba residents who did not wish to pursue a lifestyle based on hunting, trapping, and fishing nor move to the city, and that in proceeding with northern development as he defined it, he was serving the public interest of all Manitobans.

By the end of the tension-filled evening, not a chief representing northern communities remained in the room; all had quietly walked out. So had the Cree interpreter, whose services were not once requested during that session.

No representative from Manitoba Hydro was present at the Winnipeg hearings to present a brief.

The panel of inquiry, consisting of clergy, environmentalists, an engineering instructor, and a northern resident in addition to the chairperson, continued its hearings at Nelson House on September 29.

Record

Calendar

Nov. 6-9—Intercollegiate Peace Fellowship conference, Freeman Junior College, Freeman, S.D.; theme, "The Lamb's war: The power of nonviolence"

Nov. 7-9—Church, Industry, and Business Association annual meeting, Broadview Hotel, Wichita, Kans.

Canadian

Nov. 7-8—MCC (Saskatchewan) annual meeting; Zoar Church, Waldheim, Sask.

Western

Nov. 2 — Mission festival, Bethel Church, Inman, Kans.

Workers

Berg

Stahly

Irene Berg, United Mennonite Church, St. Catharines, Ont., has begun a one-year assignment with Mennonite Central Committee as a secretary in the MCC (Canada) hearquarters office in Winnipeg, Man. She holds a certificate in secretarial procedures from Niagara College of Applied Arts and Technology. She is the daughter of Albert and Margaret Berg of St. Catharines, Ont.

Jerold Stahly, Bethel Church, Lancaster, Pa., has begun a three-year term of service with MCC. He will teach science and math in a southern Sudan secondary school. Jerold received a BA in general science and biology from Grinnell College this spring. He is the son of Delmar and Luella Stahly, Akron, Pa.

Holiday Seasons and Special Occasions

Project Suggestions for 1975–76

Mennonite and Brethren in Christ response to crisis situations has always been strong. The following list of gift suggestions, rather than focusing on emergency relief, lifts up strategic aspects of MCC's ministry that have received less public attention. Your support in spirit as well as with gifts is needed.

1. Child Sponsorship in Appalachia $250 a month will support a volunteer who matches interested sponsors with families whose children cannot attend school because they do not have books or adequate clothing.

2. Teachers for Southern Africa $90 supports a secondary teacher for one month for a school in the economically struggling countries of Lesotho, Malawi or Swaziland.

3. Fabrics $1 will buy a yard or two of fabric, badly needed in overseas sewing centers where women learn to make clothing for themselves and their families. MCC can use up to 100,000 yards annually.

4. Mental Health Services in Paraguay $500 provides three month's salary for a Mennonite activities director in the National Mental Hospital. The director works with volunteers who minister to previously idle, unmotivated patients.

5. Peace Libraries $80 will purchase 25 books on the Christian peace stance for church and school libraries around the world.

6. Family Gardens in Bolivia $10 will purchase enough seeds, fertilizers, insecticides and tools for a homesteading family to begin a garden.

7. Jordan Kindergartens $50 makes it possible for one Palestinian refugee child to attend kindergarten for one year. MCC pays for local teachers and classroom materials.

8. South Sumatra Transmigration $100 will help expand an agricultural assistance program for Indonesian families leaving the overpopulated island of Java to pioneer settlements in undeveloped South Sumatra.

9. Canadian Offender Ministries $80 a week supplies maintenance for a volunteer couple involved in setting up rapidly expanding person-to-person ministries in Ontario, Manitoba, Saskatchewan and British Columbia.

10. Youth work among Russian Mennonite Resettlers $15 provides one day of personal counseling, Bible teaching and musical leadership for young Russian immigrants to West Germany.

11. Cincinnati Home Repair $50 will help purchase power tools and support voluntary labor for an MCC neighborhood home repair program.

12. Medical Supplies for Haiti $5 buys medicines and supplies to treat 12 patients at Grande Riviere du Nord hospital.

Give through your regular congregational or conference channels, designating clearly MCC and the project. Canadians may give through MCC provincial channels.

MCC
21 South 12 Street
Akron, PA 17501

MCC (Canada)
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

The Wild West of the East

Barbara Jurgensen

SEE THAT GHOST TOWN over there? That used to be Nineveh, one of the mightiest cities of the ancient East. Glittering, glamorous Nineveh — a metropolis of evil.

So powerful was Nineveh that it held many nations in slavery to pamper its whims. Little mattered to the people of Nineveh but their comfort and pleasure. Wickedness of every sort was taken for granted: lying, stealing, adultery, murder.

Finally, when the stench of its vanity and lies, its robberies and foulness became unbearable to God, he vowed that he would destroy the city utterly. And he did.

God didn't actually lift a finger against the city himself; he just let it be known to the Medes and the Babylonians, Nineveh's enemies, that the Ninevites were so weakened by loose living that they could scarcely pick up a sword in their own defense.

The Medes and the Babylonians needed no further invitation. They hurriedly assembled armies and swept down on the city. A fearful sight in their bright red tunics and shields, the marauders raced through the streets in their chariots, here setting homes afire, there cutting down the people with swords and spears.

On charged the charioteers through the city, waving lighted torches and slinging them when they saw a likely target.

The city was large, but so was the army, and after they had massacred the populace and scooped up all the valuables, they committed their final act against the city: they opened the gates of the dam that protected Nineveh. With a mighty roar, the waters of the Tigris surged in. Buildings toppled beneath the onrush and the silt and sand borne by the water filled the spaces in between. The destruction of Nineveh was complete.

When the waters receded, only an occasional stone or clump of bricks protruded from the rolling acres of sand to hint that there had once been a mighty city there. So thoroughly was Nineveh wiped off the map that for centuries it was lost to the world. Only a few nomads and a handful of lions knew about it.

The lions, with just a little digging, made lairs among the ruins; birds lodged in the upper protrusions of the buildings. From afar off, wayfarers across that stretch of trackless expanse heard the growling and snarling of the lions and the weird crying of the cormorants and bitterns and went out of their way to avoid the place.

As the years passed, Bible scholars began wondering where this city had been located. (The destruction of Nineveh took place about 600 years before Christ.) About the middle of the nineteenth century, archeologists found the site.

As they worked, the city began to take shape—a house here, a stable there. Like a ghost town, Nineveh emerged from the sands. It stands today as a monument to the time God called a halt to the city's wickedness.

There was a prophet connected with the climactic episode in Nineveh's life. His name was Nahum, and he apparently lived in Galilee, the area where Jesus was to spend his boyhood some 600 years later. (Capernaum, "village of Nahum," may have been named for him.)

Like Jonah, Nahum carried a message from God to Nineveh. But Jonah's message had been of grace. Nahum's foretold certain doom. For a century and a half since the time of Jonah, God had prolonged the day of mercy, but the time had come when he had to settle accounts with Nineveh.

God sent Nahum a vision of all the things that would happen. Nahum does not tell us whether he went and warned Nineveh or simply wrote down what was to happen for the record. Perhaps God thought that Nineveh had had enough warnings. Jonah, after his spectacular journey to Nineveh by fish, had given the city plenty of warning, and the people had repented that time.

Anyway, Nineveh was finally destroyed, just as God told Nahum it would be.

Nineveh, Wild West of the East, was so totally wiped out that it had to be dug up to become even a ghost town. It's as the cowboys say in the westerns, "You're such an ornery, lowdown critter they'd have to dig you up to bury you!"

Eighth in a series of thirteen articles on the prophets. Next week: Habakkuk.

Letters

Hofers went to extremes

Dear Larry: Concerning the martyrdom of the Hofer brothers (August 5 issue), I think they went to the extreme. Paul admonishes us: "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore the who resists authority has opposed the ordinances of God; and they who have opposed will receive condemnation upon themselves" (Rom. 13:1-2 NASB).

The government is there to protect you and you should do something in return. It is not good to isolate yourself completely from the government. We are in the world, but we shall not become a part of the world.

I cannot speak from experience. I was too young for World War I and too old for World War II to be drafted into the military. Experience has shown that those who took the uniform and did kitchen work were less subjected to violence. *Dan S. Thiesen, Route 2, Box 160, Newton, Kans. 67114* Sept. 22

Bibles impounded

In the August 19 issue, under Words and deeds, *we published an item which indicated that it is legal to send single Bibles by mail or to have visitors bring them into any eastern European country except Albania. The writer below sent a German clipping which reported that a group of forty-five young people, the* Christlichen Vereins Junger Maenner, *from Kiel, Germany, had to relinquish Russian Bibles and printed materials with Bible verses when they crossed the border into the Soviet Union. The items were intended as gifts for Christians in Leningrad and Moscow. "We became aware only at the border that the bringing of religious literature is unlawful," said the leader of the group. The emphasis in our article was on* single copies. *It may be that the German group erred in bringing in more than one copy each.* LK

Dear Editor: You can see from the two articles referred to above that they don't quite agree.

It is a matter of luck to bring Bibles and Christian literature into East Germany. There is still a very strict checkup at the border for any kind of reading material. They handle things so differently that you never know what will happen to your books. They don't give a reason for confiscating your literature. *Luise Höhn, 6 Frankfurt/Main, Alfred-Brehm-Platz 15, Germany* Sept. 17

"Chain of command" works

Dear Editor: I am responding to "New family patterns" (September 16 issue). David Schroeder presents "the pattern . . . where there is mutuality between husband and wife" as *the* biblical pattern for the family today. He also infers that the "chain of command" theology is unbiblical. First Corinthians 7:4 grants husbands and wives power over each other's bodies in a physical sense. A problem results, however, when this verse is applied to the spiritual relationship.

Mr. Schroeder uses Ephesians 5:21 to say that husbands and wives are to be "subject to one another." This verse is used by Paul to conclude a thought begun in verse 15. This passage does not mention a husband-wife relationship, but rather is referring to believers in general as they walk in the Holy Spirit. All believers are commanded to be subject "to one another in the fear of Christ." Philippians 2:3 complements this verse: "But with humility of mind let each of you regard one another as more important than himself."

The marriage relationship concept begins in verse 22, where Paul consistently uses different verbs in distinguishing these relationships. Wives are to be subject, that is, literally to be under authority, for Paul gets his word from military terminology. Husbands are to love their wives, as Christ loved the church. If husbands and wives are to be subject to one another, then is Christ to be subject to the church? I hope not. Paul ends this thought by again distinguishing these roles: husbands are to love their wives, and wives are to respect, or fear, their husbands. According to Ephesians 5, I must conclude that the "chain of command" theology is the only biblical family pattern that will get us to A.D. 2000, if the Lord tarries.

If husbands loved their wives as Christ loved the church by giving his life for it, what could possibly be wrong in wives being subject to this kind of a husband? God's Word has all the patterns that this changing world needs. Let's not change biblical patterns to fit the mold of society today. We should honestly try this "chain of command" theology to see if it works, before we discard it. Believe me, it works! *Gary Martin, pastor, Silver St. Church, 14471 CR 34, Goshen, Ind. 46526* Sept. 24

Persona non grata

Dear Editor: Frankly, we are surprised that an article such as Fred Unruh's (July 22 issue), provocative as it is, would even be considered for printing in *The Mennonite.* What is its purpose?

The title implies that Fred Unruh is gullible and ignorant (uninformed) of the facts. Let us examine them. He was with Pax in Paraguay on a wheat development project when a native asked him, "Why do you gringos always think that your American way is better than all the rest?"

That is an easy question to answer. We say, Sure, the U.S. is better than the rest. In the United States we raise more wheat than in any other country on earth. When did Paraguay ever have available one, two, or ten million tons of wheat to sell to Russia? Paraguay would do well to learn from us to improve its living conditions.

In the next paragraph Fred speaks of the many myths about America going down the drain, such as "America never went to war except in defense of freedom and justice." That is exactly what the U.S. did in World War I, in World War II, in Korea, and in Vietnam. We did not acquire one square foot of land from the defeated nations or from our Allies. Let him compare that with greedy Communist Russia taking a part of Finland, all of Latvia, Estonia, and Lithuania, and the Kurila Islands from Japan and taking over domination of Poland, Hungary, Czechoslovakia, etc.

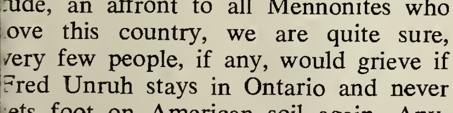
Fred is the son of a Russian refugee who left that country in 1922 or 1923 to come to America. If his father had stayed in Russia and Fred had been born there, can you imagine his fate today? Would he have been educated in the schools of his choice, chosen his field of service, the ministry? Most unlikely, but Fred has enjoyed the material and spiritual blessings of this great country, all seemingly without any gratitude.

Fred writes that he saw the ghettos in Chicago and St. Louis. Recently several Russian delegates to the U.N. asked to see the ghettos of New York City. Their wishes were granted. When the Russians saw the New York ghettos they said, "Don't kid us; this is no ghetto! Look at all the TV antennas, the cars parked along the streets, and look at those houses." Their American hosts told them, "This is the ghetto; we have none worse."

For the most part, Fred Unruh recounts what is wrong with the U.S. Let him remember it was the United States of America which spent billions upon billions of dollars to help the defeated former enemy nations rebuild their cities and their economies and kept them from being taken over by Communist Russia against their will and consent. Fred did not mention how the U.S. so generously helped the victims of earthquake in South America with food, clothing, medicines, and money. Nor did he mention the help we have given to drought sufferers in Africa and in other places.

It appears obvious that Fred has failed to count his many blessings as an American citizen. We say, too, that Fred drew his conclusions before considering all the facts. Also he has apparently listened to and believed too many of the relatively few rabble-rousing radicals who live in this country, but who want to destroy it.

However, Fred Unruh lives in Canada now and with such a critical attitude, an affront to all Mennonites who ove this country, we are quite sure, very few people, if any, would grieve if Fred Unruh stays in Ontario and never gets foot on American soil again. Anyone so ungrateful for the manifold blessngs he has enjoyed in the land of his birth, is surely a persona non grata in our country. *Herman and Dan Janzen, 20 East 10th, Newton, Kans. 67114* Sept. 22



Stop the cruel attacks

Dear Editor: Fred Unruh (July 22 issue) likely doesn't need my defense. But let's stop this cruel attack. I had thought better of some of his critics whom I know.

To me his article had threads of satire, but basically it was a prophetic lament over a nation gone astray. What knowledgeable, sensitive soul does not feel pain over our land? Fred was honest in laying bare his anguish and disillusionment.

Might his message have touched the civil religion nerve to set off such a reaction?

Knowing Mr. Unruh and his devoted service through the Newton General Conference offices, it is unfair to label the move to Canada as cowardice. Betty Mae Dyck's letter was not in this category. But I find no humor in the Zaire, Africa, response. The term "Brother Unruh" sounds insincere and its content hurts even me.

I continue to enjoy *The Mennonite* for its stimulating, disturbing content, excellent coverage, and quality presentation. I believe you are bringing Canadian and U.S. Mennonites together, Larry. *Mrs. D. P. Ewert, 309 South Cedar, Hillsboro, Kans. 67063* Sept. 22

Close the discussion

Dear Editor: If by the time this letter reaches your desk the Fred Unruh "A country kid comes to Canada" matter will have been declared as *closed,* it would make me very happy. So far I believe, a good friend of our family, Betty Mae Dyck, has contributed the most Christian response to the article referred to. As one who has observed Fred since his college days, I must say, God called him to be a prophet when he was still quite young. He has taken that call seriously. Anyone who does, will at times feel compelled to step on the toes of important people or governments. The prophets of the Bible did just that.

And just in case Fred has been too severe with the U.S. because he moved to Canada for a number of other plausible reasons, the reprimand by Betty Mae seems to exemplify the kind of Christian kindness all of us should use oftener when we feel the need to give someone we love some necessary correction. *Louis A. Janzen, Route 3, Newton, Kans. 67114* Sept. 23

See the article on the back page. LK

Contents

Can the stars help us? 586
Haroscapes—Will scientists have the last ward? 588
Witches ride again 589
News 591
Recard 595
The Wild West af the East 597
Letters 598
Spoaked 600
The guns of August and September 600

CONTRIBUTORS

Halloween prompted us to run three articles on witches, zadiacs, and the occult. The writers are Gordan Chilvers, 23 Rawingtan Raad, Norwich, England, whase articles appear frequently in a variety of Christian magazines; Dennis E. Shoemaker, executive secretary of Associated Church Press, 326 West State St., Media, Pa. 19063; and free-lance writer Henry Duval, Bax 324, Arcadia, Calif. 91006.

CREDITS

Cover, Paul M. Schrack, Bax 200, Scottdale, Pa. 15683; 587, Dan Rutledge, RNS; 590 and 597, RNS; 592, Gayle Gerber Kaontz, MCC; 593, Harris Waltner. The article on page 588 is used caurtesy af ACP Features.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone Area 204/888-6781

Business and subscriptian office: 722 Main St., Bax 347, Newtan, Kans. 67114 Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulatian secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Windaw to Missian, Jeannie Zehr, 4226 Maplecrest Raad, Fort Wayne, Ind. 46805.

Spooked

In William Golding's novel, *Lord of the flies,* a group of well-bred boys thrown onto an isolated island after escaping from a wreck at sea are rapidly transformed into a frightened band of little heathen in their new environment. They dread the dark and the thunderstorms, and they attempt to appease the supernatural powers brooding over the island by making sacrifices and performing rituals.

We, too, have been thrust into a new and unknown world. The stability and familiarity of the past are gone. Horrifying new waves lap at our very doorsteps. Murder. Pornography. Divorce. Political corruption. Unemployment. Inflation.

We're being spooked by dreadful new realities, and we're desperately struggling for ways to quell the threatening forces. Some are turning to the "spirit" world and horoscopes for answers. Occultism. Spiritism. Others are demanding "law and order" to control our unsettled and fragmented world. Capital punishment. Handguns under every pillow. Censorship.

If we find ourselves being spooked by the times, let us not respond as the heathen do. "Do not be overcome by evil, but overcome evil with good," said Paul. "Love your enemies and pray for them who persecute you," said Jesus. "(Love) does not rejoice at wrong, but it rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things," proclaims 1 Corinthians 13.

Let's not allow ourselves to be spooked. LK

The guns of August and September

The letters-to-the-editor guns have been pounding ponderously since the August 19 issue when the first volleys of protest and indignation were fired against Fred Unruh's reflections on a broken dream (July 22 issue). Fifteen rounds have been fired since then.

The strongly worded responses were slightly reminiscent of the swift and surly answer to the capture of the *Mayaguez* earlier this year. There a ragtag group of barefoot Cambodian soldiers ignited the fiery rage of the world's most potent military machine. Here a native son who had the temerity to speak of his disillusionment and to suggest that a weak, third-string nation may be somewhat closer to the ideal than the world's mightiest nation was browbeaten and drummed out of the country and off the planet.

The issue was not one of playing Canada off against America. Canadians, particularly those serving abroad, were quick to point out how very far from perfection their own society is. The point was that Mr. Unruh could see the deficiencies of his own land more clearly from the vantage point of foreign soil—Paraguay and Canada. The nub of his concern, the failing ideals of a great national experiment, was missed.

And so the artillery has sounded steadily through August, September, and into October. With this week's round the guns will be allowed to fall silent. Further letters on this subject will not be published unless a compelling reason is advanced for doing so.

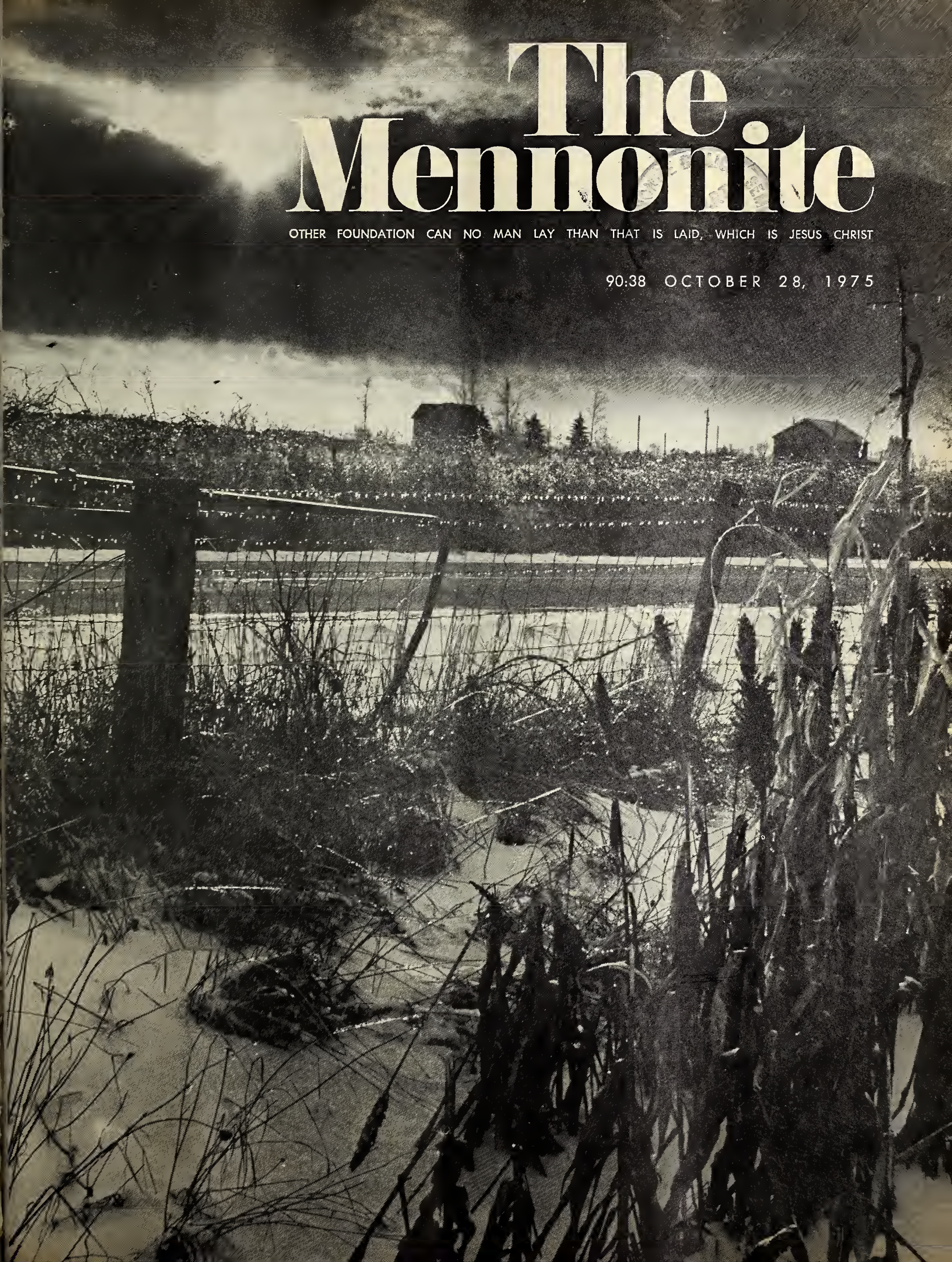
It is my sincere hope and prayer that the effort to discuss this raw-edged and tender-nerved issue will not deter American readers from taking a close and prayerful look at their Christian ideals as they stand in conflict with national activities and goals. The bicentennial seems to be an altogether appropriate time for making such an assessment. LK

In view of a possible postal strike in Canada, letters to the editor, news items, and other urgent communication should be sent to the offices of *The Mennonite,* Box 347, Newton, Kansas 67114, until further notice.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:38 OCTOBER 28, 1975



THE BICENTENNIAL:

Not to be ignored or deplored–but no occasion for flag-waving

Alan Kreider

ANNIVERSARIES are inevitable. Only the second coming can prevent them. But until that event definitely stops the clock, humans will continue at periodic intervals to look wistfully backwards. They will celebrate anniversaries of their weddings; they will commemorate the origins of their churches (as we Mennonites have just done); and, as their countries grow older, they will observe anniversaries, centennials, and (for better or for worse) bicentennials.

How should we Christians view these periodic orgies of nostalgia? More specifically, how should we American Christians respond to our nation's two hundredth birthday party?

One possibility would be to ignore it completely. But amidst the bicentennial's rampant hoopla and hucksterism this would be difficult. Furthermore, it would be misguided. As Christians we are not to be *of* the world, but we do remain in it. To some extent the world does set our agenda. It is the framework within which we receive Christ's call to discipleship. We cannot faithfully opt out—even out of bicentennials.

A second course would be to denounce the bicentennial unreservedly. There are good reasons to do this. We Americans are a radically unhistorical people. Our instinctive reaction to something old is to tear it down and replace it with something "better." This of course both reflects and intensifies our sense of rootlessness. We respond with historical tokenism. We build a fence around a "significant site" and charge exorbitant admission. We fill our homes with token or sham antiques.

Therefore it is bound to appear suspicious when we Americans, who otherwise are so "forward-looking" and unhistorical, begin to wax enthusiastic about the past. What are we up to? What are our motives?

There are two: profit and propaganda. About the former there is little need to comment. The bicentennial is a bonanza for business. The only pity is that we can't have centennials more often!

About the latter there need also be scant surprise. History is a subject that is taught in our schools to make us proud to be American. Our country, the textbooks tell us, was settled by paragons of piety. Our constitution was fathered by men of massive probity. Our "revolution" was not revolutionary. There is truth in all of these assertions—half-truths. And partial truths are indispensable to propaganda.

Interestingly enough, these "historical facts" elicit the same responses that political propaganda does. And the consequences are intriguing.

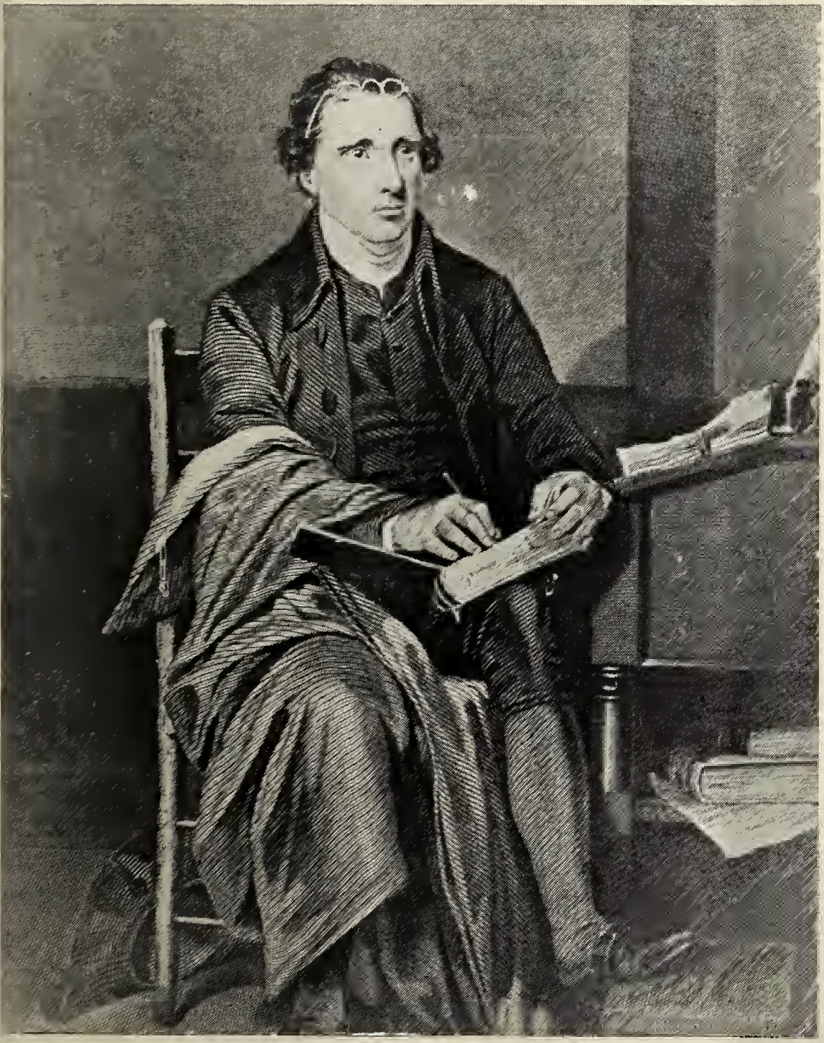
One response is to accept these "facts" uncritically. But if one does so, the past seems more unreal than ever. What is there in common between early American politics, in which a president "could not tell a lie," and modern American politics, in which another president could hardly tell the truth? What insight can our own supposedly antiseptic revolution give to a world in which revolution of another sort—of hot blood, cold steel, and purifying dirt—is perpetually in the news? What relevance have the Puritan settlers for our post-Christian society?

These discontinuities are disturbing. But one nevertheless accepts the "facts" of early American history because they tell us what we want to hear. They remind us that there is glory in our heritage. It has been good to be American, and it has been American to be good. When surrounded by the recriminations and introspections of contemporary political debate, these are reassuring things to hear. Despite the aberrations of Watergate and Vietnam, they give us courage confidently to enter our third century of national existence.

Much of this historical propaganda is eminently worth denouncing. And there are numerous Americans, many of them young, who in recent years have been responding in just this way. They have been emphasizing the other halves of the half-truths. The standard high school textbook account of early American history they dismiss as a pack of lies. American history, they argue, is characterized by continuity, not discontinuity. Watergate and Vietnam, far from being aberrations, are the keys to its interpretation. Duplicity, exploitation, and violence thus become the central themes in American history. The bi-

Much historical propaganda is worth denouncing, but among many of the early Americans there was a piety, a vision, and an integrity which are worth recalling.

Although the theology of most of the leaders of the American Revolution was deistic, their view of human nature was almost Pauline in its pessimism. Hence their insistence upon constitutional checks and balances. Patrick Henry (below), who is famous for his phrase "Give me liberty or give me death," led the struggle after the war for the enactment of the Virginia Religious Freedom Act of 1785 and worked successfully to have the Bill of Rights added to the Constitution.



centennial commemorates two hundred years of sanctimonious failure—and little else. Why celebrate that?

Given the romanticized oversimplifications of the high school textbooks, this is an understandable reaction. And historians have had little difficulty in finding evidence to buttress it. They have shown that many of the original settlers —far from being driven by pious motives —were in fact impelled by a variety of secular concerns. They have shown that at the time of the revolution an astonishing number of Americans—even in the area that is now called the Bible Belt—were howling, brawling toughs who never went to church; "nothingarians" was the epithet which one contemporary used for them.

These historians have patiently tracked down documentation on slave revolts and the extermination of the American Indian. They have reminded us of the extent to which American prosperity has been based on the exploitation, not only of human beings, but also of a phenomenally fertile continent with immense natural resources. They have described the destructive potency of the American revolutionary crowd. These hooligans terrorized far more people proportionally into abandoning their homes than did the proverbially predatory crowd of the French Revolution. (Many of these émigrés eventually settled in Canada.)

A recent historian has even unearthed convincing archival evidence to prove that Benjamin Franklin—that pillar of

There is much in the American Revolution that is of lasting value: for example, the revolutionaries' distrust of power and their insistence that "all men are created equal."

Yankee rectitude—was in fact a double agent. In the 1780s he was in the pay of the British as well as the Americans. In how many bicentennial speeches will that fact be mentioned?

These findings (and many more like them) are certainly sufficient to undermine the structure of patriotic American history. They also demonstrate that there are indeed real elements of continuity in the American experience. Duplicity and pungent expletives have been around for centuries. So has wanton exploitation of minority groups and of the land. No observation of the bicentennial can be complete without recognizing these facts and repenting (in the full biblical sense of the term).

But these things do not suffice to damn early American history as a whole. None of them proves that Vietnam was predetermined by the Pilgrims. Nor do they convince me that the revolution is not worth commemorating.

For the other halves of the half-truths remain. Among many of the early Americans there was a piety, a vision, and an integrity which are worth recalling.

It is at its own peril that our nation forgets its Powhatans, John Eliots, Christopher Docks, Anne Hutchinsons, John Woolmans, and Thomas Jeffersons. In early America there was a tolerance, a fluidity of movement, a hostility to hieraarchy, and a deeply rooted antiauthoritarianism. All of these characteristics were a source of consternation to conservatives of the time, and all of them are persisting elements in the American national character. The constitutional thinking of the leading revolutionaries was precocious and farsighted. And the federal constitution which they framed has proven astonishingly durable.

There is much else in the revolution that is of lasting value. One thing is the revolutionaries' fear of power. Although the theology of most of them was deistic, their view of human nature was almost Pauline in its pessimism.

Out of their experience with colonial governors came an intense conviction, as James Madison put it, that "power is of an encroaching nature." Hence their insistence upon constitutional checks and balances. Hence George Washington's "horror and detestation" at the proposal that he lead a military coup against the Continental Congress. If the founding fathers had been able to witness the Watergate hearings, they would have been deeply disappointed, but not surprised. We will observe the bicentennial aright if we view the powerful with a realism similar to theirs.

A second lasting value of the revolution is its insistence that "all men are created equal." Admittedly, it has taken a long time for the implications of this rhetoric (once again rooted in Christian revelation) to sink in. We are only now beginning to appreciate that "all men" means the whole human race—women as well as men, blacks and reds as well as whites, Vietnamese as well as Americans. These words imply universal self-determination for all peoples. We will celebrate the bicentennial properly if we strive for the true liberation of the whole human family.

A third and more questionable value has to do with the phenomenon of revolution itself. In explicit terms, the Declaration of Independence states the right of oppressed peoples to rebel. (There can be no New Testament citations for this one.) The American revolutionaries acted upon this statement. Against domestic antagonists they employed techniques of "majoritarian compulsion" (such as wrecking, lynching, and tarring and feathering). Against the British they fought both as guerrillas and in open warfare. As a result of their struggles they established a revolutionary republican state. Although not as much of a class struggle as many current revolutions, the American Revolution was the first of a whole series of self-consciously "democratic revolutions." It was also the first of the anticolonial rebellions. Revolutionaries from Robespierre to Ho Chi Minh have looked to it for inspiration.

Americans of 1975-76 are thus confronted by a dilemma. As bicentennial orators pay lip service to the principles of the Declaration of Independence, the American Government is supplying military assistance to numerous oppressive regimes. As patriotic Christians praise God for American independence, they denounce the World Council of Churches for allocating funds to liberation movements in black Africa.

Why can Americans not see that if the American Revolution was just and its principles were sound, the case for revolution in Rhodesia or South Africa is transparently obvious? America must make up its mind. It will either celebrate the bicentennial honestly—by advocating the liberation of oppressed people everywhere (by armed force if necessary). Or it will observe the bicentennial fraudulently, thereby suppressing the true nature of the American Revolution.

We Anabaptist-Christian-Americans must also make up our minds. We may doubt whether the revolution was necessary. We may suspect (as was in fact the case) that the revolutionaries' analysis was faulty, that they got emotionally overheated, that they acted precipitously. We may speculate that things would have gone better if independence from Britain had been achieved more gradually, more peacefully, by evolutionary means. Yet we live in America. Its history has been our history. We have profited from its prosperity and stability. The fruits of the revolution have been ours.

If we maintain that true liberation does not come through power, we must deny ourselves some of these fruits. We must live more simply, more thoughtfully, more communally. We must give highest allegiance to another sovereignty in which doing these things will be natural, to the kingdom of God which is "justice, peace, and joy, inspired by the Holy Spirit" (Rom. 14:17). Our Mennonite family of faith must become a new society, neither revolutionary nor counterrevolutionary, but radically fulfilling.

If we do this, if our "citizenship is in heaven," we will be free from the compulsion to bow the knee to marble forefathers. We will also be free from the opposite compulsion to deride America and its revolutionary experience. For this reaction, though modest, is no more satisfying or more truly Christian than is indiscriminate praise.

Therefore, we Americans whose primary loyalty is to Jesus Christ ought to observe the bicentennial not by ignoring it, not by deploring it, and most certainly not by waving flags. Instead, let us reflect upon our past, learn from it, and—if the Lord gives us another two hundred years, or another two—let us do better.

This is a Meetinghouse article.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

A conversion to violence

Katie Funk Wiebe

Her father kicked her out of the house at the height of an argument and told her never to come back. So she sat by the freeway and cried, not knowing where to go.

There Charles Manson found her and offered her a way out of her trouble and a new way of looking at life. She thought of the three weeks left in the college semester and was about to decline. Then she changed her mind and joined the Manson family in the woods and their life of violence.

So begins the story of Lynette Alice Fromme, also known as Squeaky, the first woman to attempt to kill a president of the United States. As I read her story in *Time* magazine, I was fascinated by the way it resembled a conversion experience. There was the tension and the guilt caused by her conflict with her father, followed by the hope of release from this burden extended by Manson. He attracted followers by offering them freedom on their terms: "I've made up my own world. In other words, I didn't and wouldn't adjust to society and their reality of things," he said.

Squeaky accepted his offer of freedom from guilt and, according to her story, found some peace of mind. "Every girl should have a daddy just like Charlie," she said. Her commitment to him was followed by tremendous evangelistic fervor to keep his teachings alive. She and others gouged Xs in their forehead to show their allegiance to him. These flower children in the Manson family worshiped their leader like a lord. Squeaky believed he was the second coming of Christ, and she was willing to die for him. "We respond with our knives. It feels good to be ready to face death and love. . . ." The record of the Manson family includes among others the Tate and LaBianca murders, drug charges, and instances of depraved sex.

A thorough conversion to violence.

American society is now waiting to hear the details of how Patty Hearst, newspaper heiress, was converted to the ideology of the Symbionese Liberation Army.

From such accounts it becomes clear that human beings can be converted to both worthy and unworthy causes. Sometimes the experience is accompanied by the same kinds of feelings as are found in some religious conversion experiences and, sad to say, it may even give the individual more meaning and direction.

Yet more frightening to me than the cataclysmic conversions to violence is the way I see Americans slowly drifting into violence as a way of life. Like a weak swimmer caught in a riptide, too few are struggling to get free. Violence, in some of the milder forms, has become thoroughly acceptable, even while we believe that only the mentally ill and abnormal people, like Manson and his family, who have been indoctrinated into violence, would kill without reason.

In an effort to help people see the direction in which they are drifting, Jacques Ellul in *Violence: Reflections from a Christian perspective* sets forth the rules which govern violence: 1. Once a person starts using violence, he will never stop using it, for it is easier, more practical than other methods. Violence is a primitive shortcut to one's goals. It is simple and effective.

2. There is no distinction between a good and bad use of the sword. "All who take the sword will perish by the sword" (Mt. 26:52).

3. All violence is identical whether physical, economic, or psychological. Jesus declared there is no difference between murdering a fellowman and being angry with him or insulting him (Mt. 5:21-22). Another writer adds that to condone violence of one kind, even the psychological manipulation of an evangelist to persuade people to come to the altar, is to consent to the adversary to use it, too, whether he is a propagandist, an advertiser, or a murderer.

4. Violence begets violence—nothing else. No freedom, no liberty, no equality.

5. The man who uses violence always tries to justify both it and himself. Violence is so unappealing, says Ellul, that every user of it has produced lengthy apologies to demonstrate it is just and morally warranted. The recent response to the television documentary *The guns of autumn* supports him here.

Everyone can have emotional experiences resulting in grand feelings of freedom, as Squeaky had. Some such experiences lead only to violence and self-established standards of getting along with others. An encounter with Christ, who is the Prince of Peace, does more. He gives true forgiveness of sins and the strength through the Holy Spirit to live the life of peace and love. This is regeneration.

News

Roles of women—and men—considered

When people talk about male and female roles, the odds are heavy that the discussion will turn almost immediately to the women's side of the question. A church-sponsored study conference on "The roles of men and women in theological perspective," held in Manitoba earlier this month, ran true to form in this regard.

Most of the thirty-five full-time participants and an equal number of parttimers who came to Camp Assiniboia for the October 3-5 cram course on sex roles said the experience was helpful, but many of them still wished they could have concentrated more on the liberation of both sexes.

"Men will probably realize eventually that their stereotyped roles aren't all that hot either," conference coordinator Gwen Schlichting mused later.

Aside from the criticism that most of the papers and the discussion focused too heavily on women's roles, the participants judged the weekend to have been a good educational and sensitizing experience. A few felt that more lay people should have been present, but the conference planners had deliberately slanted the agenda somewhat toward leadership-type people. Their hope is that the people who attended will now return to their congregations and schools and engage others in dialog on the conference's theme.

The registration list showed an almost equal mix of women and men. At least one person was present from each of the five Canadian provinces in which there are Mennonite churches.

The study conference, planned and sponsored by the General Conference Commission on Education, the Canadian Conference's Congregational Resources Board, and the Manitoba Conference's education committee, was heavy in both content and its use of time. The first evening's program ran till nearly midnight, and the group was at it again by 8:30 the next morning.

Major presentations were made by Margaret Loewen Reimer, assistant editor of *Mennonite reporter;* Herta Funk of the COE staff; John H. Neufeld, pastor of First Church, Winnipeg; and Adolf Ens and Waldemar Janzen of the CMBC faculty. Each presentation was followed by a formal response and by plenary or small group discussions. J. F. Pauls, one of the pastors of the Altona Bergthaler congregation, was moderator.

The Saturday evening feedback session and the Sunday morning worship service, which was led by Gwen and Ken Schlichting, attempted to bring together points of agreement and a list of goals to which the people at the conference were ready to commit themselves.

They agreed that in God's sight women and men are of equal worth and dignity. The Bible clearly teaches this ideal (Gal. 3:28), but it also shows how Judaism and the early church fell short of its demands.

Jesus was acknowleged as having broken through the barriers which hold men and women captive as no one else has done in history. He has the power even today, said the group, to free people to become fully human.

It is within the Christian community, the fellowship of believers, they said, that people should be able to find the strength and the direction to more fully reach their potential.

At the concluding worship service the group made a basic commitment to seek the liberation of all people, both women and men. As part of this overall objective they agreed to try to counteract a prevalent attitude in society which assigns worth to people based on their wealth, social standing, educational achievements, or marital status. They also agreed to devote themselves more strenuously to the task of understanding what the Bible says on this subject.

Pornography was seen as a significant factor in the degradation of people, and they agreed to seek ways of counteracting its effects.

Among other commitments they made were the following: (1) to search for and to recognize the talents in all persons and to encourage them to develop and use these gifts for the benefit of both the church and society (this commitment was also made in reference to the ordination of women); (2) to discover viable alternate family structures in the face of changing male and female roles; and (3) to alert educators to the presence of sex-role stereotyping in education and to encourage them to develop nonsexist models and techniques.

Following are quotations from the five papers presented at the study conference:

From "Roles of men and women in history from New Testament times to the present" by Adolf Ens:

"The new role of women in the emerging Protestant theology (after the Reformation) was to be wife and mother. The improvement over the old view was that to be wife and mother was now seen as something positive, good, right, and not as punishment for original sin. Sexual relations within the marriage context were now in fulfillment of divine intention, and not venial sin."

"The Reformation also did much to erase the sharp distinctions between lay and clerical roles in the church. . . . Thus, in this indirect way, women achieved a larger role in the church in spite of the abolition of monastic orders for women."

"History would suggest that abolishing or deemphasizing the significance of ordination (the current General Conference stage) presents the greatest possibilities for an increased role for women and other lay persons."

". . . Non-Roman Catholic Christianity, having rejected celibacy as a vocation, has not yet come to terms with the role of the single person (particularly the single woman)."

From "Male and female in the Genesis accounts of creation" by Margaret Loewen Reimer:

"In Genesis 2 . . . we find another creation story which is actually very different from the first one. . . . Man is created first instead of last. The word used for "man" is *'adham* (Adam) which means both man as male and humankind (both male and female). The use here is basically androgynous—one creature incorporating both sexes—if we realize that with the creation of woman sexual differentiation enters for the first time.

"What is this second creation story trying to say? . . . It begins with the androgynous Adam who incorporates both sexes. It moves to male and female as separate beings who . . . again become one flesh—a beautiful ring pattern symbolizing the complementary and interdependent natures of male and female."

From "Male and female roles in the rest of the Old Testament" by Waldemar Janzen:

"Before God, man is first of all 'human being,' and only secondarily male and female, just as God himself—in contrast to all the deities of the surrounding nations—is neither male nor female. He can be referred to in both male and female images, even though male images and masculine grammatical forms predominate, for social and linguistic, rather than theological reasons."

From "Men and women in the gospels" by Herta Funk:

". . . Jesus nowhere states that women ought to be subject to men. It is dangerous to generalize from silence in the Gospels, but if Jesus is to be the center from which we interpret Scripture it would be fair to ask how his treatment of sexual differences—or his ignoring of them—affects the interpretation of Paul's writings, for instance."

From "Paul's teaching on the status of men and women" by John H. Neufeld:

"We need to be aware of the situations to which Paul directed both his profoundest insight (Gal. 3:28) and his detailed argument for subordination (1 Cor. 11:2-16). . . . An intense struggle was under way in the Galatian churches, a struggle in which a strong Jewish faction was insisting, against Paul, that the law needed to be stressed far more than it was. . . . Paul emerged out of this struggle as the apostle of Christian liberty, stressing freedom from the demands of the law. It was to this group of believers that he wrote the words: 'neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ.' This new insight . . . is written to a group of believers in which the old was being defended. . . . In Corinth the situation was quite different. . . . They laid the emphasis on freedom. . . . It was here that some claimed sexual freedoms, some the freedom to eat sacrificial meat, and some women, the freedom to participate freely and equally with men in the worship services. In this situation, where the new had been overstated, Paul insisted on order and stressed woman's subordination." *Larry Kehler*

Learning to read, then teaching and singing

Martina Sicajan, center, joins other Cakchiquel Indian women in her church choir. Ms. Sicajan, a new reader in Guatemala who learned to read so she could join the choir, is one of the people featured in the new film "A way to the Word," released by the American Bible Society. The Bible Society's Scripture Literacy Selections in Spanish were used in her class to supplement the reading primers. Ms. Sicajan has now begun to teach other members of her family to read.

Voluntary service interest rising

Voluntary service applications and placements are increasing again, according to VS staff of the General Conference Mennonite Church.

After the end of the U.S. military draft, applications, particularly from men, dropped sharply. From a high of 143 volunteers in 1973 (just after the end of the draft), the number of volunteers went to 90 in 1974. Within the past five months, the number has climbed again to 105, about the level of 1970-71.

The gloomy situation a year ago, rather than being a permanent postdraft decline, appears now to have been a temporary slump.

Voluntary service staff attribute the increase partially to an upswing in two-year commitments. Of the 105 volunteers now serving, 65 are serving for at least two years. Nine of those are persons who originally signed up for one year and have recently extended their terms.

Until the end of the draft, most two-year commitments were Selective-Service-related—37 of 42 in 1969, for example. In 1973, after the end of the draft, only 11 new volunteers agreed to serve for two years. During the last two years that figure has doubled.

VS staff members speculate that the increased interest in voluntary service may be the result of cutbacks in government-funded poverty programs or a new desire to do something practical in the church rather than just talking.

A second factor in the increase is the greater number of men in service. During the late 1960s and until 1971, male placements outnumbered female placements. In 1972 and 1973 the number of female placements stayed fairly stable, but male placements plummeted. Now more men are entering VS again, and the proportion in service is 40 men to 65 women.

The current group of volunteers also has fewer eighteen- and nineteen-year-olds.

"We still have room for some eighteen-year-olds," said VS staff. "But we want more people trained in community service, more mature, and for longer terms."

The voluntary service office currently has about twenty-five openings in most of its eighteen units in the United States and Canada.

Words & deeds

Since the aid to Vietnam amendment was dropped from the new foreign aid bill in early October, it is unlikely that the U.S. Government will decide to send humanitarian aid to Vietnam this year, reported Delton Franz, MCC Peace Section representative in Washington, D.C. Mr. Franz and Earl Martin, a former MCC volunteer in Vietnam, recently spoke to eight senators' aides about needs in Southeast Asia. Both agree the political climate in Washington is not encouraging to those who feel the United States has moral obligations to help with war reconstruction in Vietnam. "The senators say about the only kind of mail coming in is opposition mail," noted Mr. Franz, "and there isn't much of that."

Mennonite Disaster Service has again gone into action in Pennsylvania to clean up after hurricane flood damage in small towns along the Susquehanna and Juniata rivers. This time the major effort is in the town of Lawrenceville along the New York State line just south of the Corning-Elmira area which suffered major damage three years ago from Hurricane Agnes. The old three-foot dike and a new partially constructed higher dike around Lawrenceville were no match for over five feet of water that covered the town.

Saskatchewan Women in Mission conducted a workshop for 120 women recently at Camp Rayner. Highlights included three "discovery" lectures by Sue Martens, missionary on furlough from Taiwan; interest groups on women's involvement in careers, the church, and the community; and singing.

Another thrift store, with profits going to Mennonite Central Committee, is being opened in Souderton, Pennsylvania. "MCC is receiving so much used clothing over and above what they need for relief purposes that it was decided to open a Thrift Shop in the former Roxy drugstore in the Souderton Shopping Center," said the bulletin of the Zion Mennonite Church in Souderton.

On September 12 Mennonite Central Committee along with a number of other organizations received an award from the Group of Sudeten Germans commemorating the relief and rebuilding efforts in Germany following World War II.

More relief proposed for strife-torn Angola

An additional $40,000 has been allocated by MCC to be spent in projects with refugees in northern Angola during the rest of 1975 in spite of the political risks.

Angola, scheduled for independence from Portugal next month, is the scene of civil strife between three groups, resulting in an exploding refugee population of at least 200,000 in the northern two provinces of Zaire and Uige.

According to Phil Rich, MCC Zaire director, MCC is the only foreign organization which is prepared to work in the North and has an adequate network of contacts for relief help. Distribution will be coordinated through local pastors.

Mr. Rich also noted the political overtones of work in northern Angola. Any work in the North will be immediately labeled as work for the National Front for the Liberation of Angola, which controls the area, he said. "The question which must be weighed is, How long will the church stand by and do nothing in the North for fear of political repercussions? With full realization of the political risks involved, we propose an aggressive program of relief aid."

Record

Ministers

Daniel G. Regier has resigned as pastor of First Church, Clinton, Okla., and become administrator of the Memorial Home for the Aged, Moundridge, Kans., Oct. 1. He formerly served pastorates in Alsen, N.D.; Lynden, Wash.; and Mountain Lake, Minn.

Calendar

Canadian

Nov. 14-15—MCC (Ontario) annual meeting, United Mennonite Church, St. Catharines, Ont.

Western

Nov. 10-11—Staley lecture series, Bethel College, North Newton, Kans.; theme, "Christ across cultures"; Donald Jacobs, speaker

Nov. 16-19—Harvest festival and fall meetings, Eden Church, Moundridge, Kans.; Peter Kehler, speaker

Conference budget

Budget for 1975 includes:

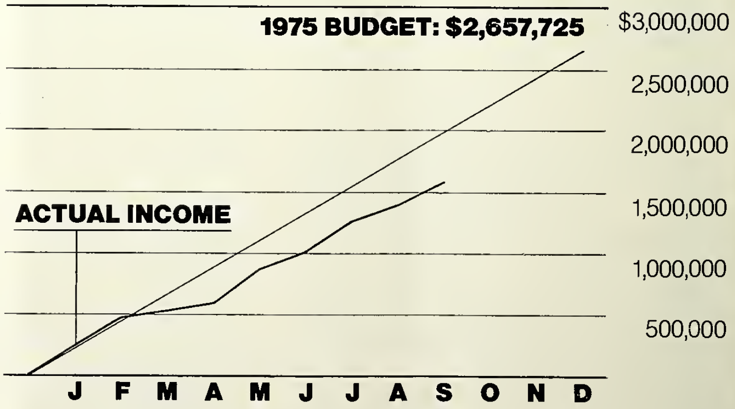
Commission on Education $189,118

Commission on Home Ministries $479,905

Commission on Overseas Mission $1,756,190

Mennonite Biblical Seminary $232,512

Total $2,657,725



By October 1, almost $1,600,000 had been given to the mission, service, and Christian educational work of the General Conference. But the conference is still $1,067,828 short of meeting the needs this year. To keep up with inflation and allow us to send workers into ripe fields and urgent endeavors, a 16 percent increase in giving is needed over last year. Giving to MCC is up over 50 percent this year. We believe that you will also want to increase your giving for the evangelism, mission, service, and teaching ministries of our church. *Elmer Neufeld, General Conference president, and Heinz Janzen, general secretary*

No king but Caesar? / Between two kingdoms

No king but Caesar? A Catholic lawyer looks at Christian violence, *by William R. Durland (Herald Press, Scottdale, Pa., 1975, 182 pp., $5.95) and* A people of two kingdoms: The political acculturation of the Kansas Mennonites, *by James C. Juhnke (Faith and Life Press, Newton, Kans., 1975, 215 pp., $7.95) are reviewed by Diana Brandt, a graduate student at the University of Toronto.*

No king but Caesar? presents a strong plea for Christian nonviolence. Written by a Catholic lawyer whose pacifist convictions derive from a newly discovered personal insight into the nature of Jesus' demands rather than a long-standing tradition of nonresistance, it wrestles with the traditional authoritative stance of the mainstream Roman Catholic and (post-Reformation) Protestant churches toward peace and war.

The author's concern is less to argue the theological and practical nature of Christian pacifism as he has come to believe in it, primarily as a result of his experience with American peace demonstrations protesting the Vietnam War and his subsequent reexamination of the scriptural basis for the use of violence, than to demonstrate that the ecclesiastical approval of violence and the methods of war to settle disputes through the centuries is contrary to the teachings of the Bible and the faith of the early church. Consequently, his presentation of what "the peace of Jesus" actually entails for his followers in our time is perhaps less than satisfactory for those who have long believed in the validity and relevance of the Sermon on the Mount but have experienced the difficulty of obeying its precepts unconditionally in a world beset with evil.

A contemporary objection to the possibility of carrying out its absolute claims in the twentieth century, for example, is quoted and dismissed without due consideration: "'. . . The Christian does not decide between violence and nonviolence, evil and good. He decides between less and greater evil. He must ponder whether revolutionary violence is less or more deplorable than the violence perpetuated by the system. There are no absolute rules which can decide the answer with certainty.' [This last argument seems] to be grasping at straws to find any reason not to apply the very radical life-style Jesus requests" (p. 46).

Similarly, Mr. Durland dismisses the pacifism practiced by the Berrigan brothers (involving political sabotage) as a compromise with government politics and a sellout to public sentiment (pp. 125-26) without taking into account the precise nature of their actions and their particular concern for the guilt which the continuation of the war would necessarily involve them in as citizens of a democratic and powerful nation.

His own definition of Jesus' demand is lucid but tends toward oversimplification: "The peace of Jesus is not what we at first might think. It is not yet the peace of nations, but the peace of persons. It is in this world but not of this world. It may prove successful or unsuccessful as far as the world is concerned, but we are to practice it nevertheless. It begins by loving God and one another. Nations simply cannot love nations until we love one another. When that love grows, it can envelop nations and the world because its power is supernatural" (p. 37).

Nevertheless, his uncompromising belief in the Christian's duty to "love [his] enemies, to resist not the evildoer, to refrain from anger of any kind," (p. 37) is both stimulating and inspiring.

He is unwavering in his defense of Christian peacemaking on the basis of the Sermon on the Mount, the writings of early Christians such as Justin Martyr and Maximilian, and the living testimonies of Martin Luther King, Dorothy Day, Cesar Chavez, and others against the authoritative documents and figures who have dominated the church's thinking about peace since the time of Constantine: Augustine, Aquinas, Luther, Calvin, Vatican II, all of them condoning the use of violence to maintain law and order.

The intense struggle involved for a devout Catholic to deny an accepted moral teaching dating back sixteen centuries or more should not be overlooked by those whose faith is traditionally shaped by individual conscience rather than hierarchical authority. Mr. Durland's strong plea for Christians everywhere to renounce violence and begin "practicing peace as a means, not only as an end" (p. 161) must furthermore be seen in the context of the church as a whole, not merely in relation to individuals or acknowledged minority groups.

His call to faithfulness stands on the broadest base possible. His vision of a future world in which violence will end because the church no longer supports it entails the highest faith in the effectiveness of Christian love to overcome its opposite, in the far-reaching influence of a church dedicated to its Master and Lord.

A people of two kingdoms is a stimulating and thorough study. It represents a significant contribution to recent Mennonite historical scholarship. The process of political acculturation involving all immigrant groups to America was peculiarly complex in the case of the Mennonites, whose theological and social background encouraged political nonparticipation and whose minority status was itself a tradition dating back several centuries.

Despite a long history of resistance to the world around them, however, the Mennonites who settled in Kansas in the 1870s became Americanized to a surprising degree within a very short time. A hundred years later they had to acknowledge that, though they still looked to their Anabaptist heritage for spiritual guidance and inspiration, their identity was now inseparable from the "American drama."

Mr. Juhnke traces the remarkable process whereby the Mennonites in Kansas—still claiming allegiance to a separate, higher "kingdom of Christ"—became good American citizens in the "kingdom of this world."

The process of political acculturation is hard to measure. Mr. Juhnke uses as indexes statistical data such as the number of Mennonite voters, Mennonite votes by political party, and Mennonite officeholding, compared with the American norm (the latter defined variously in terms of nation, state, county, and ethnic settlement). This method obviously has its limitations. Since the community in question defines itself in religious and ethnic terms, such an outside, documentary approach is easily subject to misrepresentation and interpretation.

Fortunately, Mr. Juhnke's own sympathies lie close to the Mennonite cause. His interpretation of the facts shows a consistent awareness of the social and spiritual dilemmas which determined much of Mennonite political behavior between 1880 and 1948. His approach has the added advantage of objectivity. The past is reconstructed not as a glorious tribute to Mennonite idealism but (as much as possible) as it actually was, with its many confusions, inconsistencies, and human errors.

As Mr. Juhnke shows, the First World War was the critical climax in the acculturation of the Kansas Mennonites. Prior to it, the Mennonites had shown themselves reluctant and sometimes uneasy citizens, not quite willing to abandon their radical distrust of state governments, yet ever more ready to accept a positive image of the American Constitution, Government, and national tradition. This is evidenced in the favorable reception of democratic freedom as an ideal (not at all identical to the traditional Mennonite demand for disciplined religious autonomy) and in the wholesale Mennonite support of prohibitionism at the turn of the century.

"Mennonites were not afraid to differ from society, but to reject the temperance movement would have been to contradict their belief in their own moral superiority. . . . [Their] shift to a doctrinal position of total abstinence (sic) was a kind of conformity to their world" (p. 44).

The painful and sometimes tragic experience of the Mennonites during World War I the author handles with remarkable empathy and control. Psychologically and theologically, the Mennonites were unprepared to deal with the unforeseen crisis in their now multiple identity. The conflict between a native loyalty to Germany and an intense desire to prove themselves good citizens in the country whose values and ideals they had largely come to accept as their own, without moreover sacrificing their religious convictions, particularly the refusal to go to war, left many of them confused, alienated, and disillusioned.

Mr. Juhnke contends that "the war forced Mennonites to accommodate to the nature of twentieth-century nationalism," and out of it came the positive impulse to establish and maintain vast relief programs. "To their utmost discomfiture, the Mennonites could not participate in the invigorating national crusade (for war). Their felt need for some corresponding positive act through which they, like their fellow Americans, could stand up among people without shame was at the core of their postwar behavior" (p. 115).

Mr. Juhnke's analysis is a most revealing indication of Mennonite acculturation. The attempts to establish a valid alternative service program for conscientious objectors at the approach of World War II and the large-scale support of the fundamentalist movement which sought to establish America as "a last bastion of Christian fundamental beliefs in a world beset by international socialism, Communism, and atheism" (p. 135) further indicate the extent to which the Mennonite identity continued to accept American values and ideals.

However, Mr. Juhnke points out "the Mennonite doctrine of nonresistance and its corollary aversion to political involvement" persisted throughout the Second World War and up unto the present—certainly a remarkable fact in light of Mennonite political acculturation. Perhaps the most striking revelation of the book is that the age-old tension between church and state which characterized Mennonite history since the Reformation has survived the potency of American nationalism to this day. It should remain as an inspiration and a warning to all those who continue to believe in the Christian's call to live "between two kingdoms."

Letters

More college news

DEAR LARRY: You do a good job as editor. I read most of each issue that comes to our house. I usually read all conference news and news of workers being sent out for service in voluntary service or missions. I read and scan letters to the editor. The articles I read are well-written in an interesting way.

More news from our colleges would be welcome. I am impressed with the impact our church college graduates have in our conference when it seems so few of our young people go to Bluffton College or our other denominational schools. *Stanley R. Fretz, 200 East Fifth St., Lansdale, Pa. 19446* Oct. 4

Only wife, gold tooth safe

DEAR EDITOR: Thank God for men like Allan Classen (September 23 issue). As I read his fine article I was reminded of Niebuhr's *Moral man and immoral society,* which was written in the early thirties when I was a seminary student. I also recall a cartoon in which one of the characters says to the other, "Why resort to crime when there are so many legal ways in which to steal?"

I have noted on the NBC "Today" show that America's bankers are almost desperately trying to create a good image of themselves. Their fleecing of the borrower is nothing short of a sin.

My banker has a very subtle and sophisticated way of "stealing" from me in dribbles—and presumably from all who are unfortunate enough to have to borrow. My multiplying the interest rate on a per annum basis, as the note reads, with the principal and his "new math" always differ.

My attorney says, "They all do it!" But my hands are tied until I can repay him in full. The only thing he can't take from me is my wife and the gold tooth in my mouth! *William H. Stauffer, Stone Creek, Ohio 43840* Oct. 1

ADMINISTRATOR required by the Mennonite Senior Citizens Society for Menno Court, 1750 East 41st Ave., Vancouver, British Columbia. Duties to commence February 1, 1976. Besides general administrative work, the spiritual concerns of the tenants will be an important duty. It will be necessary to conduct regular weekly Bible studies in both English and German. Menno Court is a complex of 170 self-contained suites with room for over 200 tenants. There is a chapel and a recreational gymnasium. It will be necessary for the administrator to live in the complex. Applications must be received not later than November 30 and should contain information about the age, marital status, church affiliation, and experience. Please send application to I. A. Dyck, Chairman, #406-620 7th Ave., New Westminster, British Columbia V3M 2J3.

Two twentieth-century Mennonite martyrs

Duane Schrag

MOST MENNONITES are familiar with the martyrdom suffered by their fellow believers during the infancy of the Anabaptist movement. But it is doubtful if many of us know that as recently as World War II Mennonites died for their beliefs. I was not aware of this until a short time ago.

I was surprised to read that at least two Mennonites were executed in Germany in 1943 for adhering to the tenet of nonresistance. This information is revealed in the recent translation and publication *Experiments on myself* (St. Martin's Press), a memoir by Werner Forssmann. (Mr. Forssmann received the Nobel Prize in 1956 for his pioneering work in cardiology and heart catheterization.)

As a medical doctor under the Nazis, Mr. Forssmann for a time was assigned to the Brandenburg military hospital, where, among his other duties, he had the task of pronouncing dead many of the political prisoners executed by the SS at the Brandenburg-Görden penitentiary. The author describes the executions:

> *Behind the table stood the district attorney and the judge advocate together with penitentiary officials and the physician. The . . . executioner stood next to the curtain with his two assistants. . . . The prisoners were led in through a small door facing the table, hands tied behind their backs and flanked by two uniformed officers. . . . As the last words of the sentence were read out the black curtain was drawn back to reveal the guillotine, blade poised. . . . The two officers seized the condemned man, stripped off his shirt and laid him on the block. The executioner adjusted the lunette quickly but carefully and pulled the rope which raised the blade. There was a dull thud. The body writhed for a moment . . . and collapsed. As the blood began to gush out of the neck veins the curtain closed. Every precaution was taken to spare the feelings of the onlookers. . . . While one of the assistants was washing down the machine I had to go behind the curtain and examine the naked body which by now had stopped bleeding and lay in a crude coffin, the head between the legs. Then the next prisoner would be led in and the process repeated.*

The author goes on to relate that he suggested that the offenders be helped by an injection of Skophedal forty-five minutes before the execution. But the suggestion was turned down. The condemned man, he was told, should be aware of the punishment until the last moment. The account continues:

> *I was particularly moved by the last two, Mennonites and conscientious objectors. Right up to the entrance into the hall they were promised a full pardon if they'd only join the armed forces as medical orderlies. They stood before the judge, their heads high as kings. They went proudly, almost ceremoniously, to the guillotine, where they knelt and prayed before laying their heads on the block, requiring no coercion, disdaining any help.*

Mennonites have always honored their martyrs. Most church libraries contain a copy of *The martyrs' mirror.* A few years ago Oliver Wendell Schenk was commissioned to paint the portraits of Manz, Blaurock, and Grebel, each of whom died for his beliefs. And Eastern Mennonite College published a calendar for the year 1975 commemorating the 450th anniversary of the Anabaptist movement. Each month shows an etching by the artist Jan Luyken, depicting the execution of lesser-known Mennonites to emphasize their place in history.

Surely these two young men in Germany also deserve their place in history. Yet we in North America seem to know little about them. One would think that our brethren in Europe are aware of the fate of these men and possibly others. Maybe there was so much death and destruction that it didn't matter how one died. Still it's possible that this information was withheld from the families of those loved ones. It would be interesting to know.

"I was particularly moved by two, Mennonites and conscientious objectors.... They went proudly, requiring no coercion."

Habakkuk: Tower sitter

Barbara Jurgensen

Habakkuk the prophet, up in the tower of his vineyard watching for thieves (it was nearly harvesttime and the vines were heavy with tempting grapes), stamped his feet and fumed. The more he thought about it, the angrier he got.

He was angry with God—angry because the wicked people of the land were oppressing others unmercifully, and God was letting them do it.

Habakkuk could no longer stand to watch those in power committing violence of every sort. They cheated the people in business transactions every chance they got, robbed them of what little they had, lied about them, and got them into trouble, even murdered them if it furthered their own plans. It was getting so that people expected life to be nothing but suffering.

And the wicked, wealthy, powerful ones could do all this without fear of punishment—no longer were the laws of the land enforced. Law cases were scheduled, but never came to trial—or, if they did, the decision was sure to favor those in power.

Habakkuk just couldn't stand it any longer.

He opened his mouth and cried out in a loud voice to God, "How long will you let this go on? Can't you see what the wicked are doing? Why don't you put an end to this violence?"

The situation was so rotten that Habakkuk half expected that God must have gone off somewhere and retired, no longer paying any attention to what was happening on earth.

He was a little startled therefore when he heard God answering, "Don't worry, Habakkuk. Before long I'm going to give the wicked what they deserve—and in such a way that you'll hardly believe it. You know the Chaldeans. . . ."

Habakkuk nodded. He knew the Chaldeans. In all the world there was not a nation fiercer or more terrible than the Chaldeans. The Chaldean horsemen were swifter than leopards, more vicious than the wolves that prowled the hills at night. The very mention of the word *Chaldeans* was enough to strike terror into the heart of the bravest man.

"At my leading," God went on, "the Chaldean horsemen will come down upon the country with one goal in mind: violence. Like eagles they will sweep across the countryside; like famished eagles they will devour everything in their path."

A chill ran down Habakkuk's backbone. He was going to make sure he was out of the way when the Chaldeans came!

"Just a minute!" God put in. "Before you settle down in your tower, I want you to write down these things I have told you. Write them plainly on tablets and show them to all the people. The righteous will read and know that I am true to my word and will run to escape the destruction. The righteous man trusts in me—and lives!"

What about the wicked, those who have no faith in God's promises? "The wicked will not be interested in reading a message from me," God went on. "They will laugh at what I say I am going to do, and while they are still laughing, they will be destroyed."

"When will all this happen?" Habakkuk wanted to know.

"At the appointed time," God assured him. "Wait for it. It will come."

So Habakkuk prepared the tablets and set them up in the marketplace where all could read them.

Some townspeople read the proclamation, gathered up their belongings, and hurried out of town. The unbelievers, laughing and scoffing at the frightened believers scurrying out of the city, remained.

Reaching the top of his tower, Habakkuk looked out over the beautiful land that rolled gently to the south, groves of olive trees dotting the landscape. To the north the hills rose more steeply, the horizon crowned with the hazy peaks of a distant mountain range.

How, Habakkuk marveled, could men here in God's creation live lives vile beyond description? If only they knew God.

Then one day, as Habakkuk looked out from his tower, the Chaldeans came, racing across the countryside—a fearful sight on their frenzied horses. They broke into homes, grabbed everything of value, murdered the people, and burned the buildings after them. Racing from house to house, they slaughtered and stole and set fires.

Never, even in his wildest imagination, had Habakkuk seen or heard of anything so ferocious.

The valley below him was a mass of flames and smoke now. Habakkuk plugged his ears to shut out the wailing of the victims, and at the same time tried to keep from inhaling the smoke that curled up into his tower. As he watched, the fury of the Chaldeans seemed to be increasing. On and on they rode, devastating every part of the broad valley. Habakkuk knew that no one could survive such an onslaught. He only hoped the attackers would pass by far below without noticing his tower.

Then gradually the smoke cleared away and the invaders were gone. The valley lay in burned-out ruin, a wasteland devoid of people. Habakkuk remembered how he had cried to God to do something about the wicked, and how God had said he would destroy them in such a way that Habakkuk would hardly believe it.

God had done it. He had wiped out the wicked and spared his own, once more encouraging his people to walk in his way, once more encouraging them to live by faith.

"The righteous man trusts in me—and lives!" Habakkuk repeated to himself as he climbed down from his tower. "The righteous man trusts in me—and lives!"

Ninth in a series of thirteen articles on the prophets. Next week: Zephaniah.

Meditation

Two women

Based on Luke 18:9-13

Two women went to their bedrooms to pray.
The one knelt beside her bed and prayed aloud:

"God, I thank you that I'm not like other mothers!

Especially my next-door neighbor, Jean,
whose sink is filled with dishes all day long.

She has cobwebs in her house *and* in her soul
because she *never* goes to church or reads the Bible!

Jean's kids are out till all hours of the night
and use four-letter words that make me blush!

Her husband never gets a decent meal to eat,
and I've heard he seeks another's bed at night!

God, I thank you that *I'm* not like that!

My windows shine; my kitchen floor's a mirror,
and my meals are both nutritious *and* delicious!

I read at least one chapter in my Bible
and pray for fifteen minutes every day!

My children are in church with me each Sunday,
and I guarantee they fear your wrath and hell!

I attend to *all* my wifely duties
And my husband stays at home where he belongs!

God, I thank you that I'm not like other women!"

Her neighbor, Jean, wept when her husband left her.
She cried because her eldest son was jailed.
She simply flung herself upon her bed and sobbed,
"Oh, God, have mercy on me! I have failed!"

Roberta Mohr

Contents

The bicentennial—Not to be ignored or deplored, but no occasion for flag-waving 602
A conversion to violence 605
News 606
No king but Caesar? / Between two kingdoms 611
Letters 612
Two twentieth-century Mennonite martyrs 613
Habakkuk: Tower sitter 614
Two women 615
Lord, strengthen us 616

CONTRIBUTORS

Alan Kreider wrote his reflections on the U.S. bicentennial at the request of the Meetinghouse group of editors. Mr. Kreider, a former teacher of history at Goshen College, is now director of the Mennonite Center in London, England.

The writers of shorter articles in this issue are Katie Funk Wiebe, 208 North Jefferson, Hillsboro, Kans. 67063; Duane Schrag, Tripp, S.D.; and Roberta Mohr, Route 2, Bluffton, Ohio 45817.

CREDITS

Cover, David Hiebert, Goshen, Ind.; 603, RNS; 614, John Durbin Yoder, Cedar Rapids, Iowa; 607, American Bible Society; 609, Sheldon Sawatzky.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

LORD, STRENGTHEN US IN THESE TROUBLOUS TIMES. SAVE US FROM A RETREAT INTO HATRED OR DESPAIR. CALL US OUT OF THE SHELTERS AND SEND US UP TO THE ROOFS, EVEN IF DAY AND NIGHT WE ARE UNDER FIRE. HELP US TO REBUILD THE HOUSE THAT IS BROKEN DOWN, AND TO PUT OUT THE FLAMES BEFORE THEY DESTROY US ALL. REBUKE US FOR ANY SELF-PITY, AND TEACH US RATHER TO KEEP OUR PITY FOR OTHERS WHO NEED IT. MAY WE REMAIN CALM IN THE MIDST OF VIOLENCE AND PANIC, AND MAY REASON AND LOVE AND MERCY AND UNDERSTANDING RULE OUR LIVES. AND MAY WE THIS COMING DAY BE ABLE TO DO SOME WORK OF PEACE FOR THEE.

ALAN PATON

"From **Instrument of Thy peace** by Alan Paton. Copyright © 1968 by the Seabury Press, Inc. Used by permission."

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:39 NOVEMBER 4, 1975

MONEY: ROBLEM OR RIVILEGE

It's a problem to have money

Harry E. Martens

A MIDDLE-AGED WOMAN rushed into the room where she and I were scheduled to talk about estate planning. "It's a problem to have money," she exclaimed and burst into tears.

That kind of comment was seldom heard in past years. Today, as I travel and speak on behalf of Mennonite Foundation, I'm hearing it with increasing frequency.

At the other end are the people who would respond to the woman by saying, "How I wish I had *that* problem!" In between are those of us who refuse to face the fact that money can be a problem.

Money problems exist for most of us. Some of us have trouble getting enough money. Some of us can't hang on to it after we get it. Others of us make good money, hang on to it, and accumulate it faster than we ever thought possible. So the question comes to the Christian, What am I to do with the money?

Compounding our money problems are such factors as landholdings appreciating dramatically, stocks plummeting, the cost of living constantly increasing, and the annual income and net worth for some of us doubling while for others it is reduced more each year.

It's no wonder that many of us are bewildered. Our current economic situation is in turmoil. What it often boils down to on a personal level is money management. "For better or worse, for richer or poorer" may well apply because we're all in this one way or another. Because of these circumstances, the Christian needs to ask some serious questions. So I'll try to enumerate some of the basic ones and then try to establish a few guidelines for persons who really want to do the right thing with their money.

Basic questions. We all recognize that our society is becoming increasingly complex. It is never static. It holds forth more and more uncertainties. Because of this, it becomes ever more important for each of us to keep clarifying our goals, needs, purposes, values, and priorities.

Many of us are wondering, faltering, or even failing because of the dizzy pace. Why are we in a hurry? Why do we rush so much? It isn't wrong to rush, but are we clear about our motive and purpose? That is a first question.

The next question is, Can we do this alone? Do we need help in determining our values and priorities when it comes to money? Can we do without our Christian brother's and sister's advice and admonition? Is there a group in our congregation who can help? Certainly it should be a concern for the entire family, at least for those who are old enough to help make decisions.

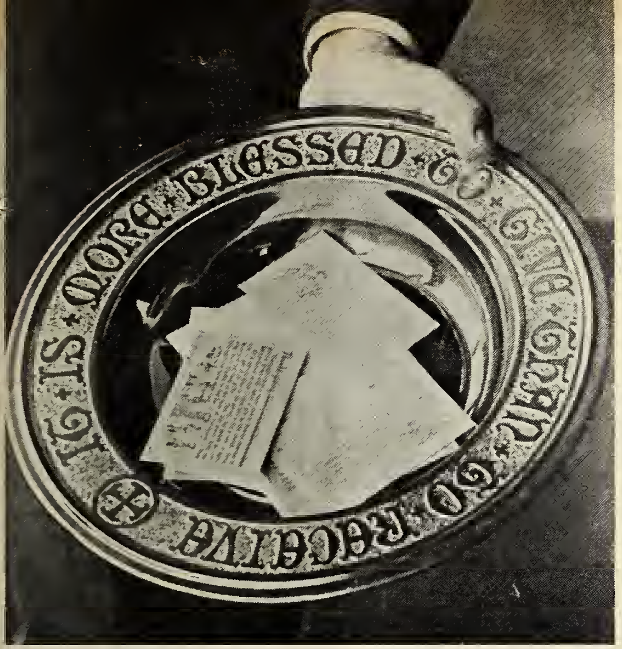
The way we accumulate and handle money has a strong impact on the Christian family. Money management—or the lack of it—is one of the two major contributors to family disagreements, arguments, and separations. Financial planning or money management is so basic that I feel the church had better take a new look at its relevance to the Christian faith and how it can help its families in making disciplined and wise decisions in money use.

It's naive to say, "If you're a Christian believer, money problems will go away or not occur at all." I wouldn't want to say the many good people who have real problems with money are not Christian. But I am convinced that the more solid our vertical connection with God, the better we'll know what to do in our horizontal connections with possessions and people. As we become more conscious of the significance of our money problems, we'll become more inclined to seek our Lord's guidance and the help and advice of our Christian brothers and sisters.

Today we have no escape. We need to face the need of money management. If I'm a concerned Christian, I'll know that money affects all of my life. It can be the root of all my problems, but it also can bring about fulfilling opportunities, joys, and solutions. How do I face my attitude toward money and how do I work at it?

I'm assuming you're a Christian and you want to do God's will with your money and possessions. So above all it's necessary to acknowledge that the money and possessions we have are a gift from God. These are in our trust to manage. We have the right and privilege to use them, but when we depart this life we won't take them with us. This belief will influence all our financial decisions.

We must then ask: Am I guided by my needs and the needs of others or by my own desires, ambitions, and gratifications? If I'm properly motivated, I'll make decisions in the light of the hunger and famine in Bangladesh, India, and Africa, the loneliness and social deprivation of the forgotten elderly or mentally ill, and the needs of my neighbor next door. I'll also make my money decisions with the knowledge that many people in the world don't experience the



Religion received 43.1 percent of the total giving in the U.S. in 1974—reversing a trend in which religion had been receiving a declining share of the philanthropic dollar. Giving to religion had slipped from 49.4 percent of the total in 1964 to 41.4 percent of the total in 1973.

same joy and peace we have because we know the Lord Jesus Christ.

Milo Kauffman, in his book *The challenge of Christian stewardship,* writes: "For centuries we as a church have been robbing God and our fellowmen. Because of an inadequate sense of stewardship, because of covetousness and selfishness, the world in which we live is in a bad way. Thousands have gone unprepared to an endless eternity because Christians have not been faithful in their stewardship of time, talents, and possessions. Multitudes have starved, and many are in dire want today because Christians have not been faithful in sharing."

So we need to "call a spade a spade." (Perhaps for Mennonites I should say "call a shovel a shovel.") The time has come when we need to call a dollar a dollar as the second basic principle of money management. We need to admit we all want money, we need money, and we need to recognize that it's not wrong to have money.

Furthermore, we need to stop referring to money as "filthy lucre." Money may well have the appearance of filthy lucre if we misuse it. But there's no way for our mission, relief, education, and health programs to continue, let alone expand, unless we have money to invest in them. Money acquired, distributed, and used wisely will receive God's blessing. That's a biblical promise.

So after we acknowledge money as a gift from God and after we realize how basic it is to our everyday living and to the work of the church, the third principle of money use becomes obvious. We need systematic planning. To this point I have written mostly about beliefs or convictions, motives, attitudes, and principles that I feel are basic to the use of money. There are always those who are seeking some practical and specific guidelines that may help in the application of accepted motives and principles. They call for a money-use plan, a spending guide, a budget, if you please.

Financial planning. The following plan is submitted with an important assumption, namely, that we shall always try to sort out our needs from our desires, listing our priorities in the light of our financial ability and our Christian responsibility.

1. Financial goals and objectives of our annual income:

a. Provide for day-to-day family needs (including living expenses, travel, education expenses for children, minor emergencies, etc.) 30 percent

b. Provide for contributions 15 percent (including local church, institutions, conference boards, and community causes)

c. Provide for future family needs 25 percent (including savings, life and health insurance, social security, and retirement)

d. Provide for obligations to county, state, and federal governments (all types of taxes and the like) 25 percent

e. Provision for the unexpected 5 percent

The above is but one example. Write your own broad objectives. To arrive at your goals, spell out in detail your specific needs based on some months of actual experience.

2. Financial goals and objectives of our accumulated possessions:

a. Thought should be given to estate planning after the first paycheck.

b. Upon marriage, the husband and wife both should seek the counsel of an attorney and have him write their wills. This way they will facilitate the distribution of whatever is in the estate according to their wishes.

c. After the birth of the first child, provision for a guardian and trustee should be made through the will.

d. As soon as it is reasonable, a Christian will wish to designate a percentage for church causes through his or her will. Of course, depending on circumstances, the amount will vary. For some it will be a minimum of 10 percent, others 20 percent, a few 50 percent, and up to 100 percent if there are only distant heirs. For some there is a simple formula, namely to adopt church causes as one "child." If there are three children, the estate can be divided into four parts.

e. Maybe a touch of Christian language is not out of order in this legal document, the will. For example: "If my wife (husband) does not survive me, I bequeath and devise — percent of my residuary estate to church causes (a. —, b. —, c. —) as an expression of my gratitude for my Christian faith and as evidence of my faith in the future of the church of Jesus Christ."

Someone has put together this rather inclusive definition of Christian stewardship: "The practice of systematic and proportionate giving of time, abilities, and material possessions, based on a conviction that these are a trust from God to be used in his service, for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love."

Let's do it. Let's get to work on the best ways, the Christian way, to use our money and possessions. Then let's help my friend change her comment to, "It's a privilege to have money!"

In business and following Jesus?

John H. Rudy

I LIKE BUSINESS. I even like making money. What's so unchristian about that?

I grew up in a Christian home, in a family business. I worked for a large corporation. And now I am still in business, under different auspices: the Mennonite church, where many of the conflicts and the challenges are the same.

Some say a Christian, a true follower of Jesus, shouldn't be in business. Nonsense. To say a Christian shouldn't be in business is like saying a Christian shouldn't be in teaching or farming or medicine or truck driving.

Whatever gave us the idea that there is something wrong about being in business, that it is unsanctified or unkoshered? If by "business" we mean providing a product or service in the hope of realizing some financial gain, then most Christians are in business. And most of us share the same problems and opportunities.

Perhaps we should not try so hard to flee from the mainstream of the economic order. Jesus, our example, "came into the world. . . . He was in the world. . . . The Word was made flesh, and dwelt among us." So, it seems to me, we, too, are to be God incarnate in the business world.

A path of faithfulness. But what does it mean to be in business, responding to the call to follow Jesus? That's a hard question. To bring my whole life, my business life, under his lordship? To yield to his sovereignty? To be obedient to him? To do business on his terms? To put all my eggs in his basket? To let the gospel occupy a central place in my life?

Really, what is so unique about the way a Christian conducts his business? Or the way a Christian performs in the classroom, on the farm, at the hospital, in the shop?

Sure, there are grave perils in the business world, not unlike the perils in the academic world, or the medical world, or the farming world. But I contend that in all these worlds there is a path of faithfulness, a way to follow Jesus. Right where we are!

Bewilderment and no easy answers. I am not suggesting any simplistic formula. We're in a complex situation. There are no easy answers. There is no paved avenue to absolute purity. Trying to follow Jesus in business is a pilgrimage. A process of becoming. Growing in obedience, in sensitivity, in love, in compassion. Led on and on by the Spirit of God. Some may call this compromise. I think of it as a realistic Christian walk.

But honestly, the conflict is pretty bewildering. The buying and selling, the gaining and losing, the hiring and firing —and still trying to follow Jesus. How can we possibly incarnate, in our business lives, what we believe about Christian discipleship, stewardship, holiness?

Suggested guidelines. Let me try to suggest a few guidelines for the Christian in business:

1. *Remain ill-at-ease with the system.* Our temptation may be to drape the system in righteousness, to somehow baptize it because it has been so good to us. (We are grateful for all the benefits.) But, here we are, called to be the presence of Jesus in a system which is built on individualism rather than community, a system which tends to put more value on economic growth than economic justice, where consumers are more important than producers, where profits are more important than people, where we can be so easily lured into greed, exploitation, and discrimination. Remember this: we are operating in the kingdom of this world. Beware!

2. *Confess that Jesus is Lord of all.* In my congregation we are working on a new covenant. I am being asked to commit myself "to surrender to Jesus as Lord . . . to bring all of life under the lordship of Christ." This applies to the teachers in our congregation, the homemakers, doctors, the retired people—and the persons in business. I need to discover, by the help of the Spirit, what it means to let Jesus be Lord of my real estate transactions, my relationships with my partners, my investment decisions, my dealings with the person who is delinquent on his mortgage, the church worker who is unhappy with his retirement account.

3. *Conduct business in harmony with beliefs.* There dare be no division between the sacred and secular, the holy and profane, Sunday morning and Monday morning. What we believe about the gospel, the primary importance of people and their welfare, the transitory nature of material things, the mission of the church—all of these and many more have to somehow be manifest in the way we manage our businesses. Maybe it is in our employee relations, our sales strategies, our management practices where we give our loudest testimonies. As a boy I got the impression that Mennonites gave their poorest testimonies in their business dealings.

4. *Provide worthwhile goods and services.* Perhaps it is entirely unnecessary even to highlight this matter. We have always avoided objectionable businesses such as armaments, liquor, harmful drugs, and gambling. But perhaps we need to examine anew the contributions which we are making, or not mak-

Whatever gave us the idea that there is something wrong about being in business, that it is unsanctified or unkoshered?

We are first Christians and then persons who have chosen business as a way to try to make a living.

ing, to society. Do our businesses support world peace, do they contribute something to social betterment, are our products or services helpful to people, are we operating in harmony with the Jesus way?

5. *Acknowledge the importance of reasonable profit. Profit* is not a dirty word. Just as a teacher needs a salary, and a salesman needs a commission, and a lawyer needs a fee, the businessman needs a profit. I am not advocating the accumulation of large private fortunes for selfish indulgence. No. But without a fair profit, there would be no business, no salaries, no wages, no retirement benefits, no goods, no services, no jobs. We abhor profiteering, ripping off customers, greedy excess, exploiting workers. But following Jesus does not require operating a sloppy business. An insolvent business is no good to anyone. We ought to be known for good performance. There is nothing wrong about expecting a reasonable profit.

6. *Seek counsel from the Christian community.* I have heard some businesspeople say, "Keep the church out of my business; you can't mix business and Christianity." But in making the hard decisions regarding people and money, I propose that we need our brothers and sisters. We need their support, understanding, encouragement. We need their guidance and confrontation in helping us to apply the divine principles. In a society which is so individualistic, in which we can pride ourselves in making it on our own, we must confess our desperate need of the church. And that's not all. The church needs our counsel and the unique perspectives which we can bring.

7. *Find ways to update biblical nonconformity.* "Be not conformed to this world. . . . Love not the world. . . . They are not of the world." It is so easy to get sucked along, to use the tricks of our competitors, to pay our employees as little as possible, to drive the same hard bargains, to use the same deceptive advertising. In good Mennonite tradition, let the old doctrine of nonconformity be a new watchword. In business we don't have to conform with everyone else. We have the power to say a positive no.

8. *Be modest about financial successes.* I am discovering that many of us have done quite well through no fault of our own. We have simply worked hard, used our average intellects, and have been at the right place at the right time. And what happened? The Lord gave the increase. Or an inflationary economy provided a windfall. Or we had the good fortune of having good people working with us. Humility is a good Christian virtue, especially for the Christian in a successful business.

9. *Be generous in giving ourselves and our money.* The church keeps reminding us that the work of the Lord needs our money, the profits from business. But the church needs more than our money. It needs us. It needs our voluntary service, our participation, our counsel, our witness. As the TV advertisement says, "We need you." Let us not be content with the church relegating us to second-class roles, joyfully accepting only our money.

10. *Adopt a new style of frugality.* Shouldn't our life-styles reflect and articulate our Christian discipleship? Maybe we need to confess that too often our spending has been geared to what we can afford. Maybe we are abandoning the simple life. Maybe we are accepting too much of the "good life." And all this may be tending to alienate us from our brothers and sisters. Considering the Scriptures and considering our diminished resources and the needs of others, let us reexamine our standards of living and determine what might be the path of obedience.

Christians first, businesspersons second. Paul's admonition to the Corinthians concerning "whatever you do, do all to the glory of God" must apply in the classroom, by the bedside, in the pastor's study, on the farm—and in business. May our businesses be sacred offerings to God, that which contributes something to his honor and glory, consistent with our calling to be the presence of Jesus in the world, providing something which contributes to the welfare of others.

We had some interesting table talk at home when I was a boy. My father and grandfather, sitting at opposite ends of the table, used to talk about usury, collecting rents, paying the employees, investing in the stock market, pricing the candy products, restraining the thieves, selling the crops, buying the equipment, getting new customers.

What are the relevant issues today? As followers of Jesus, in business we need to stay attuned to God's Spirit, sensitive to God's Word, open to God's community. For, after all, we are first Christians and then, second, persons who have chosen business as a way to try to make a living.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

News

Zairian treasurer presents budget to AIMM

For the first time, an overseas church treasurer presented his budget requests in person to the Africa Inter-Mennonite Mission board.

The AIMM board at its semiannual meeting October 20 in Newton, Kansas, heard the budget askings of the Mennonite Community of Zaire (CMZ) and the Evangelical Mennonite Community (CEM) presented by Bukungu Mishumbi, CMZ treasurer.

After hearing Mr. Bukungu's request for $102,000 in 1976, however, the AIMM board dismissed the Zairian delegation and other non-board members and in closed session approved a budget of $80,000 for Zaire, approximately the same level of support given in 1975.

Mr. Bukungu had argued for a substantial increase partially because of new programs in theological education by extension and in Christian education. Since the Zairian Government nationalized the parochial schools earlier this year, Christian instruction is no longer allowed in the schools and must be incorporated into the congregational program.

In addition, many schoolteachers, formerly employed by the church, have stopped giving a tithe now that they are government employees. As a consequence, the proportion of the Zaire church's budget which is raised locally has dropped sharply.

The Zaire church's budget includes salaries of Zairian church staff, travel expenses for both Zairian and North American church personnel, and other program expenses of the church. Missionary salaries are not included.

Appearing before the AIMM board "is a strong affair," Mr. Bukungu told the board. "I'm in between the board in America and the people with requests in Zaire."

Mr. Bukungu; Ngulubi Mazemba, director of the Zaire church's agricultural development program (SEDA); and Fremont Regier, assistant director of SEDA, attended the meeting as part of a six-week visit to North America. Other Zairians at the meeting were Mukanza Ilunga and Mutombo-Mpanya, both students at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

Attending the AIMM board meeting in Newton, Kansas, were, from left, Ngulubi Mazemba, director of SEDA; Fremont Regier, assistant director of SEDA; Bukungu Mishumbi, treasurer of the Mennonite Community of Zaire; and Mukanza Ilunga, Zairian pastor now studying in Elkhart, Indiana.

Mr. Ngulubi reported to the AIMM board on SEDA's "New life for all" program, which sends a team of workers to villages on weekends. The team includes an evangelist supplied by the church, an agricultural extension "animator," a representative of the women's foyer to teach nutrition and child care, a bookseller, a public health nurse, and a young people's folksinging team.

Other programs deal directly with livestock raising, nutrition education, and apprenticeship training.

SEDA is supported by AIMM, Mennonite Central Committee, OXFAM, and the sale of its farm products.

Another first at the AIMM meeting was the presence of a voting member from the Evangelical Mennonite Church (Canada): Ben Friesen. The group has previously sent missionaries under AIMM, although it was not officially a member of the board.

Also present as an observer was Bill Wiebe, staff member from the Mennonite Brethren Board of Missions and Services. The Mennonite Brethren, who have separate work in Zaire, are considering cooperation with AIMM in work with independent churches in southern Africa.

AIMM officially expressed its openness to meet with MB staff and executive committee members to discuss the nature of such cooperation.

Within the past three years, AIMM has sent missionaries for the first time to Botswana and Lesotho.

The program budget for Botswana was increased from $2,000 to $9,668. Two new missionaries — Harry and Lois Dyck—are joining Ed and Irene Weaver there this year, and additional people will probably be sent.

AIMM's new relationships to African independent churches are raising questions for the Mennonite Community of Zaire, a traditional mission church, Mr. Ngulubi told the board.

"There has been much discordance between CMZ and the independent churches in Zaire," he said. "We don't understand how this has happened. How is it that we [CMZ and independent churches] are in the same sack?"

Mr. Mukanza illustrated the problem:

"It is as if AIMM is the father with several wives, and we are the children of one wife while the independent churches are children of another wife. What can AIMM do to help us relate to independent churches and to know each other as children of the same father?"

The real issue relates to the Kimbanguist church in Zaire, said Mr. Mutombo. "Many years ago the missionaries told us the Kimbanguists were evil. Have things changed?"

Board members told the Zairians that AIMM was relating to independent churches outside rather than within Zaire to minimize this problem.

There were also assurances that future work in Africa would be undertaken in consultation with the Zaire church.

For example, the board decided to send a team to Upper Volta to explore possible mission work there. Executive secretary Jim Bertsche, board member Elmer Neufeld, and one CMZ representative from Zaire will visit the country in spring or summer of 1976. AIMM wants to begin mission work in this French-speaking country in cooperation with Zairian Mennonites.

In other action in its closed session, the board established its official archives at Bluffton (Ohio) College and appointed three new missionaries: Dennis and Shirley Ries of Sioux Falls, South Dakota, and Gordon Claassen of Whitewater, Kansas.

The women's auxiliary named Naomi Lehman of Berne, Indiana, as its representative to the AIMM board, replacing Tina Block Ediger.

Mead points to dangers of nuclear energy plants

Three major policy statements came before the National Council of Churches' governing board at its recent meeting: two for a first reading and one for final action.

Receiving first reading was the policy based on a report of a panel of scientists dealing with the use of nuclear power as an alternate source of energy.

Bucking corporate and other scientific plans, the statement declares that the use of plutonium as a nuclear fuel is "morally indefensible and technically objectionable" because of its danger to the biosphere.

Speaking to the statement was anthropologist Margaret Mead, an Episcopal churchwoman, who with Rene Dubos of The Rockefeller University had called a panel of scientists together to study the issue at the request of the NCC's Division of Church and Society.

Ms. Mead termed plutonium "a man-made artificial substance that nature cannot absorb" and warned that the unintentional or mistaken release of "only one ounce was enough to destroy millions of people." The kind of security system needed to protect pultonium could only violate basic American freedoms and would encourage espionage and other unprecedented dangers to the earth.

"There is still time to turn back, and all who believe that technology should serve human values should join in opposition to these developments," she said.

The board agreed to have printed 2,000 copies of the plutonium statement, signed already by sixteen Nobel prize winners, to distribute it widely among member churches for study, and to set up a mechanism to report results. Final action will come in March.

The policy statement passed at the October session concerned world hunger. The twenty-page study claimed that the food crisis itself is of such magnitude as to "challenge all previous policies and practices of the church" which from its beginnings has cared for the hungry.

The hunger policy was the result of hundreds of denominational and staff people working across unit lines and begins with the premise that "because God is creator of all and loves all he has made . . . every person has a basic human right to food." Thus Christians can set "no lesser goal than the abolition of hunger from the earth."

The third major policy statement, which received its first reading, concerned evangelism, a task of churches that has received less attention in the council in recent years than many board members wished.

The statement points out that "growth in church membership and calling people to Christian discipleship are not necessarily the same." The failure of new church members to be "enlisted in a pilgrimage toward fuller Christian discipleship called into question the effectiveness of methods then used."

Thus it points to the causes of many church members' disaffection with serious personal and corporate Christian behavior and states that, while evangelism is "primarily a congregational function, challenging the most creative capabilities, . . . and depends on the Holy Spirit to be the real evangelist," it needs and deserves denominational and ecumenical emphasis and support.

Japan Mennonites gather for third Anabaptist seminar

"Evangelism and church planting in the context of the Anabaptist heritage" was the theme of the third Japan Missionary Fellowship seminar held near Kamishihoro, Hokkaido, recently. Forty participants registered, coming from Mennonite-Anabaptist related churches on Hokkaido and Kyushu and from the cities of Tokyo, Osaka, and Kobe.

Whereas the first two seminars had dealt primarily with theological and historical Anabaptist perspectives, the 1975 sessions concentrated on experiences and problems of churches in Japan: smallness of the churches, congregational forms, nature and function of pastoral ministry, need for Holy Spirit renewal and guidance.

Five prepared presentations, small group discussions with prayer circles, and the larger fellowship opened the way for frank exchange and mutual burden bearing. Michio Ohno of Tokyo shared his conviction for peace and his current experience in nonpayment of the military tax portion of his personal income tax. Takashi Yamada, now serving on the Mennonite World Conference presidium, reported from the recent meeting in Puerto Rico. Takio Tanase, director of Eastern Hokkaido Bible School, was elected as chairman and representative to Asia Mennonite Conference.

Voluntary service unit formed in Beatrice

A new voluntary service unit has been opened in Beatrice, Nebraska, under the sponsorship of persons from the Beatrice Mennonite Church and the First Mennonite Church.

Focus of the new unit, part of the VS program of the General Conference Mennonite Church, is day care.

Two of the three volunteers presently placed in Beatrice are teaching at Beatrice Day Care, Inc., a day-care center begun in August 1974 by persons from the two Mennonite congregations.

The center operated for a year with salaried staff and some local part-time volunteers, but was not able to continue financially without Mennonite Voluntary Service workers, said Rachel Frey, center director.

She said the center serves all kinds of children, most with working parents, about half from single-parent households.

Mission administrators give attention to China

China received major attention October 8-9 by the semiannual meeting of the Council of Mennonite Mission Board Secretaries (COMBS) and Mennonite Central Committee administrators.

A major block of time was devoted to reports from four people who have visited the People's Republic of China in recent months: Lawrence Burkholder, president of Goshen (Indiana) College; Ben Sprunger, president of Bluffton (Ohio) College; attorney Elvin Byler of Lancaster, Pennsylvania; and Arden Ramseyer, farmer from Smithville, Ohio.

All four men expressed astonishment at what is being accomplished in China by use of mass labor, shovels, and wheelbarrows. Every available square foot of arable land is used for agriculture, they said.

They noted that, in spite of the population density, it appears that many social and moral problems have been resolved through massive indoctrination and various overlapping group pressures.

Also discussed during the two-day meeting were a paper by Howard Habegger of Newton, Kansas, on a missions moratorium and a presentation by returning COMBS executive secretary Wilbert Shenkon on the evolution of the present COMBS structure since 1958.

Regional home ministries councils beginning

A West Coast Home Ministries Council has organized, and a Great Plains Home Ministries Council is planning its second meeting.

The Great Plains Home Ministries Council, which met for the first time last spring, will meet from 9:00 A.M. to 3:00 P.M., Tuesday, November 11, at the South Hutchinson Mennonite Church, Hutchinson, Kansas.

Theme for the day is congregational development: How is a new congregation born? How does a congregation shift gears or receive new direction? When has a church or congregation fulfilled its mission? How do we close a church or other work?

Invited to the meeting are ministers of several Mennonite conferences and the Church of the Brethren in the central U.S., and district conference administrators.

A West Coast Home Ministries Council met for the first time October 11 in connection with the Northwest regional West Coast Mennonite Central Committee assembly in Salem, Oregon.

Present were ten conference ministers, district committee members, and others from the Pacific Coast Conference (Mennonite Church), Pacific District Conference (General Conference Mennonite Church), Mennonite Brethren Church, Brethren in Christ Church, and an inter-Mennonite Oregon centennial committee.

A quick survey indicated about sixty Mennonite and Brethren in Christ congregations in the region—up to a third of them unaffiliated with any conference. Five voluntary service units are located in the Northwest.

The group felt that this meeting of Mennonite and Brethren in Christ persons with mission and service interests had value. They agreed that a similar meeting be convened at next year's MCC assembly.

Such regional meetings have been encouraged by the Home Ministries Council, a continentwide group of Mennonite and Brethren in Christ mission and service adminstrators for North America.

Bill Bright tells charismatics: "I love you"

The founder and president of Campus Crusade for Christ International laid aside his reservations about the charismatics and reached across a theological schism when he told several thousand people gathered at Melodyland Christian Center, Anaheim, California, "I love you."

"One day it dawned on me," admitted Bill Bright in his first appearance at the center, "all is wasted, no value at all—it's wood, hay, and stubble—unless everything I do is done in the love of God. I'm constrained by the love of God. And my attitudes and my actions are a demonstration of love. . . ."

Mr. Bright appealed to his audience to "put aside the denominational barriers that divide us" and say to one another and the world, "We love one another."

Melodyland pastor Ralph Wilkerson and Mr. Bright both noted that the point of "tongues" contention between Campus Crusade evangelicals and charismatics had long been an impediment to a combined evangelical thrust by both groups.

Another reason for making peace, Bill Bright said, was because "the time is urgent; the hour is late; the harvest will soon be finished."

signs of jubilee

A Mennonite physician from Ohio is spending his "sabbatical" year working with the Navajo in the Public Health Service at Crownpoint, New Mexico.

James Steiner, one of the partners in Oakhill Medical Associates, West Liberty, Ohio, explained, "One of our main purposes to be together is that we allow each partner to plan to take one year away from the practice out of each five years. That is, we work in West Liberty for four years and somewhere else the fifth year. Our agreement with each other is that we spend this year either in some type of humanitarian service or in some way furthering our education. I chose to work in the Indian Health Service."

Since July, Mr. Steiner has spent about one-third-time working with hospitalized patients and two-thirds-time with clinic patients.

"My most satisfying times are when I can go to some of the outlying clinics," he said. "A lot of these patients would have a very difficult and very expensive time getting to the main hospital."

He identified some of the major problems as poor roads, few telephones, an unsatisfactory water supply for 70 percent of the people in the area, alcoholism, and unemployment.

"There are very few industries, the farmland is poor and dry, and major cities are a long distance from here," Mr. Steiner said. "There is some concern among sociologists that the women of the tribe, who are usually more motivated to get an education, will slowly move away from the reservation to the larger population centers to work in the areas of their vocation."

Mr. Steiner also spends part-time helping with the training of two Navajo physicians' assistants.

The Bally (Pennsylvania) Mennonite Church (MC) recently held a two-day Jubilee celebration. The celebration began Saturday evening with a service conducted by the cantor and musicians from the Congregation Keneseth Israel, Allentown, Pennsylvania. Sunday services included presentations on "Jesus and Jubilee," "Jubilee and the third world," and "Jubilee living in 1975."

Volunteers are rich on a shoestring

Many Mennonite Central Committee volunteers who consider their promise of room, board, medical expenses, and a small personal allowance each month a mere pittance from the North American context are finding themselves rich upon arrival in a third world country.

"I did not know that I was rich until I came to Indonesia," remarked Lawrence Yoder, volunteer at Pati, Indonesia. "My monthly allowance now as a second-term MCC worker is about the same as the monthly salary of my fellow teachers at the seminary.

"We are 'deceived' into thinking that we are volunteers who receive a small personal allowance in lieu of a salary each month. But that's just not true; at least I can't make my head think it is true. We are very high on the socioeconomic level here and very few people in our town would have a salary approaching ours."

"I used to get very upset when people called me rich," remembered Richard Hoagland, teacher in Zaire. "I'm in debt in America and by American standards I'm earning a paltry salary.

"But I'm beginning to see their point of view," he continued. "We are rich. We live in a big European house provided by the school. We eat exotic food. We have a radio and a camera. We travel in airplanes. And we are Americans. Every time we try to be economical, we do look foolish and greedy."

The feeling of wealth in comparison to local residents is also present in Latin America. "Here there is lots happening with regards to the food crisis," observed Tom Capuano, child-care worker in Brazil. "There is hunger, food shortage, and drought while the rich, and in many cases we, the righteous MCC workers, dine like kings."

In many areas the problem is more complicated than a difference in wealth. "The white man has brought the development and education that is in Africa, but along with that he has brought the spirit of inequality and injustice," explained Swaziland volunteer Rich Sider.

"As has happened so many places in the third world, the white man has come with the money and know-how and has slowly over the years drugged the people into believing that the white man is somehow smarter and hence superior."

Other MCC volunteers have experienced more negative situations. "No one understands why I refuse to order record players and radios and cassette players and cameras and film and shoes and blue jeans for them from Europe or America," Mr. Hoagland said. "That is simple enough, they say. I am being selfish and oppressive."

Later, after "grumblings that we are greedy rich people and that rich people deserve to be robbed," the Hoagland house was broken into and the principal of the school ordered two students to stand guard over the house and advocated watchdogs.

"I didn't succeed in getting the point across that I don't want to be armed and protected against the Zairians," Mr. Hoagland said. "To the principal that is foolish. If you are rich, you've got to protect your wealth."

In Indonesia, Mr. Yoder's problem with being rich takes form in giving to the church. "Suppose my colleague gives 10 percent of his salary, which is his only source of income," he calculated. "His contribution would be the same as the 10 percent of my monthly allowance which I was giving.

"So we've begun to give more from our personal allowance. That hit our personal allowance column pretty hard, but as of yet I don't know what else to do."

In other places, the problem takes still other forms. "A Swazi woman asked a friend of ours if all Europeans were lazy (all whites are called Europeans) because they never did any work around their homes," Mr. Sider commented. "Whites come to Africa and think the Africans are lazy, and yet most whites cannot even do their own laundry or housecleaning. We have decided to do all our own dirty work rather than have this question asked about us."

Despite increased giving or doing their own housework, MCC volunteers find they have one privilege which they cannot lose and their third world neighbors are not able to gain. They have options. After their two- or three-year terms end, they can choose to stay, or to board an airplane and begin a new life or pick up their old one somewhere else. Third world people, bound by a hungry family and a small plot of ground or ill-paying job, have no choice but to remain where they are and continue the struggle for existence.

An overseas MCC volunteer's monthly allowance for personal items may be as great as a colleague's total salary. How do volunteers deal with their feelings about their relative wealth? Below right, Verna Zook, an MCC volunteer nurse, checks a baby at Hospital Albert Schweitzer in Haiti.

Baptist agency asks U.S. action on hand gun bill

The Christian Life Commission of the Southern Baptist Convention has called for quick federal action on strong hand gun legislation before "tragedy strikes again."

"The second presidential assassination attempt this month underscores a grim reality: the United States needs immediate and effective legislation to control the abuse of hand guns," the commission said in a letter signed by executive secretary Foy Valentine.

Copies of the letter were sent to President Ford, Vice-President Rockefeller, the majority and minority leaders of the U.S. Senate and House of Representatives and Tennessee Senators Howard Baker and Bill Brock.

Bible scarcity reported in eastern Europe

At best, only about 5 percent of the people living in the nine Communist countries of eastern Europe have received a portion of Scripture during the past twenty-eight years, according to a study undertaken by Walter Sawatsky at Keston College's Center for the Study of Religion and Communism, Kent, England.

About one-third of these people obtained a Bible or New Testament, the rest received only a Bible portion. The first part of Mr. Sawatsky's study has been published in the July-October issue of the center's journal *Religion in Communist lands.*

The situation varies from country to country. For example, in the German Democratic Republic, in which about 58 percent of the population has a religious affiliation, 23 percent had access to Scripture. Bulgaria with a religious affiliation of 83 percent received enough Scriptures to supply 0.36 percent of the people.

By far the largest country, the USSR, with at least 20 percent of the population actively religious, continues to have the greatest Bible shortage. Perhaps 1.25 percent of the population has received a portion of Scripture since World War II.

Numerous reports from travelers still confirm that believers will pay from 60 to 100 rubles ($60-$100) for a Russian Bible. In Moscow itself, leading intellectuals who recently converted to the Russian Orthodox Church have never read even the Gospels. Their theological understanding is based on Bulgakov's novel *The master and Margarita.*

Mr. Sawatsky's study, which aims to establish a fair estimate of what the Bible situation is in each country, is partly prompted by the fact that there is a degree of rivalry between the ever-increasing number of evangelical organizations working in eastern Europe, a rivalry which seems counterproductive.

"One is asked more often what one's views are about this or that agency and its program claims than about the needs in the East," Mr. Sawatsky said.

MCC (Canada) office expanding

The Mennonite Central Committee (Canada) office in Winnipeg has expanded to accommodate a staff increase of seven persons. The increase brings the total staff at the Winnipeg office to fifteen persons.

Since January, MCC (Canada) has hired assistants to two administrators with increasingly heavy workloads, added to the secretarial staff, opened an information services department, and, in cooperation with other organizations in the MCC building, set up a centralized switchboard. Six of the new staff are in voluntary service.

Effectiveness of Sinai agreement questioned

Unless there are new initiatives soon, the recent Sinai agreement in the Middle East will be more significant for what it fails to achieve than for its achievement, said Urbane Peachey, executive secretary of MCC Peace Section and Middle East director.

He said central, substantive issues in the resolution of the conflict remain untouched by the agreement: (1) Israeli withdrawal from West Bank, Golan Heights, and most of the Sinai, with changes in the status of Jerusalem acceptable to all concerned; (2) recognition of the Palestinians and a just settlement of their claims; and (3) terms and guarantees for mutual recognition between Israel and the Arab states.

Mr. Peachey also criticized the extensive use of military aid to Israel, Saudi Arabia, the Gulf states, and Jordan in furtherance of U.S. policy.

"The recent negotiations would have been an extraordinary opportunity to introduce changes in destructive and outmoded ways of thinking about the region. Arabs and Israelis can begin to feel differently about one another, and many are trying to do so. But this is hard to sustain when the primary voice is stridently military," he said.

"Kissinger is still specializing in military power politics, mining the steps to peace with so much firing power that a misstep by any of the parties could trigger new disaster in which all would be losers."

Words & deeds

Using the opportunity to witness at the Germantown Mennonite Center in Philadelphia during the U.S. bicentennial was discussed by the Germantown Mennonite Church Corporation October 11. Administrator Robert Ulle recommended large-scale preparation of printed materials of interest to both tourists and those interested in the church's heritage. Included are a sixteen-page booklet prepared by the late Melvin Gingerich, postcards, interpretive witness posters, stationery, antislavery protest sheets, tour facilities, publication of a *Colonial source book* in cooperation with other groups, and bookstore and fair displays.

A discussion guide for teaching sex education has been prepared by Mennonite Central Committee social worker Juanita Leonard and her Kenyan colleague Ndigwako Kingore, both on the staff of the Family Life Education Program (FLEP) of the National Christian Council of Kenya. *A discussion guide for sex education* was compiled from notes prepared by FLEP teams in five areas of Kenya. It encourages youth to ask their own questions, search for their own answers, and make the kind of Christian commitment needed to live as whole persons in a changing society.

ADMINISTRATOR required by the Mennonite Senior Citizens Society for Menno Court, 1750 East 41st Ave., Vancouver, British Columbia. Duties to commence February 1, 1976. Besides general administrative work, the spiritual concerns of the tenants will be an important duty. It will be necessary to conduct regular weekly Bible studies in both English and German. Menno Court is a complex of 170 self-contained suites with room for over 200 tenants. There is a chapel and a recreational gymnasium. It will be necessary for the administrator to live in the complex. Applications must be received not later than November 30 and should contain information about the age, marital status, church affiliation, and experience. Please send application to I. A. Dyck, Chairman, #406-620 7th Ave., New Westminster, British Columbia V3M 2J3.

Record

Workers

James Carroll, Windsor, Conn., has begun a year of General Conference Mennonite voluntary service in Wichita, Kans., where he is working in housing rehabilitation. He is a member of St. Gabriel's Catholic Church in Windsor and a recent high school graduate. His parents are John and Agnes Carroll of Windsor.

Darlene Dyck, Burrows Bethel Church, Winnipeg, Man., is serving one year in Beatrice, Nebr., at a church-sponsored day-care center. Her assignment is under the voluntary service program of the General Conference. She is the daughter of John and Elma Dyck of Winnipeg. Darlene graduated earlier this year from Mennonite Brethren Collegiate Institute, a secondary school.

Gene Ediger, Hoffnungsau Church, Inman, Kans., will begin two years of General Conference Mennonite voluntary service on November 1 in Portland, Ore. His assignment is counseling military veterans. Gene has attended Bethel College, North Newton, Kans. His parents are Frank and Helen Ediger of rural Inman.

Kenneth Epp, Bethesda Church, Henderson, Nebr., will serve two years as a mechanic in Oklahoma City, Okla., under the voluntary service program of the General Conference, beginning November 2. He is the son of Susie Epp of Henderson. He has attended Nebraska Technical College.

Peter and Kornelia Froese, Bergthaler Church, Winkler, Man., have begun thirty months of service with MCC among the *Umsiedler,* or Russian immigrants, in Neuwied, Germany. Peter, former pastor in Winkler, will be full-time minister of the Mennonite congregation in Neuwied, teaching Bible and becoming involved in community outreach. Kornelia is open to a ministry with women in the Neuwied church. Both were born in Russia.

Joan Gerig, Sugar Creek Mennonite Church, Wayland, Iowa, has become director of the MCC material aid center, North Newton, Kans. Besides supervising the center's facilities, staff, and material aid operation, Ms. Gerig will promote and interpret the MCC program to Mennonite and Brethren in Christ constituents in Oklahoma, Kansas, Nebraska, Colorado, Iowa, Missouri, and North and South Dakota. Before assuming leadership at the North Newton center, she combined study at Associated Mennonite Biblical Seminaries in Elkhart, Ind., with work with Operation PUSH and the Urban Life Center in Chicago. She is a former MCC teacher in Nigeria.

John Harder, Hively Ave. Church, Elkhart, Ind., is serving two years under Mennonite Voluntary Service in Hamilton, Ont. His assignment is in community work and with the programs of the Welcome Inn community center. John is the son of Leland and Bertha Harder of Elkhart. He has attended Goshen (Ind.) College and Bethel College, North Newton, Kans., and holds a BA in sociology from the University of Waterloo, Waterloo, Ont.

John Janzen, Alexanderwohl Church, Goessel, Kans., has begun two years of Mennonite Voluntary Service in Markham, Ill. He will be a van driver and maintenance man for the program of the General Conference Mennonite VS unit, which includes day care and a workshop for the mentally retarded. John is the son of Ralph Janzen, rural Hillsboro.

Doug Jones, Topeka, Kans., has been assigned to two years of voluntary service under the General Conference. He is serving in community youth work in Arvada, Colo. Doug is a member of the University United Methodist Church in Topeka and is a 1975 graduate of Bethel College, North Newton, Kans.

Ryder Landgren, Swanville, Minn., has begun two years of Mennonite Voluntary Service in housing rehabilitation in Philadelphia, Pa. He is a 1975 graduate of Georgia Institute of Technology, Atlanta, in architecture. Ryder is a member of the First Alliance Church, Atlanta.

Patty Lawless, Mountain Lakes, N.J., has begun one year of Mennonite Voluntary Service in the church-sponsored day-care center in Markham, Ill. She is a recent high school graduate and the daughter of Anthony and Carol Lawless of Mountain Lakes.

Joan Leuchten, Mountain Lakes, N.J., is serving one year of voluntary service in the General Conference Mennonite program in Markham, Ill. She is on the staff of the Tinley Park Workshop, a training program for the mentally retarded. Joan is a member of St. Catherine of Siena Church and the daughter of William and Joyce Leuchten of Mountain Lakes. She is a 1975 high school graduate.

Elaine Mueller, First Church, Halstead, Kans., is beginning two years of General Conference voluntary service in Arvada, Colo., as a community service worker and as secretary for the Arvada Church. She was previously a General Conference Mennonite volunteer in Upland, Calif. Elaine is a registered nurse and received training at Bethel College and Bethel Deaconess School of Nursing, Newton, Kans. She has most recently

Carroll

Dyck

Ediger

Epp

K. Froese

P. Froese

Gerig

Harder

Janzen

Jones

Landgren

Lawless

Leuchten

Mueller

Regehr

Rowland

Sawatsky

Zwemer

been employed at Prairie View Mental Health Center in Newton. She is the daughter of Ruth Mueller Boese of Newton.

Barbara Regehr, Hoffnungsau Church, Inman, Kans., has arrived in Akron, Pa., to begin a two-year term at the Mennonite Central Committee headquarters office as a secretary in the personnel department. She attended Bethel College and received an AA in secretarial services. Barbara is the daughter of Virgil and Marie Regehr of Inman, Kans.

Patricia Rowland, Appalachia, Va., has begun a two-year voluntary service assignment in Arvada, Colo., under the General Conference. She will be on the staff of the Jeffco Action Center. Patricia holds a master's degree in social work from the University of Tennessee and a bachelor's degree in psychology from Virginia Polytechnic Institute and State University.

Eleanor Sawatsky, First Church, Saskatoon, Sask., is serving one year as a nurse aide at Royal Fontanna Nursing Care Center, Champaign, Ill. Her assignment is under the voluntary service program of the General Conference. The Champaign VS unit is sponsored by the General Conference voluntary service program and a similar program under Mennonite Board of Missions (Mennonite Church). Eleanor is a grade twelve graduate of Rosthern (Sask.) Junior College. Her parents are Dick and Louise Sawatsky of rural Saskatoon.

Frank Zwemer, Jr., Phoenix, Ariz., has begun a twenty-two-months term of service under the General Conference Mennonite Church as an ambulance driver in Hutchinson, Kans. Frank is a member of Christ's Community Church in Phoenix and is the son of Frank and Anna Ruth Zwemer of Phoenix. He has attended Claremont Men's College, Claremont, Calif.

Calendar

July 3-7, 1976—Annual sessions of the Conference of Mennonites in Canada, Clearbrook, B.C.

Canadian

Nov. 22—MCC (Manitoba) annual meeting, Sargent Church, Winnipeg, Man.

Nov. 28-29 — MCC (Alberta) annual meeting; Linden Mennonite Brethren, Church, Linden, Alta.

Western

Nov. 14-15—Region III MDS annual meeting, Lake of the Ozarks, Mo.

Nov. 14-16—Lay Witness Mission, Bethel Church, Inman, Kans.

Special Introductory Offer

Open Doors

The History of the General Conference Mennonite Church

by S. F. Pannabecker

A story of the pilgrimage—geographically, cultural, and religious—of one Mennonite group from the old world to a new world. The author describes the origins, programs, congregations and unique characteristics of these people.

Order your copy now through February 13, 1976, at the introductory price of $12.95. (regular $18.50 hardcover)

An excellent addition to your family or church library . . .

Order through:
Faith and Life Bookstore, 159 W. Main Street, Berne, IN 46711
Faith and Life Bookstore, Box 347, Newton, KS 67114
Fellowship Bookcenter, 302 Kennedy, Winnipeg, MAN. R3B 2M6

בית אל:
HOUSE OF GOD.

God cleans house

Barbara Jurgensen

Zephaniah the prophet shook his head to clear the cobwebs out of his brain.

Had he heard right? Had God really said to him that he was going to destroy everyone? Everyone in all the land?

Zephaniah could hardly believe it. He knew that his was a wicked and unruly generation; people seemed to have reached an all-time low in low-downness. Surely no group anywhere had ever been more violent and depraved.

But destroy everyone! It didn't seem fair!

And why? Why would God destroy everyone? What about those who were faithful to him? Certainly he wouldn't destroy them!

God had more to say: "I will slay all the people—not only those who worship idols, and those who have never sought me, and those who have been mine and have turned their backs on me, but even those who worship me."

Zephaniah was astounded! He could see why God might want to get rid of the wicked, but why would he do away with those who worshiped him?

God explained: "Because those who worship me are only halfhearted about it. They say, "The Lord will not do good, neither will he do evil." They go through the routine of worship without really believing that I am what I am. They're so lukewarm that they're not worth keeping alive."

"But— but—" Zephaniah pleaded, not wanting to see everyone perish, "if I went and told the people what you plan to do, perhaps they would come to their senses!"

"You can try. It may be that some will return to me, and I will be able to spare them."

That was all Zephaniah wanted to know. Without waiting for further instructions, he hurried out to warn the people. In little towns and big he gathered the people together and told them about the coming doom.

"We have turned away from God, and he is going to utterly destroy us all!" he warned. "He will leave no one alive! Our cities will become ruins on the desert. Not one of us will escape unless we return to him!"

"He's a raving madman!" someone in the audience shouted.

"He's been cutting wheat in the hot sun too long!" someone else yelled. "It's scrambled his brain!"

The crowd laughed and jeered.

"A madman! A madman!" they chanted. "Get moving, madman. We don't want you around here!"

But a few listened. A few recognized the truth in his words, and a few, in their hearts, turned again to God.

God looked down and saw the few and spoke again to Zephaniah: "I will save this remnant of the people. When I come to destroy the land, I will spare the lives of these few. From now on, they will be my people. I will rejoice over them and be their shepherd."

Zephaniah rejoiced, too. There was sorrow in his heart for those who had shut their ears to his words and soon would be no more, but there was joy that once more, instead of having a lukewarm, deceitful, violent, idol-worshiping nation, God would have a people who would love him, who would be his own.

Zephaniah must have rejoiced, too, that he had been able, by walking around the country talking to people, to rescue a whole section of the population from destruction. Of course, they did the actual turning to God themselves, but Zephaniah had the satisfaction of knowing that they would not have had the chance to be spared if he had not gone out to speak to them. Few prophets were given such a fearful and yet such a satisfying job.

God had cleaned house in the land of his chosen people. Once more they would truly be his people.

Tenth in a series of thirteen articles on the prophets. Next week: Haggai.

Letters

War tax payments opposed

Dear Editor: As members of the Fellowship of Hope we have been seeking for ways to express our peace witness and to oppose the payment of taxes for war. One step in that process was a hearing at the U.S. Tax Court in Fort Wayne, Indiana, on September 11.

Three years ago, when the war in Indochina was building up to its most destructive levels ever, I felt an urgency to stop paying all war taxes. However, under the present IRS system there is no way to say, "Yes, we are willing to pay the 'regular' taxes, but not the portion that goes for military expenses"; all tax monies are channeled into one general treasury. The only way to say no war taxes is to reduce the amount of federal income tax one pays. So, for the year 1972, after listing the usual itemized deductions, I claimed the amount of the "taxable income" as a "war crimes deduction."

Since the IRS would not accept that claim, we decided to appeal their decision. With some "fear and trembling" we prepared our statement for the tax court, not knowing just what to expect from the representatives of an agency that often seems to be hostile toward people who oppose the payment of taxes for war purposes. We are grateful that the Lord did calm our spirits so that we could speak freely.

We were somewhat surprised when the tax court referee expressed a real openness to hear our prepared statement concerning the bases for opposition to war taxes. We were also free to share something about the life of our church-community as the context for making ethical decisions. We were so grateful for the receptive spirit we sensed in the judge, the IRS's counsel, the clerks, and the bailiff. We felt our prayers were answered and the message was heard. The judge was especially gracious toward us and expressed appreciation for the concerns we emphasized and the way we presented our statements. It seemed that God was able to touch the very spirits of these people through his love as it was expressed in our own spirits.

In our statement we emphasized Jesus' clear and strong call to seek and work for his kingdom of justice and peace and love, to love even our "enemies" as the Father loved us. When Jesus was asked whether it was permitted to pay taxes to Caesar, he did not give a direct answer, but implied that his followers would need to discern carefully what actually belongs to God and what to Caesar. Since Jesus was executed a few days later, after being charged with subversive activities, including the advocacy of tax refusal, he may well have had serious questions about paying taxes to Caesar.

We also emphasized several examples of a clear witness against payment of taxes for "anything that relates to the shedding of blood" given by a number of early Anabaptists as well as Mennonite and Quaker groups in later generations.

We noted that our society upholds the principle of religious freedom and that, when a major portion of our tax monies supports military programs that are contrary to the life and witness of the Christian community, our religious freedom is being violated when we pay taxes. If we are granted the freedom to be "conscientious objectors" to participation in warfare, then we must also be free to be COs regarding the payment of taxes for war.

As a direct response to the IRS's refusal to acknowledge my claim to a "war crimes deduction," I questioned the legality and the morality of the American military involvement in Indochina. From the initial violation of the Geneva Accords in 1954 to the Tonkin Gulf resolution of 1964 (which provided a "legal" facade for escalation of American forces) to the continuing heavy support of the Saigon regime in 1974—this nation violated many of the principles of international law as developed in successive international conventions such as the Hague Conventions of 1907, the Geneva Conventions of 1949 and 1954, the Nuremberg Principles of 1950, and others, which are binding on all nations.

I tried to summarize and document a number of these war crimes. Then I quoted the Nuremberg Principles to the effect that individual citizens who follow the orders of "superiors" (even if they are government officials) who are acting in violation of international law, are also responsible for war crimes that are committed. Paying taxes for war is one way to be accomplices to the nation's war crimes.

The position I took several years ago in not paying any federal income taxes because of the inevitable support of the war machine is one way to take a stand on this issue. As members of the Fellowship of Hope, we have not advocated that others follow this example. We are not satisfied with this particular approach. Nor are we content with the witness of paying only that portion of our taxes that pays for the nonmilitary functions of the government.

We are seeking for other alternatives: one is to work at simplifying our "needs," reduce our consumption of material goods, and reduce our taxable income, thereby making more resources available to the church-community to be used to extend its mission and outreach. We believe the clearest answer to war taxes is the gathered community of disciples, seeking together for alternative forms of economic life that reduce our tax liability.

In our pilgrimage, we have been led to live in close proximity, for some to work in paying jobs and some in nonremunerative work, and to share all our resources. We believe this kind of relationship and commitment to one another is an important aspect of the life of a church-community and is to be understood as an open-ended time commitment. Some Christian communities, with a similar emphasis on service, poverty, and sharing of resources, have obtained legal status as "apostolic orders" and are thus able to devote all their resources to the witness and service they can offer to people in the name of Christ, rather than to channel any tax monies through the hands of Caesar (IRS).

We welcome responses to the witness we are trying to give, and we would be happy to hear how the Lord has led others in their search for a faithful witness against warfare and war taxes. *Michael Friedmann, Fellowship of Hope, 304 Cleveland, Elkhart, Ind. 46514*

Sept. 25

On becoming "part of gang"

Dear Editor: The articles by Katie Funk Wiebe and Herta Funk (October 7 issue) were excellent in stating facts and giving suggestions.

My concern, in all this talk and writing about singleness and the church, is the rarity with which these concerns are expressed by the nonsingles, leaders and laypeople, of the church. This is based on reading I have done and contacts with people. I must immediately qualify this and commend the executive WM committee of the Central District for recognizing that little in the way of programming at the women's retreat in September applied to the single woman. There is an attempt for the future to be sensitive to the single woman's need.

The first time I ever felt that I was accepted socially, as a person, was in my contacts with the diplomatic corps in Kinshasa, Zaire. It didn't seem to matter that there was an uneven number at the table. Generally this has not been experienced in the church. There are isolated exceptions of course.

We, as singles, also have an obligation, probably more than the average married person, in expanding interests, being open-minded, and, if an invitation is extended, to accept, even if it means being the only single person present. We need to help get rid of the negativism, particularly as it relates to women.

The church has a long way to go in accepting singles as "part of the gang" and not only as its servants. *Eleanor Loewen, Box 1026, Bluffton College, Bluffton, Ohio 45817* Oct. 7

Ditto for male singles

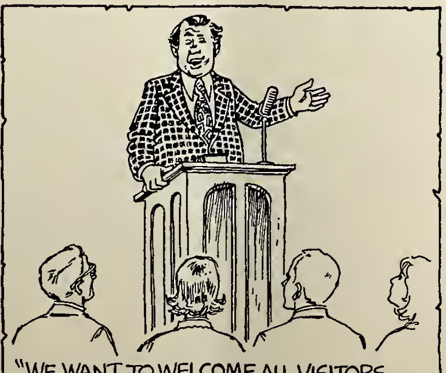
DEAR EDITOR: Thank you for your coverage of the single adult (October 7 issue). Although the problem was approached primarily from the female point of view, I would like to affirm that many of the same problems and misconceptions are true about the single male, who is often caught in the reality between the widespread but ludicrous caricatures of the carefree, swinging bachelor and the lonely, unfulfilled isolate.

I would concur with the importance of full integration of singles into activities of the church and of the families within it. Also, singles should feel free to take full part in groups composed of couples. I have done so in three churches in three different cities in my seven years since college, sometimes being the only single. The reaction has often been initial surprise that I would be interested and have similar concerns to them, to be followed by an acceptance and an eventual weakening of some of the prevalent myths about single people.

One potential frustration of the single vis-a-vis the family-oriented church was not covered in your issue. Not having primary interpersonal relationships in a family, the Christian single may attempt to develop such depth friendships in the church. My experience in this regard has often been disappointing, in that, because of spouse and family commitments, married friends may have less need to develop close friendships with singles than vice versa. Still, our need remains; while it is nice that there is a Mennonite singles group in Newton, most of us live in places where we could count our Mennonite single friends on one hand, if not on one elbow.

While not disparaging or de-emphasizing marriage and/or the family in the least, society, the church, and the single himself must recognize that an unmarried adult is a fully responsible individual in the eyes of God, not a protoperson waiting to achieve true selfhood and/or maturity at the marriage altar. *Richard J. Harris, 1947 College Heights Road, Apartment 202A, Manhattan, Kans. 66502* Oct. 7

ABOUT LETTERS: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor



"WE WANT TO WELCOME ALL VISITORS NOW, SINCE NO ONE MAY SPEAK TO YOU AFTER SERVICES"

Contents

It's a problem to have money 618
In business and following Jesus? 620
News 622
Record 627
God cleans house 629
Letters 630
Stewardship, gift giving, and love 632

CONTRIBUTORS

Harry E. Martens is the central regional manager for the Mennonite Foundation, 1110 North Main St., Goshen, Ind. 46526.

John H. Rudy is director of financial services for the Mennonite Foundation. His article is used by permission from the CIBA Newsletter.

D. A. Woodliff's address is 7600 Curry Lane, Kalamazoo, Mich. 49002.

CREDITS

Cover, Harold M. Lambert, 2801 West Cheltenham Ave., Philadelphia, Pa. 19150; 619, RNS; 622, Levi Keidel; 625, Don Zook, MCC; 629, Paul M. Schrock, Box 200, Scottdale, Pa. 15683; 631, Christian Chronicle, Box 4055, Austin, Tex. 78751. The article by John H. Rudy (page 620) appeared in the September 1975 issue of the CIBA Newsletter, 1700 South Main St., Goshen, Ind. 46526. It is reprinted by permission.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Romseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Microfilm copies of current as well as back issues of The Mennonite may be purchased from Xerox University Microfilms, 300 N. Zeeb Road, Ann Arbor, Mich. 48106.

Stewardship, gift giving, and love

D. A. Woodliff

NEARLY 2,000 YEARS AGO several wise men presented the newborn Christ child with gifts to signify love and devotion. Today, we still honor this tradition of presenting gifts to loved ones on birthdays, Christmas, or other special occasions. However, like a wagon pulling the horse, modern gift giving has gotten out of hand.

Not long ago gifts were simple, often homemade, and usually lovingly wrapped in used gift paper that had been carefully folded and saved. The gift may have been inexpensive but the recipient treasured it for the deeper meaning behind the gift. As we prospered and became more affluent, gifts changed. Impressive presents, wrapped in fancy foils with velvet ribbons, extended our time payments, but sentiment got lost in the phone-order department stores that selected, wrapped, and even presented our gifts for us.

A gift should be a token of love. Instead, in many cases it has become an impersonal token of status, guilt, obligation, and competition. Some families have retained the old-fashioned ritual of giving gifts that are simple and meaningful. Many others, however, play the game devised by the merchandising kings. The game is played by trying to anticipate beforehand how much money family, friends, and sweethearts will spend on you, then trying to match the gift dollarwise. The loser is he who anticipates incorrectly. Embarrassed and apologetic, he will overcompensate at the next gift-giving occasion, spiraling the game into ever higher price brackets.

Two years ago our family was motivated to consider our own gift-giving practices. We witnessed a family feud that started over a Christmas present. A friend and her sister planned to buy a stereo set for their parents. Disagreement over the price each was to contribute toward the set led to the two families' not speaking to each other. The parents, who had no desire even to own a stereo set, received not love that Christmas, but discord and anger within their family circle. As we watched this little drama, our family decided to have a discussion to prevent this same thing from happening to us. Out of our discussion we formulated a plan that has worked well for the past two years.

We agreed that since there is joy in giving and pleasure in receiving, gifts are good. We also agreed that gifts should not be judged on cost, but on the intent of the giver. For example, gifts given only as "a present" with no thought of the receiver's likes and interests were inconsiderate. We felt there should be no relationship between a person's income and the price of the gift, and we should not be influenced by commercial advertising gimmicks. Gift giving often becomes ridiculous when people are goaded into buying useless, silly gadgets for "the man who has everything." Most of all, we felt, a gift should be personal and say, "I care about you!"

Our family made a decision that evening to remove the dollar emphasis from our gifts to each other and replace it with consideration, sentiment, warmth, and love. Instead of many gifts for our children at Christmas, we, as parents, would give fewer, more selective presents. To avoid gift-competitiveness between our children, we agreed that they, regardless of their age, status, or future salary, would spend up to $2.00 per gift per family member, including parents. My husband and I would not exceed $5.00 for our gifts to each other.

As a mother, I know I treasured the batch of soggy-centered cookies baked by my son on my birthday far more than a shiny, expensive bauble. A collection of stones gathered during vacation in another state by my daughter completely delighted her rock-hound brother on his birthday. Some old stamps found at a garage sale brought shouts of "Neat!" from a stamp-collecting brother.

In our present society gifts are too often judged by their monetary value. We have been conditioned to put a price tag on love. Commercial advertising has taught us that expensive presents are pseudo-love payments. Try this test: Suppose your mother enjoys gourmet cooking. Would you give her, as an entire Christmas present, a potted herb costing under one dollar? If not, why? She probably would enjoy the herb, so it must be the price tag. We have been taught to believe that the price of a present is a reflection of how much one cares.

Once the dollars are removed from gifts, gift giving becomes more loving, more interesting, and more fun for everyone. Gifts can be found on the seashore, created out of scraps, searched for at book sales, or baked in an oven. Dare to be different. Take the dollars out of gifts and wrap them in love.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:40 NOVEMBER 11, 1975

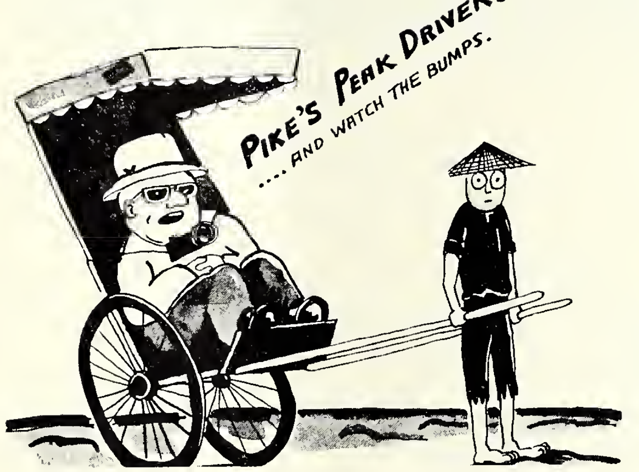
MENNONITE BIBLICAL SEMINARY

Your pastor: Coolie, Christmas turkey, or coach?

In the minds of many persons ministers are a special breed, a group apart. But who are they really? What do they do? What is their role? These are common questions.

On the following pages are three possible answers.

Wes Seeliger


PIKE'S PEAK DRIVER!
.... AND WATCH THE BUMPS.

The coolie

A clergyman is a coolie, the hired servant of a congregation. His job is to take the congregation where it wants to go—in comfort and safety.

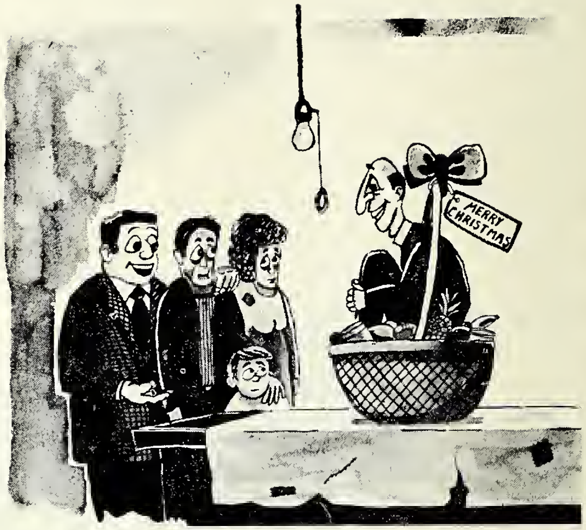
The theology is that God so loved religious people that he established the true religious institution, the church, for their pleasure. Good people belong to the church. Bad people shun the church. Evangelism is making bad people good. The opposite of church is world. At best, the world is less important than the church. At worst, it is evil. Salvation is safety from the world in the womb of religion.

The minister's task is to keep religious people happy. This is demanding. The poor minister must:

* Agree with the political, social, and religious sentiments of the congregation (the employer).
* Look, dress, and act like a clergyman.
* Be on top of, or in control of, everything going on in the congregation.
* Keep feelings from being hurt and/or soothe ruffled feelings. Maintain a climate of harmony and congeniality.
* Be a person others can lean on—and religious people do love to lean!

Lay people have their responsibilities, too. They must let themselves be ministered unto. They are also expected to make a pledge, do time on committees, and show up often. Lay people keep their noses clean. On Laymen's Day, they invite a white outsider to come and say a few well-chosen words about the Christian life.

In summary the role of the clergyman is to minister to the congregation for the congregation's sake. The lay people are there to be ministered unto and to help the preacher now and then.



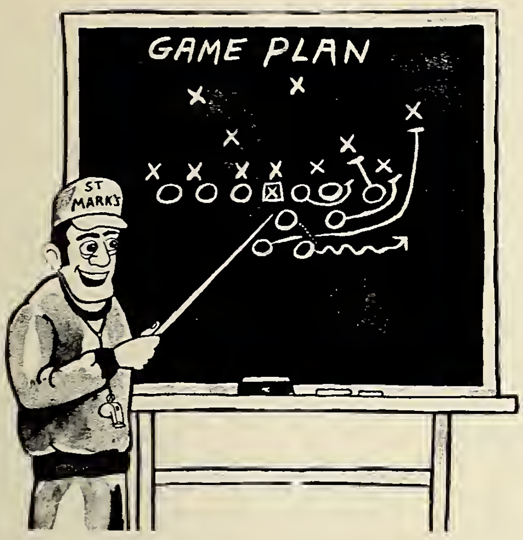
The Christmas turkey

This second picture adds a new dimension to the first. Religious people, feeling that they should do something "nice" for the poor and lost, share their man of God with the world. Thus, the pastor is the congregation's "Christmas turkey" to the poor and needy.

His primary responsibility remains meeting the needs of the congregation proper, but he is expected to find extra time for involvement in secular good causes.

The minister acts as a surrogate good neighbor. He is the congregation's representative in healing the sick, feeding the hungry, and clothing the naked. And this service is deeply appreciated. Lay people know they are supposed to do something for the less fortunate, but they are so terribly busy with the real world of money, family, clubs, and golf. It's convenient for them that their employee who works only on Sunday can offer the cup of cold water on their behalf.

Of course, our "Christmas turkey" must not make waves. A box of groceries to a needy family is OK; organizing a co-op in the ghetto is something else. Sending a poor kid to camp is nice. Questioning a company's wage scale or hiring practices is a no-no. Helping the crushed is fine. (And every congregation wants a hired hand to do this "loving" work on their behalf.) The trouble starts when "the Rev." starts asking questions about the steamroller.



The coach

This picture presupposes a radically different theology: the world, worms and all, is the apple of God's eye. The church, worms and all, is called by God to love the world. The world is primary. The church is secondary, a servant.

God is Lord of both church and world. The will of God is that all creation come to its proper perfection. Religion is that symbolic activity which calls men to vision and commitment in the world. It is not an end in itself. As The Man put it, "The Sabbath was made for man."

Lay people are the players on the field. Theirs is a direct ministry to the world, a ministry that proclaims and promotes both spiritual freedom and social justice.

Spiritual freedom is that quality of life made possible by accepting one's status as a child of God. Spiritual is not the opposite of material. One's spiritual problem is not that he is unreligious or worldly, but that he tries to weasel out of being a free and responsible human being in the world. The task of Christian witness is to blow the whistle on this cowardly response to life. Ministry also includes working for social justice—making sure that economic, social, and political structures support and honor all men.

The clergyman is coach. He trains and sustains the starting lineup, the lay people. His is an indirect ministry to the world. Through his activities as visionary, energizer, teacher, pastor, the minister equips the team for ministry.

The minister is the symbolic embodiment of the church's tradition. He represents the heritage and guides the mission of the church. Note—A *guide* points out; a *dictator* calls all the shots.)

The minister's key job is that of teacher because, at this moment in church history, this is the greatest need. Most lay people, largely through no fault of their own, lack the necessary training to do their job.

The pastoral ministry is important. But it should be shifted from a one-on-one focus to a community in mission concept.

A minister must be a visionary and artist. He should be able to paint a picture of what it means to be a man of faith in our time. This means "blowing men's minds" with new, graphic images of the faith. It means capturing the imagination.

The advantages of picture No. 3

There are both theological and practical advantages to seeing the minister as the coach of the players.

The church is the body of Christ. It is not a minister plus helpers. One does not "go into the ministry" at ordination, but at baptism. A minister is simply one of the regulars trained and ordained for a special job. He is a minister to the ministers.

Like the coolie, the coach's ministry is focused on the local congregation. But here is the difference: The coolie is out to please the congregation (employer) for the sake of pleasing the congregation. The coach serves the congregation (team) by preparing it to be effective on the field.

The clergy are so few in number that they add up to only a drop in the bucket. If the church is to give direction to our troubled world, it will take an army of highly trained, well-organized lay people operating out of a mature vision of the Christian faith. A minister can best spend his time coaching the players. Can you picture a coach taking on the opposing team while the players, in full uniform, cheer him on from the sidelines? Don't laugh. That's going on in many churches.

The coach image calls for rethinking our concept of the pastoral ministry. The most effective pastoral ministry is building structures for creative involvement in the world. Why? Because the spectator attitude toward life is the No. 1 game loser in our affluent culture. It defeats individuals, marriages, and all manner of personal relationships. If we are to heal people, we must blast the cultural gospel that the meaning of life is to sit in an easy chair and watch history go by. The "care of souls" is primarily the offering of creative alternatives to social chaos. Behind the armchair gospel is the terrifying notion that the destructive trends in history are beyond control.

There will always be a place for one-to-one pastoral care. Some players are so sick that they can't even roll over, much less throw or carry the ball. But the focus of the pastoral ministry should be on healing through involvement in the team and its mission.

Pictures I and II wasted our ministers. The church doesn't need coolies or Christmas turkeys. These role expectations chew up our ministers; they discourage dedicated, creative young persons from becoming pastors. Few leave the ordained ministry because of low pay; they leave because their energy and talents are wasted playing a role that anyone with straight teeth and a Dale Carnegie course could play.

For the church's sake, but more important, for the world's sake, we need ministers who spend most of their time and talent teaching lay people to win at the creation-reconciliation game.

The disposable minister

J. O. Schrag

Mennonite congregations seem to assume it their inalienable right to dismiss their ministers in almost any manner they choose. This is done unilaterally and by the simple act of an election, often by the use of a secret ballot.

Unlike the calling or securing of a "man of the cloth" where the procedure is well-established and thorough, the termination process is often ill-advised, ill-processed, and the occasion for severe trauma and ill feelings to both the minister, his family, and many members of the fellowship. Past actions bring into question whether at times this is indeed a Christian act.

The congregation looks upon the act of termination with an air of justification, for, after all, they hire the pastor in the first place. One finds little concern or awareness among the laity that this problem exists. It is simply assumed that, at regular intervals or at a time of crisis, constitutional action will be taken. If this procedure is in accordance with the bylaws, the process is not only legal and ethical, it might clearly be in "the will of God." In word and deed the congregation acts as the final authority.

The problem rests in the assessment of and the definition of the nature, function, and relationship of the minister and the congregation. If the minister is primarily to serve the group—that is to preach, teach, and administer the sacraments—then the relationship is that of a boss-employee relation. Even if the minister sees his role primarily as an enabler, the congregation may think of him as employed by them.

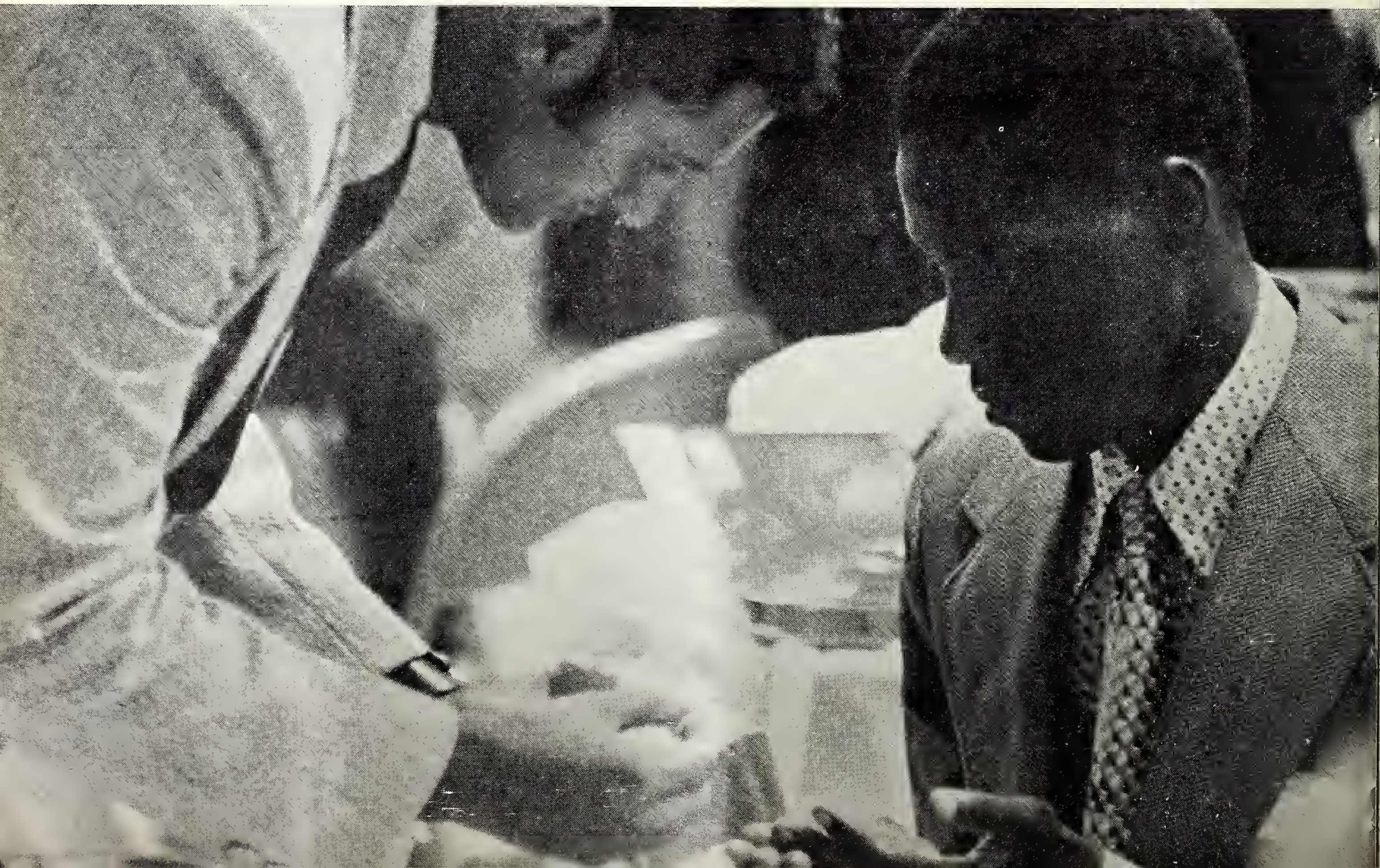
If, however, the pastor and people have committed themselves to a mutual cooperative relationship, then there is an equal and dual responsibility, and the termination of that role will be dealt with in a mutual manner.

Perhaps we have yet to make the transition from electing ministers "out of our midst" for an indefinite term of office to that of securing a minister from the "outside" for a shorter and more definite tenure. We now make contracts for a short period of time and expect frequent changes in the pulpit. With this change we have taken some liberties which we may need to correct. A definite and short tenure may or may not be beneficial to both pastor and people. An indefinite tenure with periodic review should be one of the options open to consideration.

Not only does the congregation move unilaterally at times, but too often the minister is guilty of the same procedure. It has been the experience of many congregations to have a "bomb" thrown at them by an announcement that the "Lord has called us to move to another congregation and so we will be leaving in a short time. We feel this to be God's will."

Such an unexpected and unilateral action by the minister puts the congrega-

If the minister's primary role is to serve the congregation—to preach, teach, and administer the sacraments—then the relationship between him and the church is that of an employee and a boss. If it decides to end his employment, it does so with an air of justification, because, after all, they hired him in the first place.



tion into an awkward position because it cannot argue against the will of God. Such an announcement, whenever necessary, should have been a mutual experience and come after both parties had talked through the situation and had come to a consensus.

Whenever termination is not imminent there seems to be no reason for action, and whenever the situation comes to a crisis point and polarization has already taken place, it is too late to discuss objectively. It seems there is never a proper time to work at this problem. We either ignore it or give it so low a priority as to avoid it until the term of office has expired or some crisis arises.

In most instances during the first few years after a ministerial change, there is a honeymoon period where all goes well. Sooner or later the new minister becomes another human being and some of his weaknesses appear. He seems to have changed.

It may be that his pulpit manner has altered or his message has weakened. He just isn't preaching the Word, or he doesn't relate to the young people (who after all are the future church). He is hard to reach. Whenever he is needed, he is often out on the golf course. The selection of hymns hasn't been good lately, since we hardly ever sing the good old gospel songs. The minister is slipping. The solution is not to augment some of his weak points out of the gifts of members within the congregation, but rather to get a new man who will again be just right. The campaign for change begins, rumors begin to spread, telephones begin to ring, and sooner or later it will again come to the secret ballot.

Whenever the minister is voted out, that action suggests that his services are not satisfactory or at best they were not requested in the future. It also means, in most cases, that he and his family will need to move out of town or the community, and that they will need to find employment somewhere else. The minister does not have a similar choice toward the congregation. He cannot terminate the congregation. The minister, it seems, is treated like a disposable item.

It is not the intent here to give solutions. However, there is a clue to improving relationships between the pastor and the board of deacons. Within this small group most problems are discussed and many crises cooled and polarization limited. This same procedure and feeling should be applied to our larger groups. Councils or small cells have this potential. In many instances the congregational meetings are not the proper setting for the cool, objective resolution of conflict. Some medium needs to be developed to communicate and evaluate periodically our roles in the fellowship.

Perhaps we need only to come back to our roots of a shared ministry where each member is a minister. The Anabaptists had a vision for a church with an active, not passive, laity. The Kauffman-Harder study, however, found little support for the concept of a shared ministry.

So it is once more a matter of a change of direction, a change of definition of the church. Once this is accomplished various avenues will be developed that will speak to the termination of a pastor in the context of our church. Termination need not produce an air of hostility or create ill will; it should, and in many instances does, produce only the hurt of separation. But we need to face the issue and act before the situation becomes a crisis. Within the concepts of individual worth, the fellowship of believers, and the shared ministry, we should be able to deal with the transitions in such a way that the body of Christ would not show disease and ill health, but rather health, growth, and maturity. I hope we have within our people the magnanimity of spirit to deal with this situation.

In quietness

Elizabeth Searle Lamb

There must be a time
for silence in my life,
a time to dream of peace
such as a flower knows
or snowfall in a wood;
there must be a time
to hear unspoken words
from the heart of a friend
or the music of a stream;
there must be a time
to let God's purposes
be known within me,
to let his healing
meet my need and his
abundance fill the lack.
There must be a time
for silence in my life.
It is in quietness I pray;
it is in prayer I grow.

Use the Word

Elizabeth Searle Lamb

In the beginning
was the Word, and the Word
endures—it waits to be
used! So let us learn
to speak the Word:
let us affirm with power
the radiant health
that is the true state
of our bodies;
let us affirm with power
the abundance of all good
that is already awaiting
our joyous use;
let us affirm with power
the divine order that rules
the days and the nights,
the seasons of our growth,
and the increasing
understanding of life.
The Word knows no limits
and it awaits our use!
In the beginning—
so even unto this very day!

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Congregations share ministry tasks

Some congregations don't talk about *the* minister. They talk about *ministers,* about all Christians as ministers to each other and to those outside the fellowship.

"All his children, by virtue of their relationship to the Father, are called to be caretakers, ministering servants, priests of God, in accordance with the gifts they have received," and "every gift employed in the congregation in the name of Christ is part of the ministry of the congregation and of importance equal to that of any part of that ministry," reads the Shared Ministry Covenant of the Prince of Peace Mennonite Church.

The Prince of Peace Church, a forty-five-member congregation in Richmond, British Columbia, a suburb of Vancouver, decided last January to move to a shared ministry pattern when Waldy Klassen resigned as pastor.

Mr. Klassen is still serving in the congregation, but as part of a six-member unsalaried team. Each team member is leader of one of the general "ministries" of the church: administration and communication, congregational life, education, outreach and service, personal growth and counseling, and worship.

All members of the congregation are encouraged to commit themselves to be a specific resource to at least one of the six areas of ministry. Mr. Klassen, director of worship ministries, leads the service at least once a month, but other members of the congregation also preach.

"In effect," said John R. Sawatzky, director of administrative ministries, "the shift to a shared ministry has not drastically altered things, inasmuch as we have previously had considerable lay participation in services, and continuity has been maintained through our former pastor."

How does the congregation determine who will carry out specific functions within the congregation?

"It may be interesting to note that the positions for the various ministries were filled by consensus at the membership meeting," said Mr. Sawatzky. "Positions and gifts were matched by frank and open discussions.

"It is probably a little early to assess accurately the advantages and disadvantages of this pattern. The practical advantage is that the congregation does not need to tie up most of its financial resources to pay a pastor, but is free to use those resources in various projects.

"This structure does not encourage a dynamic or charismatic leader who maintains close scrutiny of church program and draws people to the church. It depends very much on each member of the team to be alert to his responsibility and to carry out the necessary duties."

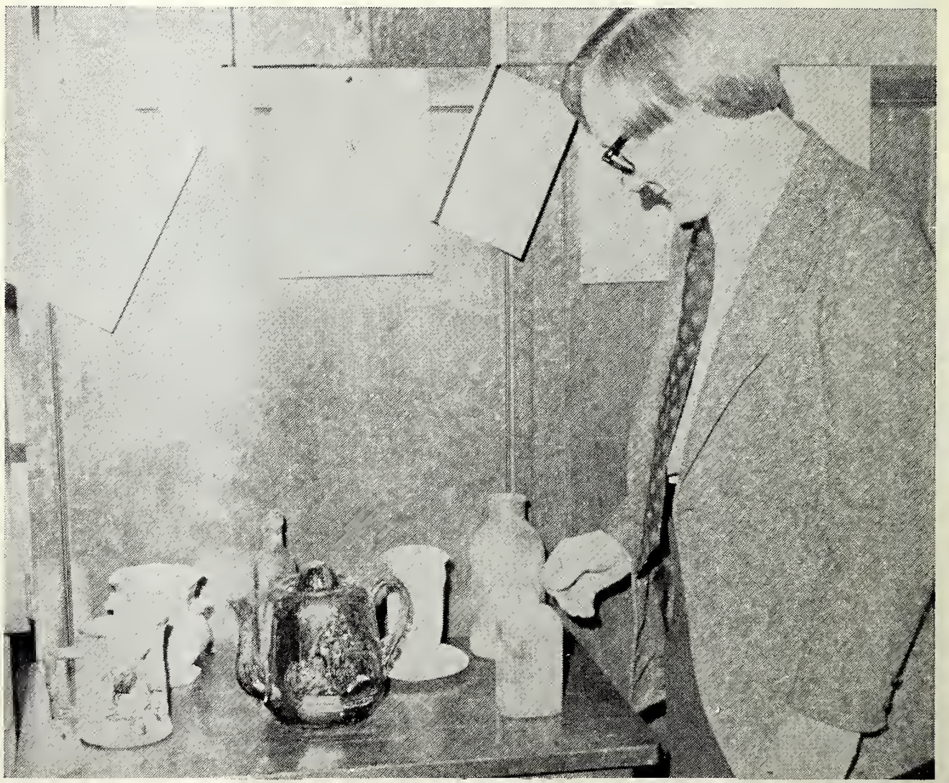
Across the continent, the Germantown Mennonite Church in Philadelphia has moved to a similar pattern within the past year.

A congregation with a three-hundred-year history rather than a ten-year history (as at Prince of Peace Church), the Germantown Church had dwindled to five to eight participants until about two years ago, when a group of students and other young adults who had been meeting weekly for study began attending the Germantown Church and exploring membership there, instead of forming their own church.

After old members and new members worked out a mutually acceptable covenant of membership—a yearlong process—the congregation began studying the possibility of a lay pastorate.

"There was a feeling that there was a lot of talent in the congregation which should be used," said Rick Mojonnier, "instead of taking conference funds for a full-time pastor."

A subcommittee studied the lay pastorate proposal for 2½ months; then twenty to twenty-five people spent four more intense meetings reaching consensus on the issue, including the choosing of three people for the leadership team.



Roman Stutzman, chairman of the ministerial team at the Germantown Church in Philadelphia, looks over artifacts found near the historic church building. "The important thing is having a live congregation today, not just telling tourists what happened two or three hundred years ago," he says. "If nothing is happening today, what happened then is maybe not very important."

"Whenever things got too hot, Roman [Stutzman] would call for a prayer break," Mr. Mojonnier said. "We really got to know each other in a different way."

Mr. Stutzman, who chairs the leadership team, is the only ordained person on the team. The others are Mamo Dula, an Ethiopian student in pharmacy, and Gilmer Schmidt, an Oklahoma native who also does maintenance work for the church, the Germantown Corporation, and the nearby historic Wyck House. The three take turns preaching, adding another preacher on the fourth Sunday. Other responsibilities are also divided.

"Some in the congregation would have been more comfortable with a traditional pastor," said Mr. Stutzman. "But this is the Anabaptist way, the way it used to be."

Persons were asked to volunteer themselves for the leadership team, then the group attempted to reach consensus. Consensus was not reached in the cases of a divorced person and a woman who wanted to be on the team. "But we're not leaving these issues up in the air," said Mr. Mojonnier. "We have an ongoing concern to resolve these."

"When I came to Germantown," said Mr. Stutzman, "there were a handful of older people who had been holding the place together. The important thing is having a live congregation today, not just telling tourists what happened two or three hundred years ago. If nothing is happening today, what happened then is maybe not very important."

The Fairfield (Pennsylvania) Mennonite Church has had a lay leadership pattern since 1970.

A four-member "committee of ministers" provides for weekly worship services, provides for special services, is responsible for membership education, and is to be concerned with the spiritual welfare of the congregation. An "officiating minister," a member of the committee is elected each year to serve in those capacities which require a licensed pastor, such as performing marriages.

"Advantages and disadvantages? By not having a pastor to support, we are able to provide about 60 percent of our total budget to various works throughout the community and through other Mennonite agencies," said congregational chairman Gary H. Bechtel. "Perhaps the biggest advantage is that, since we have no pastor to talk for us to each other and to others, we must learn to deal with each other on a direct basis, not through another person. This is hard, but it does work for the most part."

There are disadvantages, too. "We sometimes don't always get the best advice when listening to ourselves," he admitted.

But most members are pleased with the new way of doing things, Mr. Bechtel said. Some would prefer at least a part-time pastor to whom they could look for guidance.

"It has not been a bed of roses; it has not been all thorns either," he said. "The proof is in the activity and life of the congregation which has gone from a rather weak congregation in 1969-70 to a strong, viable one in 1975. We attribute this to our lay leadership concept."

Other larger congregations have come to a shared leadership pattern from a more recent tradition of plural ministry.

For example, the Springfield Heights and Sargent Ave. churches in Winnipeg, with 500 and 400 members respectively, have multiple leadership patterns.

At Springfield Heights, a total of thirteen leaders are listed, two of whom are salaried: A leading minister (salaried) and two assistants (one salaried, the other elected) serve in administration as well as the pulpit ministry, teaching, and counseling, which are the functions of two other ordained ministers and two others "assisting in the pulpit ministry." Two deacons, two ministerial candidates, and two deacon candidates also work in counseling.

"It seems to boil down to the very workable level of 'confidence,' " said acting pastor Erwin Strempler. "The congregation asks that person to carry out a function in whom they have confidence.

"Our pattern is one of shared responsibility," he said. "As members of our congregation share, they grow spiritually in proportion."

The Sargent Ave. Church has six ordained preachers who share the pulpit and six deacons who do the major visitation. One full-time pastor is responsible for planning and organizing the church program.

"I personally appreciate the shared leadership in our congregation," said Jake Harms, minister in charge. "Though the pastor bears the ultimate responsibility, plans are made and checked out in the context of the ministerial group. Thus the base of responsibility is broadened.

"I would not want to step into the one-pastor system in which the pastor is expected to do most everything," he said.
Lois Barrett

Minority job training program ready next spring

A job training program for Mennonite minority youth who might otherwise turn to military service is being finalized by an advisory committee appointed by Mennonite Central Committee U.S. Ministries.

The purpose of the program is to provide employment training and placement for young Mennonite minority men and women as an alternative to the military and to provide opportunity for the broader Mennonite and Brethren in Christ constituency, including business and professional persons, to learn from and share their resources with Mennonite minority young people.

The need for such a program was raised at the November 1974 Minority Peacemakers Seminar, and a small ad hoc group of concerned Mennonite minority and agency representatives, meeting last April, requested that U.S. Ministries work with the problem.

"The only way out of the cycle of poor education, discrimination, and poverty seems to be the military," said Ted Koontz, executive secretary of MCC Peace Section (U.S.). "And as much as peace-minded urban Mennonite ministers hate to see youth enter the military they cannot really speak effectively against it because they know from experience what will likely happen if youth stay in the community."

The program proposal calls for local contact persons in geographic areas which include minority congregations. These persons will promote the program, help prepare applicants, and help integrate young people back into the community after their training.

In addition, there will be contact persons in communities or areas which have Mennonite businesses willing to train minority youth. These persons will promote the program, locate training positions with local businesses, assist in finding housing and religious and social contacts for the apprentice, and provide supportive counsel.

Implementation should come early next spring, according to Mr. Roth.

"The ad hoc committee is eager to get a program going," Mr. Roth said. "They say that minority communities need implementation rather than additional studies. It is clear that there are young Mennonite minority people going to the military for further study or training. Business contacts have indicated a real interest in providing training."

Canadian women: "How long must we wait?"

Margaret Loewen Reimer

Anyone who came to the western Canadian conference on women and the church expecting an outpouring of anger and disillusionment came to the wrong place. The women who attended the October 17-19 gathering in Saskatoon, Saskatchewan, were almost all dedicated churchwomen, concerned about and sensitive to the needs of all people in the church.

But even these women appeared to have reached the end of their patience and long-suffering. Women of all denominations were asking: "How long do we have to wait to be recognized as equal co-workers for Christ? How long do we have to wait before our gifts and our willingness are accepted?"

The conference was a first for Canadian women. It brought together representatives of many denominations from five provinces, the Yukon and Northwest Territories. Canadian Women and Religion, founded last year, arose out of a common need among women who were "questioning the very real Christ event in each of our lives contrasted with the very real denial of our personhoods, our talents, and our need for an unfettered arena of response within the church."

Speakers reflected a variety of backgrounds and concerns. "The proportion of one's influence is in direct proportion to one's commitment," said Bernice Gerard, a Pentecostal minister from Vancouver. In her deep, powerful voice she described her church as a model for ministry to people, whatever race, creed, or sex.

"The way we use the Bible is as important as the teaching we claim from it," said Colin Proudman, church college professor from Saskatoon. He warned against this age's "lust for certainty" and emphasized the importance of careful contextual study. Others reiterated the importance of using Scripture in its proper cultural context, seeking meaning in the light of our own experience.

One could sense the hurts and frustrations of many of the women. "The Anglicans have the worst of both worlds," said one young woman. Lacking the visible power structure of the Catholic church, the problem, according to her, was knowing where the power lies and how to penetrate the subtle forces of control.

A Catholic shared her aborted attempts to give herself to full-time work in the church after giving up a university position. Another expressed her personal anguish: "How can I get involved outside the home and still do right by my children and husband, whom I love very much, without collapsing in utter exhaustion?"

The women here called themselves feminists but the term was always qualified by the word *Christian.* This attitude was perhaps best expressed in the repeated concern that "Christianity calls one to be a servant." The desire for ordination was always balanced by the caution against desire for power. Do women want to gain access to the present power structures with all their limitations and dangers, or must they seek another way?

Emotions lay close to the surface at this meeting. Discussion never shied away from the personal, and women from all backgrounds and walks of life found a bond based on common experience.

"The women of history are here," said one participant. One sensed that the time had come for all women to receive due recognition for their faithfulness throughout the ages. It appeared, also, that this time may soon be here.

COE takes on high school work camp responsibilities

Primary responsibility for summer work camps for high-school-age youth has been transferred from the voluntary service office of the Commission on Home Ministries to the youth office of the Commission on Education.

The transfer reflects a feeling that work camps have an educational as well as a service function and are, in a sense, an intermediate program between traditional camping programs and longer-term voluntary service.

Mennonite Voluntary Service will continue to be involved in the work camp program by assisting in selection of work camp sites (some will still be connected with long-term VS units), in recruitment of work camp leaders, and in promotion of work camps.

The primary task of the work camp is, and has been, to provide learning and growth experience for the young people of the General Conference, said staff members Dale Sudermman and Lois Bergen. "While its role has historically included 'work,' the work camp concept itself, as it developed in the 1930s, was that of fellowship and service."

Ms. Bergen, who will take on primary administration of the work camps, said the 1976 work camp program will expand the number of camps from ten last year to fifteen or twenty in both the United States and Canada.

Project Teach set in Freeman

Another Project Teach, a weeklong learning experience for Sunday school teachers and superintendents, has been scheduled January 19-23 in Freeman, South Dakota.

Sponsors are Freeman Junior College, the General Conference's Commission on Education, and the Mennonite Church's Board of Congregational Ministries.

Registration should be sent by January 5 to Luella Lohrentz, coordinator, at Freeman Junior College, Freeman, South Dakota.

Planning for the workshop is being done by a committee representing General Conference congregations in the Freeman area.

Another Project Teach has been planned April 19-22 at Bluffton College, Bluffton, Ohio. Sponsors are the two denominational boards and Bluffton College.

Both 1976 workshops are open to teachers of nursery through adult levels and to Sunday school superintendents.

Words & deeds

The hundredth year of Mennonites in Beatrice, Nebraska, will be observed November 28-30. Included during the weekend, titled "The festival of the ninety-ninth harvest," will be a commemorative service Friday evening, an old-fashioned butchering and other displays on Saturday, and a traditional German worship service Sunday morning (with English translation). During the coming year, Beatrice Mennonites also plan an ethnic foods festival, a film presentation, dramas, and a float in the local bicentennial parade.

Western District cautious about bicentennial

Nonparticipation in bicentennial activities which bring glory and honor to the military was endorsed by the Western District Conference of the General Conference Mennonite Church in annual session October 24-26 in Moundridge, Kansas.

The resolution, the only major action other than adoption of the budget, asked congregations in the Kansas-Oklahoma-Colorado-Nebraska-Texas area to "observe Sunday, July 4, 1976, as a special day for study of Scripture, prayer, and worship in preparation for witness to the love of Christ for all people, including our enemies."

Affirming loyalty to Christ's kingdom over all national loyalties, the statement asked that in all bicentennial activities, the churches of the Western District "assume a prophetic role in the Spirit of Christ, point to the need for confession of wrong and the need for a spirit of forgiveness and reconciliation with all people, as well as affirm domestic and international goals consistent with Christian love and compassion."

The resolution endorsed the Mennonite Central Committee statement "Christians and the bicentennial" and continued, "We will refrain from offering speeches, prayers, or use of Christian symbols in such a way that these might be interpreted as support of the evils of nationalism."

The resolution ran into some opposition from those who felt only some nationalism was evil.

Also discussed, but never actually offered as an amendment to the resolution, was the use of American flags in churches. Some felt such national symbols had no place in the churches. Others said, "To me the national flag does not spell war any more than the license tag on my car." "I find no conflict as a Mennonite in pledging allegiance to the flag," said another.

"Reconciliation" was the theme for the conference, presented in committee reports and in skits on a congregational meeting and a college classroom.

Discussions and lack of discussion indicated that Mennonites, members of a church with ideals of peacemaking, still have difficulty making peace within their own fellowships.

"The real need in the Western District is helping in solving conflicts," said conference minister Elbert Koontz. "We need to train people in local congregations as well as ministers in knowing how to deal with conflict. The hope of the education committee is to work with local congregations to give them tools to work better in relating to people so they can accept and love each other in the Christian kind of way."

Funds to hire such a person to help resolve conflicts were part of the education committee's adopted budget.

The 1976 budget of $174,473 was a record high, 22.5 percent over the 1975 budget. In 1974, the district met only 84.3 percent of its budget. Questions were raised over the district's ability to meet the 1976 budget, but no suggestions on how to raise the money or on how to cut the budget were offered.

New or increased items in the 1976 budget include:

—scholarships for continuing education for district pastors.

—increased time given to the ministry to the aging.

—about $10,000 for starting a new church probably in Wichita, Kansas, which would try to attract those turned off by the church and/or apartment dwellers.

The conference ended with a panel discussion and "litany of reconciliation" on Indian-white relationships. Participating in the panel were Sam Hart, Weatherford, Oklahoma, chairman of the Mennonite Indian Leaders Council; his daughter Patrice; Malcolm Wenger, General Conference secretary for Indian ministries; and Elbert Koontz.

"The white man tried to destroy the religion and rituals of my ancestors," said Mr. Hart. "If I went to an Indian religious ceremony, I was a sinner. A few years ago it was revealed to me that my ancestors were trying to find the same God I found in the church."

He invited white Mennonites to "come down and pass time away with us during our powwows. Camp down there and learn our ways; listen to us; learn with us. Come down and you'll find out our celebrations are not heathen."

"Will we be welcome?" asked Mr. Koontz.

"Probably not the first two days," said Mr. Hart. "But as you dance with us, waste time with us, you will feel welcome."

About more angry, militant Indians, Mr. Hart commented, "The Cheyenne are a peace-loving people. They learned to hate. They have forgotten to love, to embrace anybody. It hurts me to see a fellow tribesman who has forgotten an Indian way of loving and embracing."

James Gingerich, First Mennonite Church of Christian, Moundridge, Kansas, was reelected president, and Rosella Regier, Faith Mennonite Church, Newton, Kansas, as secretary. Frank Keller, Hoffnungsau Church, Inman, Kansas, was elected vice-president.

Art Waltner, First Church, Hutchinson, Kansas, was named Western District representative on the General Conference's Commission on Overseas Mission, and Earl Zehr, Grace Hill Church, Whitewater, Kansas, was elected to the General Conference's Commission on Education.

The executive committee reported that Elbert Koontz had been invited to continue as conference minister for another six years. *Lois Barrett*

Delegates to the Western District Conference watch a skit on the "Mennonite game," the ethnic custom of finding out who everyone's relatives are and making the preson without Mennonite relatives feel left out. More than 300 delegates in addition to visitors attended.

Sam Hart, chairman of the Mennonite Indian Leaders Council, tells Western District conferencegoers, "Come and waste time with us."

Kansans, Paraguayans work together in mental health

Improved mental health care in Paraguay is the goal of a cooperative program among the Mennonite Mental Health Services, the national mental hospital in Asuncion, and Kansas Partners.

Kansas Partners, a group in which Mennonites are active, has obtained federal funds to help improve mental health services in Paraguay and facilitate personnel exchanges between Kansas and Paraguay.

MMHS director Vernon Neufeld is currently visiting mental health programs in Paraguay. Isaac Cegla, new director of Manicomio Nacional (the Paraguayan hospital) has visited Prairie View Mental Health Center in Newton, Kansas, and has indicated to MMHS his willingness to make needed improvements at Manicomio. Both North American and Paraguayan Mennonites have been involved since the early 1970s in improving care and establishing an activities program at Manicomio.

"It has been documented that Mennonites who got involved in mental health hospitals through civilian public service during World War II play a significant role in the great improvement American mental health services have seen since the war," noted Edgar Stoesz, MCC administrator who serves on the MMHS Paraguay committee.

"The conditions in Paraguay are much the same as pre-World War conditions here in North America. Kansas Partners and MMHS are hoping that perhaps they can foment the same kind of revolution in mental health services in Paraguay as in North America."

Poverty grants approved

The poverty reference council of the Commission on Home Ministries, General Conference Mennonite Church, has distributed $11,865 in grants to twelve projects in Indian ministries, voluntary service, and community ministry.

Grants included $1,000 to a neighborhood health center in St. Louis; $1,000 to a minorities scholarship program at Freeman (South Dakota) Junior College; $500 to a native handicrafts project in Winnipeg; $1,000 for nursing and other community projects of the Wichita voluntary service unit; $900 for nutrition classes at the Jeffco Action Center, Lakewood, Colorado; $1,000 for the Denver Mennonite urban ministries program; $465 for a hog-raising project in Hammon, Oklahoma; $1,000 for a revolving loan fund for home repair in Oklahoma City; $1,000 for the home repair service in Philadelphia; $2,000 for a youth services center for emergency shelter in Clinton, Oklahoma; and $1,000 to the Traditional Indian Alliance in Tucson, Arizona, for social services for urban Indians.

The General Conference's Commission on Education has also distributed some poverty grants, including $5,000 for the Alternative School, Kansas City, Kansas, and $500 to the native handicrafts project in Winnipeg.

New congregations hold Bolivian retreat

Bolivian Spanish-speaking believers and sympathizers, representing six rural communities, and Mennonite Central Committee personnel celebrated their first union meeting October 12 near Santa Cruz.

The outdoor sessions included worship, discussion, special music, testimony, and observance of the Lord's Supper.

Of special interest was the testimony of Nicholas Kroeker, one of the original settlers at the Tres Palmas Colony. He told of his youth in Russia and his life as a colonist-minister in both Paraguay and Bolivia. Twenty-two years ago a group of ten families from the Paraguayan Fernheim Colony formed the first German-speaking Mennonite community in Bolivia.

The conference of Mennonites in Manitoba requires the services of a camp coordinator for three winterized camps in Manitoba. Duties will include public relations work in churches and schools, staff recruitment and training for summer camps, direction of one of the three camps in summer, and the planning of workshops and camp programs for a wide variety of campers (the aged, family groups, special groups, underprivileged, etc.). Camping experience is essential. Duties to commence January 1, 1976. Contact Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9.

Helping youth to put the pieces of life together . . .
. . . that's *With* Magazine's business.

Who am I?
What am I worth?
Who am I in relation to others?
What do I value?
Who is Jesus?

Questions! That is what being youth is all about. Trying to put the pieces of life together. *With* isn't a miracle worker, but we try to help youth ask the right questions — and find some answers from the Christian faith.

For information on how your congregation can get *With* into the hands ot its youth, write

WITH Club Plan
Box 347
Newton, KS 67114

with

Record

Calendar

Central

Nov. 23-27—Jubilee pageant (seventy-fifth anniversary of India missions) and annual mission conference, First Church, Berne, Ind.

Western

Nov. 16-19—Harvest-thanks-missions festival, Eden Church, Moundridge, Kans.; Peter Kehler, speaker

Published

A study guide for the Gospel of Mark has been published by the Commission on Education of the General Conference. The study guide, student book, and filmstrip are intended for use as an elective for grades nine and ten, but could be used by older youth and adult groups as well. The materials will be ready for use during the December-to-February quarter. The leader's guide has been written by Helmut Harder, professor at Canadian Mennonite Bible College, Winnipeg. Accompanying it are the Gospel of Mark in Today's English Version as a student book and the filmstrip "Who do men say that I am?" The packet of leader's guide, student book, and filmstrip is available for $4.50 through Faith and Life Press, Box 347, Newton, Kans. 67114. Additional student books are sold for 50 cents each. The study guide is the first of several quarters of material which the Commission on Education is preparing for grades nine and ten. The present graded curriculum includes only nursery through grade eight. Subsequent materials for grades nine and ten will include Mennonite history (a study of *Twelve becoming*), personal growth, Amos, and the Prison Epistles.

A sixteen-page peace education resource guide for congregational leaders entitled "Citizens of Christ's kingdom" was released Oct. 1 by the inter-Mennonite Congregational Peace Education program. The booklet is designed to help congregations or individuals plan peace education programs to fit their needs. The guide lists over seventy books, films, tapes, and literature packets for peacemaking study and action, organizing them around three themes—"Biblical foundations for peacemaking," "Peacemaking in the family and the congregation," and "Peacemaking in the social order." Resources are classified according to the interests of adults, youth, and children.

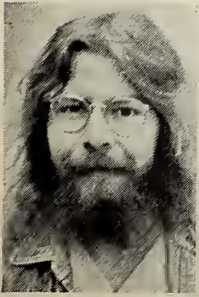
Single copies are available free by writing to Congregational Peace Education program, 21 South 12th St., Akron, Pa. 17501.

Workers

Willis L. Breckbill, pastor of the Preston Mennonite Church, Cambridge, Ont., and moderator-elect of the Mennonite General Assembly, will be the new Mennonite Hour speaker, beginning in January.

Ernie Penner of Winkler, Man., and *Clarence Giesbrecht* have been appointed as residential staff to the probation hostel at 900 Grosvenor in Winnipeg. The appointment of two young single men instead of houseparents to staff the group home is an attempt to build relationships with the adult male residents as peers rather than authoritarian figures. The appointment of the two also represents a shift away from using only voluntary service personnel in group residences.

Jon and Sally Weaver Sommer have begun two years under Mennonite Voluntary Service as managers of a low-income housing project in Arvada, Colo. Jon is a member of Grace Church, Pandora, Ohio, and a 1973 graduate of Bluffton (Ohio) College. His parents are Ralph and Frances Sommer of Pandora. Sally is a member of First Church, Bluffton, Ohio, and has attended Universidad de los Andes, Bogota, Colombia. She is the daughter of J. Richard and Margaret Weaver of Bluffton.



J. Sommer

S. Sommer

Ministers

Clifford Koehn has accepted the pastorate of First Church, Geary, Okla., effective Nov. 1. He will continue to work part-time with the Mennonite Indian Church at Seiling, Okla.

Erick Sawatzky has resigned as pastor of Trinity Church, Hillsboro, Kans., effective next summer. He will be returning to Canada to accept the pastorate of Grace Church, Regina, Sask. He holds a master of divinity degree from Mennonite Biblical Seminary, Elkhart, Ind.

People's Teachers of the Word

Perry and Elizabeth Yoder, professor and instructor at Bluffton College, Bluffton, Ohio, are full-time traveling "Teachers of the Word." They are now planning their complete schedule for 1976-77. During their one-to-two-week visits in MVS units, colleges, congregations, and other Christian groups, they emphasize Bible studies, instruction in biblical life-style and politics, and discussions on Christian sex roles. If you are interested in their teaching services, write to us immediately at MVS, Box 347, Newton, Kansas 67114. Tel 316-5100.

Letters

Drift or rift on abortion?

Dear Editor: Delegate bodies representing two of the largest Mennonite groups in United States and Canada recently were called upon to consider prepared statements regarding the matter of abortion. It is not clear here what specific action, if any, was taken in either case, but two things do become clear by the statements having been presented and seriously considered: (1) That abortion is recognized as a vital issue with wide-ranging implications, which the church cannot comfortably ignore; and (2) that this may prove to be not only a moot issue in society generally, which the church may look upon in a sort of academic mood, but that it could become something that the church might find itself confronting within its own precincts. It is accordingly well that the matter be wrestled with, so that the fruitage of deep study and resolution can be on record on the part of the church on a matter so relevant to the future physical and moral state of society.

But the feeling here is that even such statements are in or of themselves not enough to offer our churches what they may need, if called upon to confront the problem firsthand. Statements of principle are good, as setting out basic considerations, but churches should have withal specific bases of determination and guidelines to follow, if or when the problem might impinge. What should be done, and how should we go about implementing the principles set out in the statements? Herein may lie the crux of the real answer of the church in this matter of surpassing significance to society and to the church itself.

The concern in this respect grows out of the experience of the church as a whole in times past in regard to departures from accepted standards of life and conduct. Time was when such occasions called forth some action on the part of the church to avoid a weakening of its standards and practices. The course taken is now regarded as having been harsh and punitive. Its intent was to maintain the moral level and witness of the church and hopefully to retrieve the one concerned from the error of his or her way. But too often it failed in this latter respect and so resulted primarily in the maintenance of standards at the expense of persons.

But in the recoil from such procedure, churches generally found themselves with no clear concept of how to proceed in a more considerate and effectual manner. The point at issue was how to preserve a standard and an offender at the same time. To that, no clear answer was discerned. Consequence was that as one thing after another indicated a departure from past positions, the church winced, hesitated, shrugged its shoulders, accommodated more and more, and finally tacitly condoned. Shall the same thing take place regarding abortion?

It quite certainly will if the status quo is left to obtain. But the feeling here is that abortion presents an issue with such wide-ranging and vital implications, even the matter of life and death, that that should by all means not come to pass. But what can be done by which churches might be aided should the need arise? The following is offered as something that might stimulate thought and possible ultimate planning.

In one of our church hospitals, when the matter of sterilization arose some years ago, the administrator proposed and implemented a plan in which the doctor of the one making the request set out an account of the case with the factors bearing on the request. Thereupon the administrator chose a panel of three doctors, unknown to the others mentioned above, who reviewed and evaluated the case and rendered their judgment, which determined the outcome and disposition of the matter. The plan worked. Might something of this sort prove helpful to all concerned in a given case involving abortion?

To effect and implement such a venture would call, first of all, for a conference of theologians, doctors, social workers, and pastors, on either a conference or interconference basis, to be convened as early as feasible, to counsel and stay together until they determine on what bases, if any, abortion could be considered justifiable. Such bases might be rape, question of life or death on the part of the mother, evidence of marked physical deformity or mental retardation to be the lot of the child when or if born, to mention a few.

If that were done, then should occasion arise, the church, or possibly the conference, general or district, could appoint a review committee to weigh the matter in light of the provisions as above mentioned, and register their conclusion, thus resolving the issue.

Should such course be followed, it would mean that the person concerned could feel, if abortion were considered justifiable, that she and her family had the understanding and justiciary position of the church to rely upon. This should be much more comfortable than if the abortion were to be performed, hopefully in secret, and then ultimately the facts leak out and the church be torn apart.

There may be some who would not support such a procedure as set out as a possible course, but the prospect of the church's drifting into a de facto position in this crucial matter as in certain others, on one hand, and churches, seriously rifted by its invasion into their midst, both are bases of grave concern. Surely some way needs to be found to avoid either unwelcome eventuality. *R. L. Hartzler, 809 North Evans, Bloomington, Ill. 61701* Oct. 3

Aspirin, please

Dear Larry: I am responding to your editorial "Resolutions for a new church year." My resolution is: I resolve to seek God's will in making commitments for the winter months. Here is an illustration of a problem:

"Will you serve as a Room Mother at school this winter?" the caller asked.

I wanted to answer, "Yes."

"Accepting this responsibility might take away too much time from our preschool child and church programs," said my husband.

"You just threw a bucket of cold water in my face," I cried, "and I even prayed about it!

"Get me an aspirin, please—I have a headache from debating the issue."

I'll pray again and this time listen for a solid answer.

The reply came like a shrieking siren, "No!"

I opened my eyes and smiled.

"No thanks, dear, put the aspirin away." *Donna Lehman, 5111 East State Boulevard, Fort Wayne, Ind. 46805* Oct. 6

Stop Ms-ing around

Dear Editor: Some weeks ago you had a news item about a "Ms. Evelyn Bertsche." I used to know a girl in college named Evelyn Dyck who married my friend John Bertsche. Now, pray tell, how can one know who a "Ms. Bertsche" is? Am I to assume this is some single girl I never heard of, or should I assume it is the same Mrs. Bertsche that I know? You know, it's dangerous to make assumptions, but what else can one do in this case?

I'm sure that she's not ashamed of being called "Mrs." Evelyn Bertsche. Or are you trying to cloud the issue like many politicians do? I know the world likes to play guessing games, but in a church paper, let's be accurate and articulate; let's leave off the nonsense.

There's nothing to be ashamed of if one is married or single. Let's say so in the titles so we can properly identify the people in the news items. Or else let's just dispense with the news items, because using "Ms." leaves it just as obscure after reading the article as it was before. Then we can save the space for an article that says something we can understand. *Wilmer Sprunger, 356 West Van Buren, Berne, Ind 46711* Oct. 10

Don't spiritualize prophecies

Dear Editor: The several articles on predictive prophecy (May 20 issue) were interesting and informative, especially the one by Archie Penner. I cannot see why David Janzen thinks that Penner "only multiplied the confusion" (Letters, August 19 issue). Mr. Janzen's attempt to clear up the confusion by comparing predictive prophecy with "the ringing of the doorbell—and predicting that someone is at the other side" is really not too helpful, because prophecy is not a guess or probability, like our weather forecasts often turn out to be, but rather "history written in advance."

When the disciples on the road to Emmaus could not understand the ordeal that happened to their friend, Jesus, and would not even believe the eyewitnesses who said that he had risen, he said: "O fools and slow of heart to believe all the prophets have spoken, wasn't it clearly predicted by the prophets that the Messiah would have to suffer all these things. . . ?" Later he said to all his disciples: "When I was with you before, don't you remember my telling you that everything written about me by Moses and the prophets and in the Psalms must come true?" (Lk. 24).

Peter reminds us that the prophets did not only predict the suffering of Christ, but also his glories to come. According to 1 Peter 1:10-11: The prophets saw the suffering of Christ, but they also saw the glory that would follow. Some saw more details than others, but none of them could decipher which would come first, the suffering of Christ or his glory, that is, they saw him coming as a lamb but also as a king and judge. Since they often saw both events in the same vision, that made it difficult for them to see clearly, so they had to search and inquire as to which person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory.

The Pharisees and scribes expected a king and neglected to see the lamb. In part, John the Baptist made the same mistake.

It is sad, but we have to admit that the church, to a large extent, has in the last 1,975 years made the opposite mistake: we have accepted the lamb, we rejoice at Christmas, Good Friday, Easter, and Pentecost, but we have forgotten the king, or at least have confused the issue of his coming again to such an extent that we prefer not to talk about it, and if someone does, we sneer at him.

We have stressed the lamb to such an extent that we observe four weeks of Advent before Christmas and we have six weeks of Lent before Good Friday. In addition to that we have communion, when we visibly demonstrate our Savior's death, but how seldom do we have special services where we deal with his glorious return? We have a large volume of biblical material at our disposal. Seldom are even the words "until he comes" stressed, and yet they are contained in the institution of the Lord's Supper.

keep
singing
peace

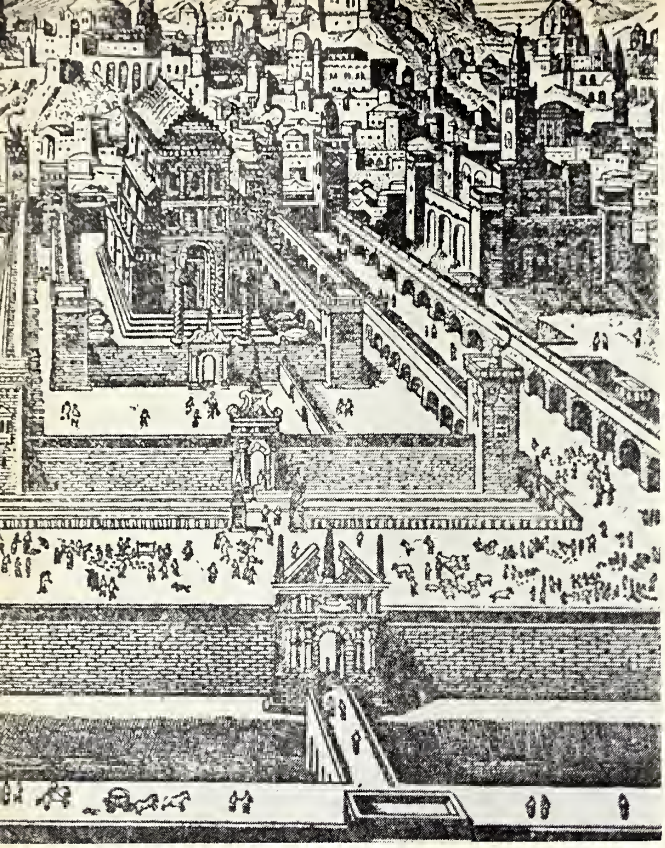
In the course of history, excesses and one-sidedness have brought the whole doctrine of eschatology into discredit. But that does not justify our wholly denying any right to expect an earthly kingdom of God, that is, the doctrine of a millennial kingdom.

We cannot blame the Bible for being unclear. When Peter says, "We have the prophetic word made more sure," he cannot mean anything else than to point out that what the prophets predicted about Christ's suffering and servanthood has been accurately and minutely fulfilled, and therefore what they said about the glory of Christ must also be fulfilled literally, actually, completely, and in the same sense in which they were meant originally.

The confusion has come from spiritualizing clear biblical statements which are not figurative or symbolic. The expectation of a visible kingdom of God on this earth is evident in the Old and New Testaments. To "spiritualize" all these passages is contrary to accurate exegesis. The promises of the first coming of Christ were fulfilled literally. Christ came literally from Bethlehem (Mic. 5:2), rode literally on an ass into Jerusalem (Zech. 9:9), was literally betrayed for thirty pieces of silver (Zech. 11:12), and on the cross was literally pierced in hands and feet (Ps. 22:16). They literally cast lots for his garments (Ps. 22:18), literally his bones were broken (Ps. 34:20), and literally his side pierced by a spear (Zech. 12:10).

Combined with these prophecies of the first coming, there often stand in the very same sentence prophecies of the second coming, and by the plain meaning of the words, and by their later fulfillment in the life of Jesus of Nazareth, it is evident that the first part of such sentences is to be taken literally. Who therefore can justify the taking merely "spiritually" of the second part of one and the same sentence (e.g., Lk. 1:31-33)? Who gives us the right to take Jews to mean Christians, Jerusalem to mean only the church, and Canaan heaven?

Therefore let us join Zinzendorf: "If thy word no more is valid, where shall then my faith repose? Not a thousand worlds I covet, but to do thy word I choose." *D. D. Klassen, Box 417, Carman, Man. R0G 0J0* Oct. 17



Are you putting your money in a bag full of holes?

Barbara Jurgensen

Something strange was going on in the land of Judah.

There wasn't a lot to eat because the crops had failed, but the funny part was that what food they had didn't satisfy anyone's hunger. Though people ate and ate, they still felt hungry.

And it wasn't just food that seemed bewitched. On chilly days, though people piled on more and more clothes, they couldn't get warm. Farmers planted more and more seed in hope of getting at least some sort of a crop, but it made no difference; almost nothing came up anyway. Money was nearly worthless, and no one had enough of it to buy the things they needed.

People had never seen anything like it. There was certainly something strange going on—something weird, something that couldn't be explained.

Then one day Haggai the prophet came to Jerusalem, climbed up on a box in the marketplace, and began speaking to the people:

"Are you eating more lately, but never getting full? Are you buying more and more clothes, yet never have enough to wear? And you who work for wages—does your money slip through your hands so fast that it seems like you're bringing home your pay in a bag full of holes? "You never have enough of anything, and you can't imagine why?"

His audience was right with him, so Haggai loosened his desert-style headdress a notch and went on:

"I'll give you a hint. Take a look at that building over there."

The people turned to look, although they already knew what they'd see: the temple, or, more accurately, what used to be the temple. It had been reduced to a pile of rubble many years before, and no one had cared enough to build it up again. What had once been a magnificent building now lay in shambles, a confusion of stones littering the ground.

"If you still wonder why things aren't going right for you," Haggai added, "I'll give you a second hint. Think for a moment about what your own homes look like." He knew that most of them were proud of their beautiful homes.

"Is it right that you keep making your homes even more beautiful, and the temple lies in ruins? You keep saying that some day you'll rebuild the house of God, but you never get around to it. How many years has it been since you and your children have had a place in which to worship? Because you have had no temple, you have drifted far from God.

"God has sent blight to shrivel your crops, mildew to rot them, and hail to dash them to pieces, hoping that you would turn to him for help. But you have not. He has sent drought—the rains ceased and the dew dried up—yet you have gone on ignoring him. He has sent sickness and death among you and your children, yet you would not call upon him."

Haggai looked over the audience and was amazed: the people were still listening!

"Now," he proceeded, "God says it is time to rebuild his house, time you had a place in which to come into his presence and learn of him. Therefore, God commands you to go up into the hills and bring wood and build his house."

The people took Haggai's message to heart; they began thinking about how far they had slipped from God—and so did Zerubbabel, the governor of Judah, and Joshua, the high priest, who immediately began drawing up plans for the new temple.

Within a few days men were dispatched into the hills to find wood, and, upon their return, the people began rebuilding the temple. But, as the work proceeded, a grumbling could be heard among the onlookers: "The new temple sure isn't going to be much to look at!" "Couldn't they have planned a more ornate building?" "Such a drab-looking place!"

God spoke again to Haggai. "Tell the governor and the high priest and all the people these words: 'Some of you remember how beautiful the old temple was—a thing of splendor, a thing of glory. In comparison, the new one is nothing. But do not despair; keep working on it, and in a little while I will overthrow many nations and will bring their treasures here to beautify it—their gold and their silver and their precious stones—which are mine, after all. Then the splendor of this temple will be even greater than that of the former one.'

"And tell the people that since the day when they laid the first stone for the foundation of the temple, I have made their fields and their orchards and their vineyards to bring forth abundantly. Now that my people have returned to me, they will eat and be filled, they will have all the clothing they need, and I will remove the holes from the bags in which they bring home their wages."

Eleventh in a series of thirteen articles on the prophets. Next week: Zechariah

Brothers

Lorraine J. Kaufman

They stand together
Yet alone
Atop a windswept hill,
November chill surrounds them
Cold finality infills them.

They stand together, yet alone
Before a mound of fresh-turned earth.
Tears speak for mother
And sobs relieve a sister's grief
Yet for big boys (you scarce can call them men)
There are no tears, no sighs,
Just aching emptiness
Deep down inside.

But as they turn to go
A strong arm goes round a slender shoulder
And courage learned from father's faith
Emerges once again . . .
A heritage that will not die.

There are tomorrows

Ken Kruzel

I'm a stranger to this weary world of fleeting faces,
broken loves and borrowed dreams,
half-worn, secondhand words,
forgotten songs from long-lost years,
out of place inside this maze
of melting creeds and beaten truths.

I stumble on through changing times,
searching for elusive needs to feed the soul,
the heart, and mind, ever knowing life is strange.
There are forgotten values, leftover meanings,
hidden in some cobwebbed cave,
overlooked by money-men and power-pigs,
forsaken by the fame-fanatics.
There are tomorrows filled with hope,
enriched with love, endowed with peace.
There is salvation in the wind,
new refuge in the days to come.

Contents

Your pastor: Coolie, Christmas turkey, or coach? 633
The disposable minister 636
In quietness 637
Use the Word 637
News 638
Letters 644
Are you putting your money in a bag full of holes? 646
Brothers 647
There are tomorrows 647
A call to confessional preaching ... 648

CONTRIBUTORS

Wes Seeliger is an Episcopalian priest from Houston, Tex. The lead article is from his book One Inch from the Fence. It is used by permission.

J. O. Schrag's address is 220 Grand Building, McPherson, Kans. 67460.

The three poets in this issue are Elizabeth Searle Lamb, 3418 West 37th St., Topeka, Kans. 66614; Lorraine J. Kaufman, Box 640, Moundridge, Kans. 67107; and Ken Gruzel, 730 Grey Crescent, Thunder Bay "F", Ont. P7E 2E6.

Margaret Loewen Reimer is associate editor of Mennonite Reporter, Waterloo, Ont.

Bernie Wiebe is president of Freeman Junior College, Freeman, S.D. 57029.

CREDITS

The lead article and the illustrations on 634-35 are by Wes Seeliger from the book One Inch from the Fence, © 1973, Forum House, Inc., 1610 LaVista Road, N.E., Atlanta, Ga. 30329; the material is used by permission. 636, RNS; 638, Lois Barrett; 641, Loris Habegger; 646, Paul M. Schrock, Box 200, Scottdale, Pa. 15683.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

A call to confessional preaching

Bernie Wiebe

We have argued the merits and demerits of expository versus topical, evangelistic versus educational, and proclamation versus dialogical preaching. Among Mennonites many ministers have been hired and fired on the basis of one or more of the above issues.

It seems to me that our time calls for a serious look at *confessional* preaching. We have biblical precedent in the Psalms and the Epistles of Paul. They are statements that reveal the inner weaknesses and defeats of the person, and they demonstrate the fantastic victories and accomplishments of the same.

Yes, confessional preaching can become too self-centered, lead to an almost idolatrous image of the preacher, make us squirm because such personal sharing can become intimate and strike too close to home, and it may sometimes seem too subjective.

But when we stop to think about it, don't most of us carry lifelong marks made upon us when people shared of their own spiritual pilgrimage in such a way that we were suddenly caught up in their experience as fitting our own? Phillips Brooks defined preaching as "truth through personality." Too readily we excuse our personal encounter with God by a "pardon the personal reference." The person in the pew wants to know how the preacher "ticks"; is it really "working" for him? Or is he just a funnel for platitudes?

The confessional approach needs to apply also to Sunday school teaching, Bible study leadership, and choir singing. Let us be a little more open and honest about God's Spirit in our own lives. There are too many struggling souls who hear us preaching and teaching a gospel that seems unreal and impractical. It tends to promote feelings of poor self-worth and hopelessness in sin.

God, who acted so personally with the Psalmist David, the Apostle Paul, and many others, still acts personally in our lives today. Can we dare to share what he has done with us this past week? Or can we share what he is doing with us today?

No, I'm not saying that we should spend all our time on self issues in preaching. But the confessional element is needed.

Let us preach "the way it is," not forgetting the prophetic and priestly challenges to grow in the Spirit. Let us preach the gospel where God in his holiness comes into contact with us in our humanness.

I sat listening to a preacher whose family had undergone excruciating agony the past week. His face showed obvious signs of stress and strain. My own family experience had also been difficult the past week. I waited for some word of identification, acceptance, and hope, but there was no confession.

Upon reflection, I know that I have done it, too. I didn't want to expose my own battle scars.

But God dares to become a person, accepts total vulnerability on the cross, and wins redemption for all humankind. It is truly a confessional communication.

My brothers and sisters in the kingdom work, let us give more careful consideration to the confessional approach for preaching and teaching.

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:41 NOVEMBER 18, 1975

MORATORIUM ON MISSIONS

Moratorium: What's behind the call?

This is the first in a series of three articles on the call for a moratorium on missions. The first installment gives the background and reasons for the call. The second will deal with responses to moratorium by various mission and church leaders. The final article will look at moratorium from the prospective of the future of Mennonite world missions.

Howard J. Habegger

THE CALL for a moratorium on foreign missionaries and mission money has been heard around the world. The issue is being debated in church and mission circles on six continents. Moratorium may be the single most crucial concern facing those involved in Christian world mission and service ministries in this decade.

What is meant by *moratorium?* It is a term used to suggest a period of time in which all mission agencies stop sending missionary personnel and money to churches in Africa, Asia, and Latin America. Moratorium means a departure of missionaries now serving overseas, a halt to the sending of new mission workers, and the termination of all financial aid to third world churches. It could mean the end to the Christian missionary enterprise as we have known it to the present time.

Moratorium has been popularized by several prominent Protestant churchmen. Paul Verghese, an Orthodox priest in India, and Emerito Nacpil, president of a large seminary in the Philippines, were among the first to suggest that missionaries go home. Mr. Nacpil stunned an audience of missionaries in 1971 when he said that "the most *missionary* service any missionary under the present system can do today in Asia is to go home."

Jose Miguez-Bonino, respected Latin American theologian from Argentina, basically supports the idea of a moratorium. He sees no other solution to the current "crisis in mission" than a period of time in which foreign missionaries would be absent from Latin America.

The most outspoken moratorium advocates are two African Christians, John Gatu and Burgess Carr. John Gatu, a Kenyan and general secretary of the Presbyterian Church of East Africa, is calling for a total moratorium of missionaries in Africa. He is convinced moratorium is the only way to solve the problems of the young African church.

In a speech at Mission Festival '71 in Milwaukee, Mr. Gatu called for a moratorium of at least five years during which the church in Africa can rethink and reformulate its relationships to the historic sending churches.

Burgess Carr, an Anglican canon who is general secretary of the All Africa Conference of Churches (AACC), kindled the moratorium fires last year at a conference in Lusaka, Zambia. Mr. Carr asked the more than one hundred member churches of the AACC to issue an official statement calling for moratorium. That African church body accepted the idea in principle.

Proponents of moratorium have enjoyed wide exposure to their ideas at continental and international church meetings. Moratorium was discussed at the World Council of Churches "Salvation today" conference in Bangkok in 1973. The issue surfaced among the world evangelical community which met in Lausanne, Switzerland, in 1974. Moratorium was on the mind of Mennonites who recently attended the expanded meeting of the Mennonite World Conference presidium which convened in San Juan, Puerto Rico, in June.

What is behind the call for a moratorium? What has precipitated some third world Christian leaders to propose a total withdrawal of missionaries? The primary reasons given are as follows:

1. Many of the "younger" churches overseas are engaged in a search for authenticity. They are struggling to dis-

cover their identity as God's people within their particular culture. They desire to become economically self-reliant in their own church programs. Advocates of moratorium argue that the presence of missionaries hinders this self-discovery process.

2. The overseas church wants to develop an indigenous theology which reflects their understanding of the gospel in their cultural context. Today "African" theology and "liberation" theology are replacing western theological thought. Missionaries from the western world have basically transmitted "western" theology. This is no longer acceptable to third world churches which have come of age. One young African theological student emphatically stated that missionaries should leave the Africans alone to work out their own theology.

3. Moratorium proponents cite economic imperialism as a reason missionaries should go home. It is asserted that missionaries carry too much financial baggage when they serve overseas. Money can become a powerful tool to manipulate and control "mission" churches. It is felt there is too much paternalistic interchurch aid given with strings attached.

4. While political independence is a reality in the majority of third world countries, cultural independence is not. Missionaries not only communicate the Christian message, but they also transmit a foreign culture. While this cannot be avoided totally, the problem is that western cultural chauvinism unduly influences the church, according to moratorium advocates.

5. Those calling for moratorium believe their churches cannot really be the church of Christ in their country until the present mission structures are abolished. The church-mission structural question may be the real Achilles' heel which has provoked the call for moratorium. Mr. Nacpil feels the present structures in modern missions are dead. He suggests they be eulogized and buried no matter how painful it might be to the churches in the East and West.

Those who call for a temporary or permanent halt of missionaries and mission funds have established goals which they hope will result if and when the moratorium is implemented. In their thinking, a moratorium would: bring a renewal in mission, unity in the church, a sense of equality, authentic selfhood, and ability to make a greater contribution to the worldwide Christian community. It is felt that these goals cannot be accomplished unless missionaries leave for a period of time.

To sense the intense passion with which some third world Christians feel about moratorium, listen to the words of a young seminarian from Tanzania who is pleading for the "Africanization" of his church.

Africanization!
We want to see the church African!

We must have African bishops!
We want African priests!

What is this thing called Christianity?
Sheer colonialism! Cultural suppression!

Sons of Africa, unite!
Break free from the fetters of religious colonialism!

To suggest there be a moratorium on all missionaries and mission funds may sound radical to mission- and service-minded Mennonites in North America. For many mission leaders, moratorium appears to be a retreat from obedience to the Great Commission of Christ. No Christian mission or service agency, whether denominational or independent, evangelical or ecumenical, can evade this issue.

The implications of moratorium are of such magnitude that some response is imperative. Will North American Mennonites say yes or no to moratorium? How do Mennonite Christians in Africa, Asia, and Latin America feel about moratorium? Mennonite mission boards and service agencies need to exercise a listening ear, a critical mind, and a discerning spirit as they deal with the call for moratorium.

NEXT WEEK: *Responses to moratorium*

1. In light of the situation of the church in your country or area, do you still want missionaries from North America?

2. If yes, what is your understanding of the role of the missionary?

3. If missionaries are still wanted, what are the qualities and characteristics you would like to see in them?

4. What is your understanding of the mission of the church? Is your church involved in missions?

Forum:

Church leaders from abroad respond to questions about missions and missionaries

Takeji Nomura, Japan

1. Though we admit churches in Japan are still young, we keenly feel that it is our turn to send missionaries to our fellow Asian countries, who bear the vicarious role of apology for what Japan did during World War II and has been doing in the area of an economic policy since the end of the war. The former was the invasion of the Japanese army, and the latter is the economic invasion to those countries. Yet, we still welcome missionaries from North America.

2. He is the co-worker of national leaders and he assists them in proclaiming the gospel, educating God's people, and building Christ's body. Except for special cases, he won't work by himself. His activities will be done along the lines of national churches. This is not because of the lack of his capacity, but because of the complexity of the situation in Japan. As far as I know, our missionaries from North America have been playing this role.

3. First of all, emotional stability. People, including Japanese Christians, are often impressed a great deal by the missionaries' way of life, that is, their beautiful Christian life. We owe much to their good witness in inviting people to our fellowship.

Next, that they have a passion to try to understand Japanese people, culture, way of thinking, and even the political situation. Not only should they understand them, but it is desirable that they confront them not with their own culture, but with the message of the Bible.

4. We grasp the mission not as one of the functions of the church but as God's mission (*missio Dei*). So our understanding is that the church is called out for God's mission. No matter where the church is, if the church realizes the purpose for which it exists, we can say, in a sense, the mission is being carried out. The thing that matters is not what the church achieves, but how it is answering God's call to participate in his mission.

If we understand the mission of the church in this way, we can be involved in his mission in three ways: proclamation, education, and service. In order to answer God's call in these ways, we have to study what is going on in this world and examine if our church structure is suitable to face the world.

We are now reexamining our church structure to become more flexible so that we may answer the needs of Japanese people who are in the process of urbanization and secularization.

Luis Correa, Colombia

1. In spite of the fact that the situation in our churches is quite precarious, North American missionaries are not indispensable. It is true, however, that our people prefer a foreign missionary to a national; but regardless of the consequences, sooner or later the national churches have to decide their own destiny.

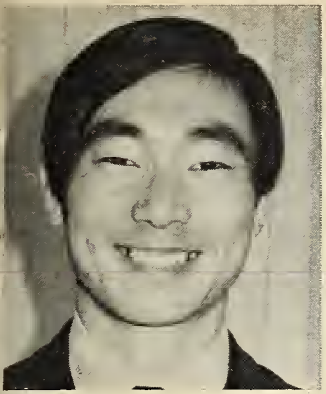
2. The genuine relationship in Christ should continue in any situation. Because our congregations are quite poor, I believe that our American brothers can help our churches financially with subsidies. It could be for specific programs such as evangelism and education. The great economic difference between missionaries and nationals has always been the barrier that prevents more persons from being encouraged to follow pastoral work.

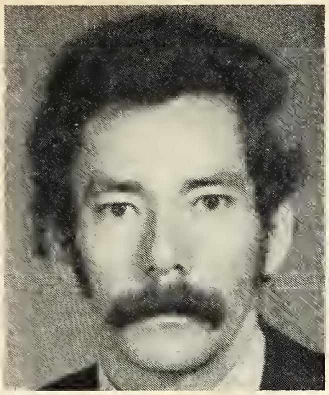
3. I think the most important thing is that a missionary be capable of adapting himself to the environment where he goes. If the missionary wants to be accepted, he must be a human being who makes mistakes, one who recognizes them, one who forgets sometimes, who makes errors, one who is not always the master and the judge—in other words, one who is not perfect.

4. The mission of the church is to present the kingdom of God to man, a kingdom of social justice.

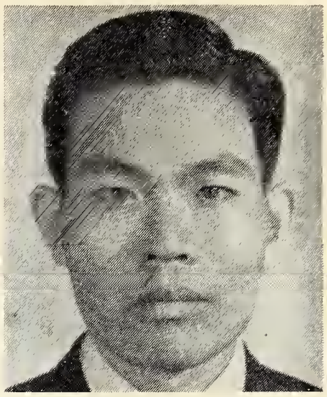
If we understand as ". . . missionary plan" the sending of missionaries to other places, no.

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newtan, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.


Nomura


Correa

Friesen


Wung

David Friesen, Mexico

1. The desire for missionaries should not depend on necessity, but on their relationship with the national church. We do not need missionaries, but brothers in Christ who want to help us carry the burdens.

2. The role of the missionary may have to change from the traditional concept of one who answers to one who establishes a relationship and identity which will not collapse once his help is not needed any more. Culture and Christianity must be reevaluated in order to distinguish between the good news of liberation and the social structures of a certain culture. The missionary's nationality will be overcome by his identity with the people.

3. Jesus left his glory, fit into a Jewish culture, and made the Word of God relevant in word and deed. This is the mission of the church, including the missionary, where he never should feel out of place once he is not piloting anymore, but his gifts and talents are still needed. Future missions may have to involve partly or completely self-supporting missionaries.

4. The task of the church is to be in mission. Our church tries to bring the gospel to the Mexican people with DVBS in several Mexican villages and a regular Sunday school class at an industrial town near Cuauhtemoc. The church needs to materialize the mission with the missionary, not vice versa, in such a way that we respond relevantly to all the dimensions of the human being's need: body and spirit.

Simon H.H. Wung, Taiwan

1. Yes, we still want missionaries from North America! The church is the body of Christ. The mission of the church is to spread the gospel and its objective is to spread the gospel throughout the whole world. Therefore the churches in North America and our churches here must work together in proclaiming the gospel to nonbelievers everywhere. Especially here in Taiwan, where Christians comprise only about 5 percent of the population, we continue to need the help of both missionaries and money from North American churches to expand the preaching of the gospel to reach the large numbers of people who have not yet heard the good news.

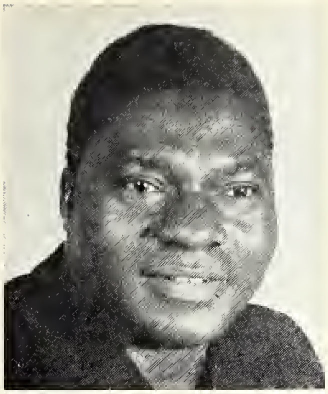
2. We see the role of the missionary as: (1) assisting local co-workers in carrying out gospel ministries within local congregations as well as in evangelistic outreach and church planting; (2) giving leadership to developing medical, educational, social, relief, and service programs for the glory of God; and (3) witnessing to (by personal example and life-style) and teaching Mennonite faith and doctrine.

3. We want missionaries who: (1) are sure they have been called by God, (2) are motivated and determined to share the gospel, (3) are not arrogant or superior in attitude, (4) are willing to humbly endure hardships as a servant, (5) have a sympathetic and thorough understanding of the local situation and culture, (6) respect the thinking and opinions of the local churches and leaders, and (7) have the necessary education and experience to capably serve in the work to which they are assigned.

4. We understand the mission of the church to include proclamation of the gospel and bringing men to Christ and into his church, acting as a conscience of society, helping to eliminate social evils and harmful customs, upholding justice, promoting the ideals of mutual love and mutual aid, reconciling persons and groups, being concerned for both the spiritual and physical sufferings of mankind, and giving the best possible service to the sick and poor.

In addition to carrying out the mission of the church among the Taiwanese in Taiwan, our churches are involved in missions. First, as a part of the Asian Mennonite Conference and Asian Mennonite Services, we are giving financial support to the mission program developing in Bangladesh and also hope to be able to help provide some of the needed personnel in the future. Second, we are providing leadership and part of the funds for a special program to help a group of young people from a mountain tribe get better education and training for future leadership among their own people and society in general. This is a program directed to a group of people among whom we have no churches. It is an attempt to help a tribal community as well as a tribal church.

Pauls


Bukungu

Alfred Pauls, Brazil

1. Yes! We would like to have many North American missionaries to help us evangelize the Brazilian people. The doors are open. We can initiate evangelistic work and social action at any place in Brazil.

The percentage of the Mennonite church among the Brazilian people is very small. On the other hand, there are still thousands of Brazilians that have not been confronted with the gospel of Jesus Christ. In spite of being small, the Mennonite church, as well as the Evangelical church in general (with the exception of some extreme Pentecostal groups), is well accepted and there is a friendly dialog with the representatives of the Catholic church.

The thought of the "moratorium," besides being totally anti-Christian, I think, does not have followers in Brazil, at least not that I know of.

2. To show through their lives and attitudes that Christ lives in them; and to have firm theological convictions in order to be able to teach the young leaders of the Brazilian Mennonite churches. (This because side by side with the good doctrine there are here a great variety of false doctrines and ignorance regarding the fundamental biblical truths, and superstition, encouraged by the traditional Catholicism on one hand and by liberal evangelical trends and Pentecostal movements on the other.) The presence of the North American missionary is important from the viewpoint of international relations. It is more encouraging for a young believer to work for the cause of Christ knowing that he belongs to the great family of God.

3. To have the Christian virtues described by the Apostle Paul; to have knowledge of music and singing, which facilitates the contact with the people; and to have leadership gifts in order to promote short courses of training and orientation for national workers (doctrine, leadership, music, etc.).

Most of our pastors are under thirty-five years of age and do not have a theological preparation as complete as the missionaries. For example, at the beginning of this year, a young pastor Ornelio Machado wrote to me enthusiastically about the great blessings in the village of Esperanca Bendita in Goias. There were forty decisions for Christ in his first month of work. Six months later there were only six people baptized. The rest did not remain firm. This pastor, as well as others, needs the support and orientation of someone regarding the doctrines and conduct of the young converts. Precisely this could be the role of the missionary. He could move more easily from one place to another.

4. To evangelize, teach, witness, promote communion among the believers, and lead.

My church participates actively in the missionary field. Last year approximately 70 percent of the budget of the church was devoted to the missionary program in different places of Brazil.

Bukungu Mishumbi, Zaire

1. The Zairian Government is nationalizing the educational system. This now frees the church from a lot of administrative worries. At the same time, it provides a lot of new openings for witness and is giving rise to the development of a whole new program of Christian education. This is a new age, and we need missionary partners as we move into these new programs.

2. I see the role of the missionary today as professional and counselor. In certain departments of our church, we do not yet have the prepared nationals capable of leadership. For example, we need help in collecting, accounting, disbursement, and reporting of our finances. Other areas would be the new thrust in theological education by extension, medicine, mechanics, and rural Christian development work.

3. The missionaries we are looking for must be convinced Christians, sure of their call to mission from God and willing to share their faith. They will need expertise in their field, and the ability and willingness to teach others. Socially, we need missionaries who will relate to and cooperate with their Zairian friends voluntarily, accepting and encouraging the progress of Zairians. They must work joyfully for the advancement of Zairians and not be threatened by it.

4. The mission of the Mennonite community in Zaire is multiple: evangelism, training of church leadership, Christian education, and rural development.

News

Zaire churchmen stress leadership training

Leadership training is the most important need of the Mennonite Community in Zaire, said two Zairian church leaders visiting North America for six weeks this fall.

Bukungu Mishumbi, treasurer of the Mennonite Community in Zaire, and Ngulubi Mazemba, director of the church's agricultural development program (SEDA), were in Newton, Kansas, recently for the meeting of the Africa Inter-Mennonite Mission board and spoke about the life of the church in Zaire.

Leadership training is basic to everything, they said.

"More and more the church is becoming truly and functionally independent," said Ngulubi. "Jobs that were held by expatriates are now held by Zairians. But most missionaries who held these jobs had better preparation than the Zairians who took over."

He continued, "We need trained leaders to keep our priorities clear and not have confusion."

The Bible institute, the interdenominational seminary, and a new theological-education-by-extension program can help pastors. But training is also needed in such fields as medicine and mechanics, he said. One of the most important ways of training is collaboration between expatriates and the person who will take over the job.

Ngulubi himself took over the directorship of SEDA from missionary Fremont Regier, who is now assistant director.

The SEDA program, which began 2½ years ago, includes not only agriculture but a concern for the whole person, said Ngulubi.

SEDA's newest, most comprehensive program involves a team of workers who spend a weekend in a village.

Thursday may include an evangelistic presentation or Bible class with an evening filmstrip on a Bible story.

On Friday an agricultural "animator" may hold a class with farmers and visit agricultural projects in the afternoon. In the evening, slides may be shown on a subject the teacher has been featuring during the day.

"The filmstrips are practical because we have made them, using pictures from farms where people are actually doing these things," said Ngulubi.

The screen is usually a piece of Americana cloth hung between two palm trees, and people sit on both sides of the screen. The projector runs off a twelve-volt battery.

A woman member of the team may also hold classes with women in the village.

On Saturday a public health nurse may talk about preventive medicine and internal parasite control.

The visit usually concludes on Sunday with a rally in one of the villages.

Personnel on the SEDA team may vary depending on the language spoken by the people in the area visited.

Animators are local farmers, who, as a result of some training they have received, use new methods on their farm and explain their benefits to other community residents.

The Protestant Agricultural Program is beginning the training of local volunteers at their center in Kibolo in an intensive three-week course in agricultural development.

Anniversary celebrations canceled in India

The seventy-fifth Jubilee celebration of General Conference Mennonite missions in India has been canceled.

The decision to cancel the activities planned for December 27-29 in Champa, India, the place where work was begun, was made jointly by the governing body of the Bharatiya Mennonite Church and the General Conference Mennonite Mission Conference in India.

Leaders of the two groups said internal problems in the Champa church, where the Jubilee was to be held, led to the cancellation.

India church leaders expressed regret over the decision, but said the entire group felt that, under the circumstances, there could be no spirit of joy and celebration.

Many former missionaries and overseas mission staff had planned to visit India to attend the celebration.

At least two celebrations of the anniversary of India missions are planned in North America, however.

The Bethel College Church, North Newton, Kansas, will focus its Thanksgiving service November 23 on India and will involve former India missionaries, sons and daughters of India missionaries, and former short-term workers in India.

The First Mennonite Church, Berne, Indiana, will present on November 25 for the second time an India Jubilee pageant written by Naomi Lehman.

India was the first area selected for overseas mission work by the General Conference Mennonite Church.

The first General Conference Mennonite missionaries, Peter A. and Elizabeth Penner from Mountain Lake, Minnesota, arrived in India in December 1900.

The Bharatiya Mennonite Church in that area of the country now includes 3,436 members in eleven congregations.

Nyanga girls' school open again

The Miodi School for girls at Nyanga, Zaire, has reopened this fall as a state school, but under the direction of the church.

The school was started two years ago by the church to teach homemaking skills to girls who had finished primary school, but was closed last spring because of staff problems.

In mid-October a subdivision head in the government's ministry of education told the church that the government was taking over the school as part of its program of nationalizing education. However, he asked the church to find a missionary to direct the school so he wouldn't take the chance of appointing someone who would not be concerned about the Christian principles of the school.

LaVerna Dick has been named as director of the school and also teaches a number of the technical courses. Mission associate Ann Garber also teaches some courses.

"Even though it is a state school, the personnel who work in the school have a tremendous influence on what is going to take place," Ms. Dick said.

High numbers of missionaries go and return

New missionaries went overseas in record numbers during 1975, according to the Commission on Overseas Mission, General Conference Mennonite Church. But terminations were also high, and the commission will end the year with a net decrease in personnel.

John Sommer, overseas personnel secretary, said thirty-three missionaries, mission associates, and mission volunteers began work this year, but thirty-four terminated for a variety of reasons.

The thirty-three new workers include twenty-two career missionaries, more than in the previous three years combined.

Mr. Sommer attributed the large number of new missionaries, in part, to the conference decision to expand into new countries, such as Bolivia, Botswana, and Brazil. Other new missionaries had been in training or completing previous assignments for the last few years.

"There's also a new mission-consciousness in our constituency," said Mr. Sommer. "New candidates admit the mistakes of missions in the past, but they say, 'There must be a way to speak to the world.' "

But in spite of new mission interest, reaching the goal of thirty more missionaries on the field in 1977 than in 1974 may be difficult for COM.

Since January 1970, shortly after conference agencies were reorganized and the Commission on Overseas Mission was formed, the number of workers in service has dropped from 198 to 147.

COM, in this respect, is similar to other Mennonite and Brethren in Christ mission agencies in North America, which sharply increased their number of missionaries after World War II and reached a peak in the 1960-70 decade.

Between January 1972 and January 1975, the number in service dropped at the rate of thirteen to fifteen workers per year. Thus this year's net loss of one may signal a possible shift in the downward trend. The thirty-four terminations are significantly above the average of twenty terminations a year COM has recently experienced, but COM is hoping to send twenty to twenty-five new missionaries next year.

At the same time the number of workers has been dropping, the number of countries in which COM works has increased, so that now COM averages eleven workers per country, compared with twenty workers per country in 1970.

Part of the reason for this, said Mr. Sommer, is COM's priority of transferring church leadership to nationals as soon as feasible. As missionaries train nationals to take their places, the missionaries often come home.

Half the terminations were from India and Zaire, the two present fields in which COM has had missionaries the longest and where nationals are increasingly taking over leadership roles.

Other terminating missionaries have been uncomfortable with mission policies or have left for personal reasons.

Eleven workers ended short-term assignments, and others left for family or health reasons, or because of retirement, marriage, or visa problems. One missionary died.

Not only the number of missionaries, but the kind of missionary is changing, said Mr. Sommer.

The typical new missionary is thirty-five to forty years old and may have been a pastor in North America or in some other career for several years before considering overseas work.

Mr. Sommer also noted serious interest in mission service from six to eight persons whose parents were missionaries.

To the memory of a Bolivian farmer-brother

Nicolas Salazar was baptized on August 24 in the La Cruceña community near Santa Cruz, Bolivia. On Sunday, October 12, he participated with the joy of a first-generation believer in the all-day retreat of Mennonite Spanish-speaking churches. He died October 14.

Nicolas died on Tuesday at forty-two, while planting corn with a hoe in the fertile earth, with his wife at his side. Unable to lift him to his feet, she listened as he prayed to the God who cares.

Their one-room house was made of sticks, the floor of dirt, the roof of leaves, the bed a board. Theirs was neither horse nor cow, but a heifer-project calf gave hope, that within three years, there would be milk for the children (not his but hers—grandchildren—they took them in, in the one-room house, with the floor of dirt and the roof of leaves and the bed a board) and maybe a well and a team of mules to clear the jungle and plant manioc and corn in the waiting earth, where trees and thorn bushes grow, in which monkeys play. But on Wednesday we buried him in a simple box, planted in a grave two meters deep, in the fertile earth, after he prayed to the God who cares.

In Bolivia "vinchucas" bite at night, when a man is asleep, vectors of Chagas' disease, impregnating the wound with a parasite. Twenty years later, the victim dies, suddenly, while planting corn with a hoe, in the fertile earth, with his wife at his side. Unable to lift him to his feet, she listens as he prays to the God who cares.

Neighbors gather for the all-night wake. Some drink to hide the fear that, in the lottery of life and death, their number may be called, for the parasite works hiddenly, and there may not be time to pray to the God who cares.

Screens and doors could stop the plague, so a man would not have to die at forty-two or twenty-five, and children would have milk to drink, and the fertile earth, tilled by healthy husband and wife, could produce corn and manioc, soybeans and rice, and Christians could gather to sing and pray, thankful for strong bodies and happy children, free from tropical (read "poverty") diseases, who do not wake at night with insect bites, whose teeth do not rot away at eight for lack of milk, who learn to read and write, and to worship the God who cares.

But others grow rich on Bolivia's tin, its oil and gas, its cotton and sugar. In La Paz and Cochabamba, in Paris and New York, their children study and play and grow, free from tuberculosis and parasites, from malnutrition and ignorance. For progress means the status quo, maintained by army and police, equipped with tanks and planes and guns, made in Europe, Brazil, or the USA. But the poor man dies while planting corn with a hoe, in the fertile earth, with his wife at his side. Unable to lift him to his feet, she listens as he prays to the God who cares. *LaVerne Rutschman, worker with the General Conference Commission on Overseas Mission in Bolivia*

Words & deeds

Officers of the Central District Conference (General Conference Mennonite Church) and officers from Region IV (Mennonite Church) met October 9 to explore further cooperation. The two groups cover roughly the same part of the midwestern United States and have almost the same committees doing similar tasks. Some cooperation has already begun in such areas as church planting, teacher education, youth work, peace education, relief sales, Mennonite Disaster Service, seminary support, and workshops. A larger meeting of committees from both groups will meet June 25-26 in Bluffton, Ohio, for further sharing of what each group is doing and seeing what cooperation would benefit the church's mission.

The American Friends Service Committee has accused the U.S. Government of irresponsibility and lack of sensitivity in sending some 1,600 refugees home without apparent consultation with the Provisional Revolutionary Government of South Vietnam. In a letter to Secretary of State Henry Kissinger, AFSC executive secretary Louis Schneider said the U.S. decision "leaves us with the impression that the U.S. Government has failed to explore seriously realistic alternative arrangements for repatriation. . . . We wonder why there was no reconsideration of the decision when it was made clear, through numerous radio broadcasts, that the PRG opposed the plan." Mr. Schneider also said the AFSC was dismayed to learn from a press report citing refugee sources that the Central Intelligence Agency was actively recruiting informants and political agents among the 1,600 repatriates.

The Northern Cheyenne churches in southeastern Montana have invited Wycliffe Bible Translators to make a new Cheyenne translation of the New Testament. Wycliffe personnel involved in translating will be Wayne and Elena Leman. Cheyennes will teach the language to the Wycliffe workers, check translations, and do a large part of the translation. Mr. Leman and Jonathan Eckstrom, also of Wycliffe, visited the Northern Cheyenne Reservation in September to evaluate the need for a new translation. They found that about 65 percent of adults over forty speak the language and most of the rest understand it. In the Lame Deer school, where a bilingual program has begun, 30 percent of the children speak the language and an additional 30 percent understand it.

TRUNG TAM TIN LANH
MENNONITE

Receipt of tractor acknowledged

Yoshihiro Ichikawa and Max Ediger, left, two of the MCC volunteers remaining in Saigon, Vietnam, shake hands with PRG officials from the Quang Ngai province. The ceremony in front of the Mennonite Center in Saigon was part of the transfer to the provincial People's Revolutionary Committee of a farm tractor which MCC had sent in June, one month after the change of government in South Vietnam. Earl Martin, MCC volunteer who returned from Vietnam at the end of summer, said that, within five days after the tractor arrived, it was put to use assisting refugee farmers who had gone back to live in the area of My Lai, the scene of a wartime massacre. Mr. Martin had initiated the purchase of the tractor previous to the change in government when he was exploring ways of removing unexploded grenades and other ordnance from fields.

The official note of receipt of the tractor was received at the MCC headquarters in Saigon in early July and was signed by a PRG official who later traveled to Saigon to meet with the MCC volunteers who remained there.

"This official and others who accompanied him from Quang Ngai expressed surprise and appreciation that any agency with headquarters in the United States should be willing to assist the Vietnamese people even after the Communist takeover there," Mr. Martin said.

Permit for Vietnam shipment denied

Permission to ship 30 two-wheel garden rototillers to the people of South Vietnam has been denied Mennonite Central Committee by the U.S. Government.

Channeled through the foreign department of the Federal Reserve Bank of New York, the denial explains that "transactions of this type are not consistent with the present policy of this government with respect to South Vietnam."

The question of whether to ship supplies even though shipping permits are denied by the government is scheduled for discussion at the MCC annual meeting in Lancaster, Pennsylvania, in January.

For the meantime the executive committee moved that all supplies and funds denied transfer to Vietnam by the U.S. Government should be provided by MCC (Canada) instead, and that the U.S. Government be urged to discontinue the trade embargo on Vietnam. The rototillers are scheduled to be shipped from Hong Kong to Saigon in mid-December.

District church planting team proposed

A new pattern of staffing in church planting by the Commission on Home Ministries, General Conference Mennonite Church, has been proposed by the commission's church planting reference council.

Projected is a team of up to six part-time persons, working on a district or regional level, to visit emerging fellowships and research possibilities for new congregations.

Beginning next summer, the commission would appoint a full-time staff person to serve as team leader, conduct training workshops, and give overall direction to the church planting program. Such a person would replace Dave Whitermore, who is resigning at the end of the year.

Budget for such a team would be shared between CHM and district or regional conferences.

The reference council also approved a one-time grant of $3,500 to the Pacific District Conference for use in church planting or some other priority.

Members of the council are Paul Boschman, Irene Dunn, Henry Gerbrandt, Larry Sloan, and Leonard Wiebe.

Capitalism "basically unjust," says consultation

An ecumenical consultation on domestic hunger declared at Green Bay, Wisconsin, recently that the capitalistic system is "basically unjust" and will never eradicate poverty.

One hundred participants in the four-day meeting, convened by the National Council of Churches, also held that all recent government and private programs for overcoming hunger have been "faulty."

The current American political and economic system, according to a statement drafted by delegates, exploits "the many for the sake of the few."

Attending the consultation were lay and clergy representatives of various churches, denominational officials charged with administering hunger funds, community workers, and minority persons. Family farmers and professors were among the denominational delegates.

The extent of hunger or potential hunger in the United States was demonstrated with figures showing that 19 million citizens are using food stamps, compared to 350,000 when the program was launched a decade ago.

"The top 10 percent of the population has the same income as the bottom 50 percent," said William Moyer of the Philadelphia Macroanalysis Collective. "The top 2 percent have the same amount of wealth as the bottom 94 percent."

Less than 1 percent of all corporations own 50 percent of all corporate wealth, Mr. Moyer said.

The adopted statement dealt with the basis of future ecumenical action on domestic hunger. The consultation recommended that the National Council initiate a new Working Group on Hunger and Poverty. That suggestion will be considered by the council's Division of Church and Society.

Record

J. Buerge

L. Buerge

Miller

Yoder

Workers

Lonnie and Jan Buerge, Hively Ave. Church, Elkhart, Ind., have begun a three- to six-months term of service with Mennonite Disaster Service helping victims of tornadoes last spring in Atlanta and of Hurricane Eloise in Florida and Alabama. The Buerges are both experienced social workers. Lonnie graduated from Hesston College, then received a BA in social services from Goshen College. Jan holds a BS in social work from Bluffton College. Lonnie's parents are Orville and Verna Buerge of Harrisonville, Mo., and Jan is the daughter of Ellwyn and Ruth Hartzler of Pandora, Ohio.

Elmer Hiebert, Tempe, Ariz., has been asked to serve as contact person for Mennonite students at Arizona State University. Students or prospective students may contact him at 968-3663 or 946-0467.

J. K. Klassen, Winnipeg, has resigned as the national manager of Mennonite Foundation of Canada, effective June 30, 1976. He intends to return to the pastoral ministry next summer. Although Mr. Klassen felt unsuited for the foundation's managerial position because of his training and interests, he strongly affirmed the foundation's work. Rufus Jutzi of Kitchener, Ont., will continue as regional manager.

Aaron Miller, Congerville (Ill.) Church, has begun a six-months term with the Mennonite Disaster Service youth squad, traveling through the country rebuilding in areas which have been struck by natural disasters. The squad is currently located in Hindeman, Ky., rebuilding following flooding last spring.

Cora Yoder, Maplewood Church, Fort Wayne, Ind., is serving one year under Mennonite Voluntary Service in Beatrice, Nebr., as a hospital nurse aide. She is the daughter of Daniel and Viola Yoder of rural New Haven. She has received training as a medical receptionist-secretary.

Ministers

Lauren Friesen, pastor of the South Seattle (Wash.) Church, was ordained to the pastoral ministry Sept. 14. He has served the South Seattle congregation since January 1974 and is a graduate of Mennonite Biblical Seminary.

David Tickner has become minister of Christian education at the Zion Church, Souderton, Pa. He will graduate from Westminster Seminary in December.

Mark Weidner was ordained as pastor of the Cincinnati Fellowship Oct. 26. He has worked in Cincinnati for two years under both the Ohio and Eastern Conference and the Central District Conference, which are cooperating in church planting there.

Letters

Pharisee or publican?

DEAR EDITOR: Ever since Adam and Eve fell into sin, a battle has been going on in this world between bad and good, wrong and right, fear and security, hate and love, evil and justice, self-righteousness and repentance, sin and salvation, etc. But I think among the churches and church members it is often overdone with harshness, even in the letters appearing in *The Mennonite.*

I want to express my view about it in a poem I recently wrote.

Finding faults

Lord, let me see the good in others,
And not criticize my brothers.
Let me see the wrong I do,
And not look for faults what others do.
Let me clean up my own life first,
Before I start washing other fists.
And when my life is pure and clean,
Faults in others won't so easily be seen.

How come that we so easy see,
Some very small speck or a tiny flea,
On someone else's skin, but not
The bumblebee in our own heart?
Isn't it the most amazing thing,
How our eyes can see such a very small thing,
On another person's walk in life,
But can't notice any faults in our own life?

From faults and sin nobody is entirely free,
For this world is so corrupt you see.
But, if we plead and ask our God
To clean our heart and give us spiritual thoughts,
We still will lead a life that is worthwhile,
So that our fellowmen again will smile.
"Oh, what a victory that then will be,
When we ourselves our own faults will see." *Edward P. Waltner, Salem Home for Aged, Freeman, S.D. 57029* Oct. 10

Ministry to seamen

DEAR EDITOR: For many years you have been sending our Ministry to Seamen free of any charge a copy of *The Mennonite.* I am grateful for that. I tried to be as faithful as possible to have the seamen read the paper. I appreciated it and its Christian spirit that had an eye on the weak ones, the poor ones, and all those who are suppressed. Many of the articles I read myself.

Being now myself seventy-four, the age has come, I think, to stop receiving the magazine, since ship visiting is more seldom done. But at least I would like to send you a donation as a token of my gratitude for your help. I know the Mennonites are still working among the seamen in Norfolk and keeping up their tradition in their work for those who are in the shadow. I hope to continue to support the cause of the Mennonites wherever I meet it. *J. Wristers, Ministry to Seamen, 731 Fillmore Ave., New Orleans, La.* Oct. 16

Take stand against witchcraft

DEAR EDITOR: I have just finished reading the two articles (October 21 issue) entitled, "Horoscopes — Will scientists have the last word?" and "Witches ride again," written by D. Shoemaker and H. Duval, respectively. I am greatly upset with the way *The Mennonite* has treated such a soul-destroying subject.

Horoscopes are the devil's tool to open the unsuspecting mind to his evil power. The power is real, just as real as God's. I believe as Christians we are called not to scoff at such "foolishness," but to take command of it through the power of the sacrifice of Jesus Christ. Jesus Christ is alive with the Father in heaven. We as Christians know our destiny—heaven. We do not have to search the stars. We are assured of our salvation and our reward by Jesus' own words in the Scriptures.

Witchcraft is also "of the devil." It is a total sacrifice of one's self-will and control, not to God but to the "evil one." The subject cannot be comprehended in the physical realm. One must ascend to the spiritual realm being guided by the Holy Spirit. There is nothing but danger, terror, destruction, and eternal death in participating in the practice of witchcraft.

Jesus Christ tells us many times in the Bible that in the last days false Christs and false prophets will arise to lead even the elect astray. It is time now for us as Christians to take a firm stand with Christ against the devil and his deceiving, counterfeiting tactics. We had best be careful and wrap the protection of Christ's blood around us, lest Satan the roaring lion, seeking whom he may devour, swallow us, too! *L. D. Hirschy, Box 6, Wayland, Iowa 52654* Oct. 24

Pay grocery bill and taxes

DEAR EDITOR: I wish to say "Amen!" to Carl Lehman's article (October 14 issue) entitled, "Tax resistance—A form of protest?" At a time when there seems to be constant pressure to involve the General Conference officially in some kind of violation of the tax laws, or at least get official church approval of such action by individuals, it is quite refreshing to have someone speak out on behalf of what I believe is the nonvocal majority. My own feelings are parallel to those of Mr. Lehman, although arrived at by a somewhat different route.

When I hear tax resistance being promoted, I begin to wonder whatever happened to good old-fashioned Mennonite integrity. The early history of the Mennonites in North America contains quite a number of examples of credit being extended to them without security by the non-Mennonite business community simply because the Mennonites had a reputation of always paying their debts. In some circles that seems to have become an outmoded idea, and we are now at liberty to choose whether or not we will pay certain debts.

Taxes levied by government are a debt which the taxpayer owes to the government, and the obligation to pay that debt is just as real as the obligation to pay the grocery bill. Both obligations are completely enforceable under the law. The only difference is that nonpayment of the grocery bill is not a crime, while nonpayment of taxes is a criminal act for which criminal penalties can be imposed. Any attempt to justify nonpayment of taxes simply because we do not approve of certain things on which the government spends its money is like saying to the groceryman, "I refuse to pay my grocery bill because I don't approve of the manner in which you spend your money." No one would suggest that this is a valid reason for refusal to pay the grocery bill, but the church is being constantly asked to approve nonpayment of taxes for the same reason. In my judgment, the two situations are identical and both are morally wrong.

Aside from the moral issues involved there are basic practical reasons why nonpayment of taxes cannot be accepted as a valid means of witnessing to our government. The whole idea violates one of the principles on which government is founded. No government can function effectively without the power to levy taxes. This was clearly demonstrated in the early history of the United States. One of the basic reasons why the thirteen colonies failed to achieve any kind of national unity under the Articles of Confederation was that the central government had no powers of taxation. This fault was recognized and corrected when the Articles of Confederation were replaced by the Constitution.

However, one does not have to study history to understand the complications that arise when the taxpayer has the option to pay or not to pay his taxes. If one taxpayer can refuse to pay his taxes because he does not approve of government expenditures for the Defense Department, then others can refuse because they do not approve of expenditures by the departments of Commerce, or Interior or Labor or Agriculture. The net result is that no one pays taxes and orderly government breaks down into chaos. It becomes a clear choice of whether we are to have government or anarchy. If we don't want anarchy we must allow government the power to levy taxes, and there can be no exceptions and no options.

I'm not suggesting that we follow a "status quo—don't rock the boat" policy. Efforts to bring about reduced military spending are urgently needed, but there are right ways and wrong ways of dealing with every situation. In this case, I firmly believe that nonpayment of taxes is the wrong way. Our democratic system offers the private citizen the opportunity to exert an influence on government starting with the right to vote. I'm convinced that we have sadly neglected our opportunities to work within the system. If we seriously concentrated on using available legal methods of influencing national policy, I'm sure we would find much less need to resort to illegal methods. *Elmer H. Goering, 205 South Washington, Moundridge, Kans. 67107* Oct. 31

Give new start to refugees

Dear Editor: We have become foster parents for a Vietnamese boy. If your readers have ever thought of doing something like this, let me give them a word of caution: Don't do it unless you are ready for some surprises. You may find that you are entertaining angels unawares.

At the time of this writing, there are still 23,000 Vietnamese confined in our American camps, and they are desperately in need of sponsors. The government has welcomed the churches to help find solutions for this problem. During the Vietnam War our churches agonized and philosophized about the war. It was about the only thing left for us to do, but now our authorities are seeking our help. I think it is high time that we respond and put our Christianity into practice. I think we should literally open our doors and provide the means by which these people can be released from their prisons and given a new start in life. *Menno Fast, 2656 South 13 St., Lincoln, Nebr. 68502* Oct. 22

The conference of Mennonites in Manitoba requires the services of a camp coordinator for three winterized camps in Manitoba. Duties will include public relations work in churches and schools, staff recruitment and training for summer camps, direction of one of the three camps in summer, and the planning of workshops and camp programs for a wide variety of campers (the aged, family groups, special groups, underprivileged, etc.). Camping experience is essential. Duties to commence January 1, 1976. Contact Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9.

AT LARGE

Persons for 94 VS positions

MVS has long-term positions to fill in the next year:

ART/CHRISTIAN ARTIST
___ Chicago, IL

MENTAL HEALTH SERVICE
___ Markham, IL
___ Seattle, WA

CHURCH/COMMUNITY ACTION
___ Arvada, CO
___ Champaign, IL
___ Fort Wayne, IN
___ Hamilton, Ont.
___ Oklahoma City, OK

SOCIAL JUSTICE/ ADVOCACY
___ Fort Wayne, IN
___ Portland, OR
___ Seattle, WA
___ St. Louis, MO

HOUSING/ REHABILITATION
___ Champaign, IL
___ Fort Wayne, IN
___ Oklahoma City, OK
___ Wichita, KS

CHILD CARE (congregational sponsored day care)
___ Beatrice, NE
___ Champaign, IL
___ Hutchinson, KS
___ Liberal, KS
___ Markham, IL

MEDICAL SERVICES
___ Beatrice, NE
___ Champaign, IL
___ Fort Wayne, IN
___ Hutchinson, KS

TEACHING
___ Oraibi, AZ
___ Gulfport, MS

Please send me information on the places checked above.

Name ______

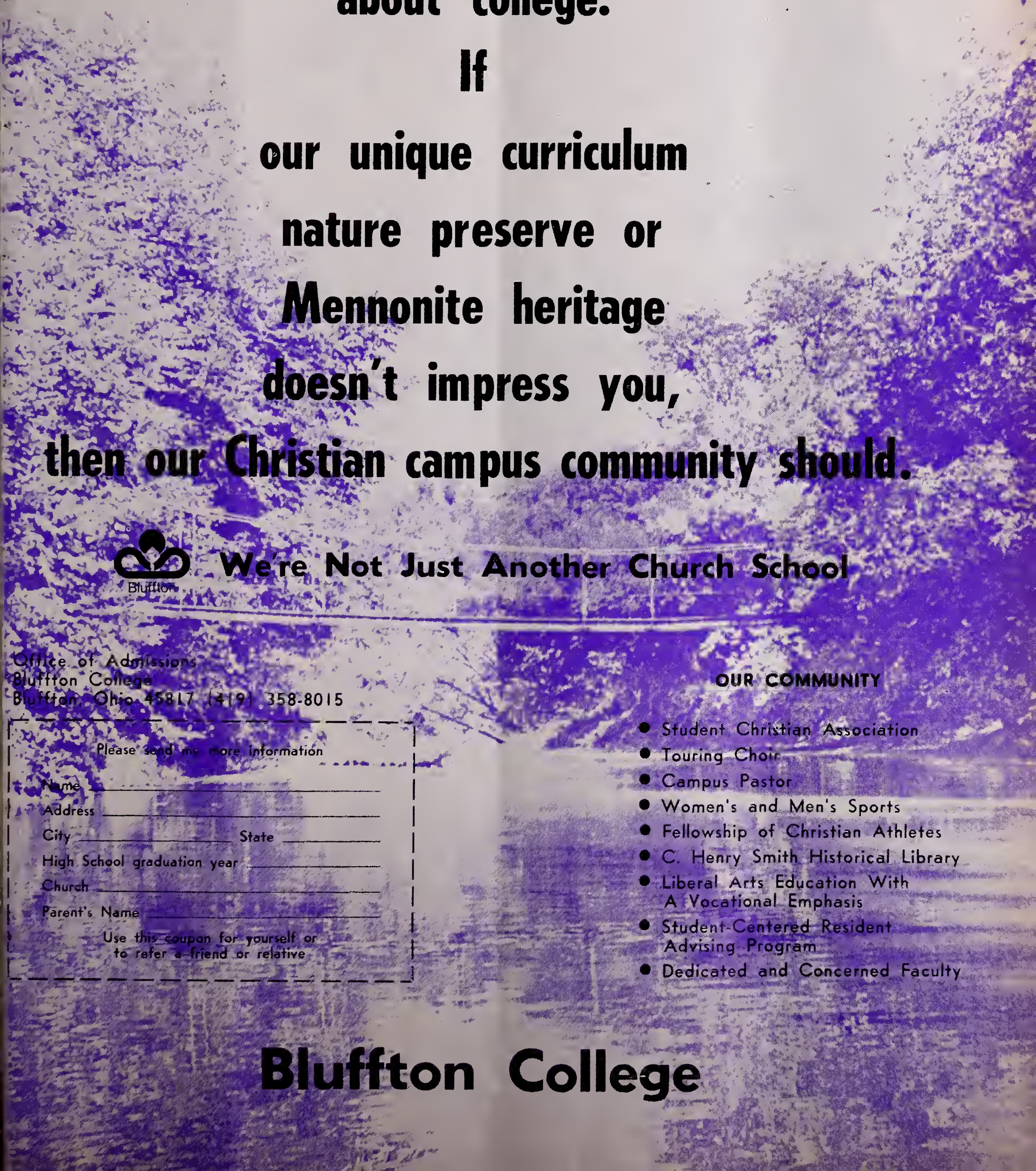
Address ______

Age ______ When Available ______

Comment/Suggestion ______

After you've marked your choice of service, cut and mail to:

Mennonite Voluntary Service
Box 347
Newton, KS 67114
(316) 283-5100



CONSIDER BLUFFTON
when making your final decision
about college.

If

our unique curriculum
nature preserve or
Mennonite heritage
doesn't impress you,
then our Christian campus community should.

Bluffton **We're Not Just Another Church School**

Office of Admissions
Bluffton College
Bluffton, Ohio 45817 (419) 358-8015

Please send me more information

Name ____________________
Address ____________________
City ____________ State ____________
High School graduation year ____________
Church ____________________
Parent's Name ____________________

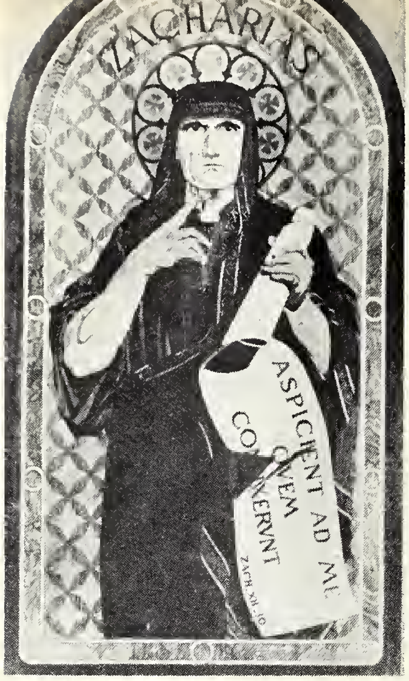
Use this coupon for yourself or
to refer a friend or relative

OUR COMMUNITY

- Student Christian Association
- Touring Choir
- Campus Pastor
- Women's and Men's Sports
- Fellowship of Christian Athletes
- C. Henry Smith Historical Library
- Liberal Arts Education With A Vocational Emphasis
- Student-Centered Resident Advising Program
- Dedicated and Concerned Faculty

Bluffton College

My dreams are getting weirder all the time



Barbara Jurgensen

If you think you've been having crazy nightmares lately, consider the weird assortment of things that Zechariah the prophet had disturbing his sleep: two women, flapping their storklike wings, lugging a lead-lidded crock with a third woman inside it back and forth, back and forth, between heaven and earth; Joshua the priest wandering around in dirty old clothes; four chariots, one pulled by red horses, one by black, one by white, and one by dappled gray, dashing out from between two mountains of bronze.

Mix in a flying scroll, a man with a measuring line, four horns of some sort, Satan, and an accumulation of gold lamps, bowls, and pipes, and you have enough to cause even the most stouthearted sleeper to prefer insomnia, or to make Freud give up in confusion.

Luckily, Zechariah had an interpreter. Standing nearby, temporarily unemployed, was an angel of the more knowledgeable sort.

"Look," said the angel, taking Zechariah figuratively by the hand, "I will explain this hallucination-type horror to you. To start with, this bunch of people you live among is, shall we say, not on the best terms with God. Ignoring his commands and all that. Pretty rotten. Foul. God has watched the goings on long enough. He is angry. And jealous. He is tired of punishing, tired of giving the back of his hand. So now he makes a new offer: Return to him, and he will return to you."

Zechariah weighed and considered the proposal. Reasonable enough it was. And more: it was a word from God. And so he told the people.

The people listened and realized that they had slipped away from God, and many began to walk in his ways again.

A few weeks later there came a knocking at Zechariah's door, a deputation from the town of Bethel.

"We're wondering," the spokesman began, "which of our old practices we should keep now that we've begun worshiping God again. Particularly we're wondering about this business of fasting. All during the seventy years that we were in exile in Babylon, we fasted and mourned during the fifth and seventh months. Should we keep on doing this?"

More rapid than eagles, God's answer came through Zechariah: "While you were in captivity those seventy years, was it actually for God that you fasted? And when you eat and drink now, do you not do it for yourselves?"

The deputation listened intently.

"So—God says for you to turn your fast months into feast months. Instead of fasting, show kindness and mercy to each other. Stop oppressing the widow, the fatherless, the visitor, and the poor. Love truth and peace."

"But," wailed the spokesman for Bethel, "look at how bad the times are!" He wrung his hands symbolically. "Maybe fasting would help!"

"Forget the fasting," Zechariah ordered emphatically, "and turn to God. If you want conditions to be different, be different men. Begin practicing justice and brotherhood. Try to understand those around you. Be tolerant of those who are different from you. Speak the truth with each other. Fasting is a small matter; if you have truly turned to God, show it in the way you treat each other."

The deputation from Bethel lingered for a few minutes to let Zechariah's words sink in, then set off.

Somehow it was not easy to think of giving up fasting. It had so much to recommend it—the feeling of righteousness that pervaded one's soul after one had gone a whole day without food, the sense of superiority over one's nonfasting brother, the smug assurance that one had obeyed the law to the letter.

But Zechariah had not finished prophesying; he still had a message from God about the coming of the Savior:

The people wander like sheep;
they are afflicted for want of a shepherd.
Behold, I will bring my servant the Branch.
Lo, your king comes to you;
triumphant and victorious is he,
humble and riding on an ass,
on a colt the foal of an ass.
When they look on him whom they have pierced,
they shall mourn for him.
And he shall command peace to the nations;
His dominion shall be from sea to sea,
and from the River to the ends of the earth.

Twelfth in a series of thirteen articles on the prophets. Next week: Malachi.

Meditation

Combining proclamation with presence

But you are . . . God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light (1 Pet. 2:9 RSV).

THERE IS ONLY ONE prerequisite for becoming a member of God's own people. Race, educational level, and economic status do not come into play. Those who are "called by God out of darkness into his marvelous light" have the joy and privilege to be "God's own people." This is an international family. Racial barriers, petty prejudices, and nationalistic tendencies are swept aside. It is a community of fellowship where the joy and gratitude for being God's people is expressed through worship and celebration.

But a mission is also involved. God's own people are called upon to "declare the wonderful deeds of him who called them out of darkness into his marvelous light." This requires proclamation and presence. As Norman A. Horner, editor of *Protestant crossroads in mission,* states, "Evangelistic proclamation must be accompanied by Christian presence. The word of the gospel must be clothed in the light of man's total need." The world insists upon a demonstration of our faith before it will listen to our words. Therefore, word and deed must go hand in hand.

Elton Trueblood has said, "Service without devotion is rootless, devotion without service is fruitless." Many of our believers in Taiwan have told us, "I was influenced to believe in Jesus Christ because of the love and concern a Christian showed me."

Findley B. Edge in his book *The greening of the church* tells us that "as people of God we must care for man as God cares for him." This takes time and effort.

Mrs. Yang, a dear sister of the Ta-Tung Mennonite Church in Taipei, Taiwan, is an example of one who declares the "wonderful deeds" of God through word and works. She combines proclamation and presence with outstanding results. Mrs. Yang makes individual, personal contacts—perhaps a neighbor, someone she meets at the market or a needy person she has heard about through others. If they are in need of work, she helps them find a job or assists them in setting up some type of food stand. If they are ill, she takes them to the doctor or visits them regularly, often taking something with her such as hot soup, milk powder, or other foodstuff. If they are lonely and dejected, she comforts and counsels them. Always she witnesses to them about Jesus Christ who called and delivered her from a life of idol worship to the abundant life as a member of God's people. She takes them to church. If they are women, she brings them to the weekly women's meeting where the other Christian women befriend the newcomer, pray for her, and encourage her through God's Word. Most of those whom Mrs. Yang has contacted and followed up with Christian love and concern have opened their hearts to the gospel message and are now baptized, faithful members in the church, a part of God's own people.

We are called to a mission. We are called to the "ministry of reconciliation" as Paul puts it in 2 Corinthians 5:18. For as Thomas Merton has said, "To reconcile man with man and not with God is to reconcile no one at all." Peter Beyerhaus in his book *Shaken foundations* tells us that "In the New Testament reconciliation between God and man is the very heart of the vocation of Christ's ambassadors. But it is equally obvious that our being reconciled with God is authenticated by our brotherly love, without which the love of God cannot be preached."

If we, as God's own people, in "declaring the wonderful deeds of him who called us" combine proclamation with presence, the spoken word with works of love, there will never be a moratorium on missionaries. Such people are needed everywhere. They are the kind with whom our national churches and leaders in other countries of the world want to join in a partnership that demonstrates the power of the good news.

"Lord, make *me* this kind of missionary!" *Lydia Kehler*

Contents

Moratorium: What's behind the call? 650
Forum: Church leaders from abroad respond to questions about missions and missionaries 652
News 655
Record 658
Letters 659
My dreams are getting weirder all the time 662
Combining proclamation with presence 663
moratorium 664

CONTRIBUTORS

The material for this special issue on missions has been planned and gathered by the COM staff. The writers are Howard J. Habegger, executive secretary of COM; Hector Valencia, COM secretary for Latin America; Takeji Nomura, moderator of the Kyushu Mennonite Conference in Japan; Luis Correa, director of MENCOLDES, an inter-Mennonite relief and service organization in Colombia, and member of the General Conference Mennonite Church; David Friesen, in teacher training in Chihuahua, Mexico; Simon H. H. Wung, moderator of the Fellowship of Mennonite Churches in Taiwan; Alfred Pauls, president of the Association of Evangelical Mennonites in Brazil; Bukungu Mishumbi, treasurer of the Mennonite Community of Zaire; and Lydia Kehler, a missionary to Taiwan now living in British Columbia.

CREDITS

Cover, John Hiebert; 657, Earl Martin, MCC; 662, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

moratorium

Hector Valencia

THE MOST ARTICULATE and vocal advocates of "Moratorium" come from Africa and Asia. This is not an issue among the church members in Latin America, perhaps because they have not been politically liberated in recent times. Latin American countries went through such a process more than a hundred years ago. Nevertheless, the position of most churches in the area is far from being one of unconditional acceptance of missionaries and missionary policies.

Although it might be difficult to accept the total concept of Moratorium, it is necessary to recognize some of the issues that have provoked such a radical demand. It is to the advantage of all concerned to impose a moratorium (with small letters) on those attitudes and practices that hamper the growth and identity of the national church.

In the encounter of cultures represented by the missionaries and the nationals, one or the other could emerge as dominant if the two parties were engaged in a struggle for supremacy rather than in an attempt at unity in Christ "so that the world might believe." This purpose is a tremendous force that should make us aware of the aberration of Christians' rejecting Christians instead of joining in the effort to reach the unreached.

Some of the attitudes most resented on the mission field have to do with the following circumstances:

—The missionaries' living in abundance in the midst of poverty and squalor, thus giving the impression of insensitivity and callousness to the needs of the people and provoking the resentment of national pastors.

—The routine, laziness, and lack of vision often found in the new churches.

—The materialism that keeps the missionary as a figurehead, stifling the development of national leadership.

—The irrelevance of missionary programs which ignore the basic needs of people and lead them to the simplistic conclusion that once they accept Christ all their problems will be solved.

—The failure of the church to deal with the pressing problems of injustice, inequality, ignorance, hunger, and disease that the great majority of believers and potential believers have to face.

—The unilateral decision making by the missionaries or mission agencies on matters of policy affecting the national church.

—The delaying of the independence of the church or prolonging unduly a parallelism in organization that gives apparent power to the national body but in reality retains it in the mission.

—The differentiation between nationals and missionaries as far as remuneration, living conditions, and educational opportunities are concerned.

No serious missionary agency or missionary can ignore these problems or try to leave them unsolved. We have to listen to the national colleagues, even if it is painful, in order to spot inconsistencies and to ask their help to correct them.

To us, then, moratorium (in small letters) means the constant and sincere effort to evaluate the behavior of missionaries and the practices of missionary agencies in order to avoid being undesirable guests. We want them to be accepted as brothers and sisters in Christ in the land the Lord has chosen for them to serve. We must perform this task together as members of the universal church. Anything that prevents the fulfillment of this imperative should disappear. We should actively seek the guidance of the Holy Spirit and the cooperation of the people in the national churches to help correct mistakes and to plan a more dynamic, challenging expression of the biblical truths.

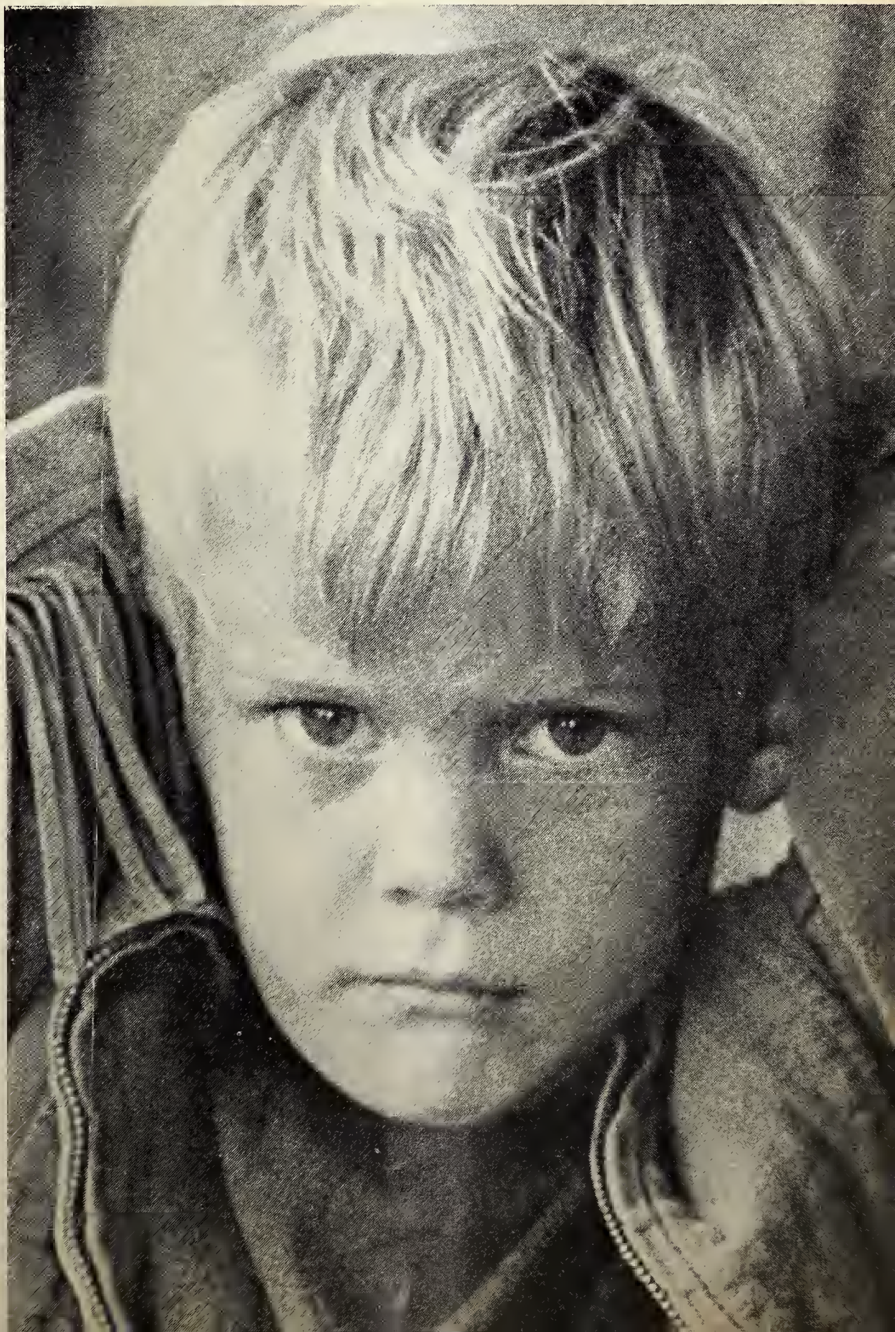
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:42 NOVEMBER 25, 1975

Thanks for peanut butter sandwiches

Frieda Barkman



The Thanksgiving turkey and all the trimmings are on the table, but John asks, "Couldn't I just have a peanut butter sandwich?"

When finally I rang the old copper cowbell calling kith and kin to the table, the spread never looked more lavish. Holding hands for the traditional prayer of thanksgiving, a warmth quite unlike the oven heat of the previous hour enveloped me. Before I could identify the feeling, the bustle of Grandma's snapping documentary pictures and the aroma urging us on to the carving took precedence.

Then John, in a narrow parenthesis of silence, asked, "Couldn't I just have a peanut butter sandwich?"

John is no connoisseur of exotic foods. His repertoire has always been slim, and the culinary arts are wasted on him, so he didn't surprise me much. Wasn't he actually pointing us back to the basics of the first Thanksgiving Day?

The Pilgrims had wild bird, corn, and berries of the wood, venison maybe, but not famous English pot roast or spices of the Near East. They had starved and worked and some had died. And when they celebrated God's presence in the wilderness, it was for his provision of daily bread—the peanut butter sandwich.

Thanksgiving becomes the assurance that, "Thou preparest a table before me. . . . Thou anointest my head with oil. . . . I shall not want" (Ps. 23:5, 1). It is a celebration of answered prayer. And as old as the Old Testament, it should be a festival of praise, joy, offerings, and love.

Thanksgiving begins with words of praise.

Sometimes life becomes a problem instead of a privilege. We frequent God's complaint department and forget to praise. When it comes to the common courtesy of thanking God and others, we rate in the lower percentile.

With grumblings as common as bread and butter, we begin each meal with thanks. Grace at the table becomes an indelible habit, and food tastes bland without it. But the routine may become so commonplace that we subtly presume a legal right to our daily provisions. When the wonder and goodness of daily bread loses its nutritious aroma, in the words of John Henry Jowett in *Daily meditations,* "Many a blessing becomes stale because it is not renewed by thanksgiving."

To put the flavor back into the bread, I say "grace" as I walk in with the grocery bags. For the money spent, the bags may not be as heavy as they once were, but God gives health and strength to earn the money, and I give thanks for that.

Table grace is extended not only to grocery grace, but to bank grace. As I post deposits I voice my own litany of thanks (inflation and taxes notwithstanding):

". . . For our income that pays for food, education for the children, necessities, and the luxuries we think are necessities, thanks, Lord.

". . . And for my husband and for my children, thanks so much, Lord."

As I run the total and post the weekly deposit, the *amen* to my litany comes out in staccato like the adding machine. "A thousand times more good than we deserve, God gives us every day." And as always happens when we add up our thanks, joy begins to filter through.

Yet all his good gifts do not add up to joy. Only he does! When we love him for himself, not for all his good gifts, our cup begins to run over. Jesus is our joy.

A patient once said to my husband, Paul, "People who have 'religion' seem to think it's so terrific. Is it really?"

In partial answer, Paul quoted from an anonymous Latin hymn of the eleventh century, "Jesus, thou joy of loving hearts, from the best joy that earth imparts, we turn unfilled to thee again."

The Latin version of joy is not so different from my common house variety. When Jesus walks into my kitchen, he brings a gourmet recipe of joy. Thanksgiving is real joy.

It is giving, too. Words are not enough. In our joy we must break off a corner of the gifts he has given us and return them to him; a piece of the day we ought to return to him; a part of our money we should put in the offering envelope and mail back to the Father.

Each year our family selects a Christmas project on Thanksgiving Day. A gold box receives our nickels, dimes, checks (our gold, frankincense, and myrrh), which must exceed what we give to each other. Like King David we "will not offer to the Lord my God whole-offerings that have cost me nothing" (2 Sam. 24:24). And our mental arithmetic on Christmas morning often tells us to write another check. What with bicycles, transistor radios, perfume, attaché cases, we still don't give him much more than a manger bed.

Thanksgiving is also loving. Lisa began a custom at our house. When a package announced a birthday or Christmas, she opened it, gasped, and then darted to Daddy and Mommie to plant a kiss. Her spontaneous thanks was better than saying thank you. Thanksgiving is giving a kiss. It is wrapping love around a person like an embrace.

Too many of us lack this freedom to love. We have grown up in a staid, nondemonstrative culture. To shed a tear is a sign of weakness. We laugh about the apostle's instruction to "Greet one another with the kiss of love" (1 Pet. 5:14).

I came from such a nonembracing and nonkissing (except for babies) family. I have since broken through our cultured pattern to a more honest display of emotions. Like others, I needed a new definition of love.

God is love. He is our source of supply. He wants to release his love through us. More than gifts, he wants us to give ourselves, to reach out and touch someone with kindness, warmth, and openness, to share one another's hurts and burdens. This is keeping "love for one another at full strength," (1 Pet. 4:8). This new clasping, caring, touching is a rediscovery of the sacrament of the holy kiss—the symbol of love that has been limited too long to the realm of the physical.

Everyone needs this demonstrative love. Everyone needs someone to pray with, laugh with, cry with. I had this need. I dared to open up and expose myself at church one day. And someone put an arm around me and prayed for me, and gave me the holy kiss. Love was redefined. In turn I could begin to love others.

Giving praise to God is just words, but even so it starts a cycle. When we give him praise, he gives us joy. Joy wants to give offerings, and does. To give ourselves is even better. That's love. That's thanksgiving.

SO MUCH I COULD SAY

Carol Duerksen

so much
i could say
about your wonderful world,
God

but
words
are
trite

i can thank you
for life beautiful
by giving you
mine

Moratorium: Other voices

Howard J. Habegger

RESPONSES TO THE CALL for a moratorium on missionaries and mission funds range from strong support to outright opposition. Responses tend to polarize around two different wings within the Protestant church—the ecumenicals and the evangelicals.

Two international church conferences have dealt with moratorium. The first was held in Bangkok, Thailand, in 1973. The primary theme of the World Council of Churches (WCC) at the Bangkok conference was "Salvation today," but the moratorium question was on the minds of many delegates. This conciliar body did not advocate that a moratorium be applied to every country in which missionaries are present, but did agree that in some situations moratorium "may be the best means of resolving a present dilemma and advocating the mission of Christ."

The second international conference was held in Lausanne, Switzerland, in 1974. Not until the International Congress on World Evangelization did the evangelical community talk publicly about moratorium. Billy Graham, in his opening address, said that a moratorium on the sending of missionaries should be rejected. It is significant that, since Lausanne, an increasing number of articles on moratorium written by prominent evangelical church and mission leaders have appeared in church journals and mission magazines.

The meeting that escalated the moratorium debate convened in Lusaka, Zambia, in the spring of 1974. Under the leadership of Burgess Carr, the All Africa Conference Churches (AACC) issued an official call for the suspension of all missionary activity on the African continent. The Lusaka conference served as a catalyst which caused the rumbling moratorium volcano to erupt. It has forced all western mission and service agencies into the moratorium debate irrespective of their ecumenical or evangelical leanings.

In general, ecumenical officialdom views moratorium as an acceptable option to solve the problems which exist between mission agencies and overseas churches. They acknowledge that a moratorium on missionary personnel and funds can be a way to create mature relationships between western and third world churches. A special report to the Commission on World Mission and Evangelism of the WCC stated that "moratorium is not in contradiction to the basic understanding of mission, rather it is inherent in the concept of mission."

Evangelical responses to moratorium range from a conditional no to complete rejection. Peter Wagner, professor at the School of World Mission in Pasadena, California, supports a "moratorium" on the type of missionary work that promotes cultural chauvinism, theological imperialism, and paternalistic interchurch aid. At the same time, he does not accept a blanket moratorium on missionaries or mission funds unless such a move helps national churches to fulfill the Great Commission.

Significant responses are now coming from third world churches, especially from Africa. It is important that western Christians listen to those who oppose moratorium and not just to the select group which is calling for it.

Byang Kato, general secretary of the Association of Evangelicals in Africa and Madagascar, expressed strong disagreement with his African brothers who are calling for moratorium. Mr. Kato urges the acceleration of the indigenization process, but opposes the withdrawal of missionaries.

The Evangelical Lutheran Church of Tanzania recently issued an official statement dissociating itself from the AACC's position on moratorium. The communique states: "We feel very strongly that such an action is not appropriate." In a surprising development, the secretaries of the National Christian Councils of Kenya, Tanzania, Malawi, Zambia, and Uganda meeting in Dar es Salaam issued statements critical of moratorium.

Moratorium received no endorsement from the Lutheran World Federation's Commission on Church Cooperation during its conference in Adelaide, Australia. Key African Lutheran church leaders opposed moratorium by saying that it "contradicts ideas of interdependence, partnership, and togetherness in mission." Since the Lusaka meeting, several leaders of the AACC, including executive committee officers, have openly opposed the idea of moratorium. Third world responses on moratorium must be taken seriously. Any imposition of moratorium upon third world churches who oppose it is paternalism in reverse.

It is impossible to be involved in world missions and remain neutral on an issue which so vitally affects the missionary enterprise of the Christian church. As a former missionary to Colombia, it is not difficult for me to empathize with the criticisms of those advocating moratorium. Emotionally, moratorium appears an acceptable way to purge certain guilt feelings and disengage from the contemporary problems which continue to plague certain aspects of mission-church relationships. However, it is

It is impossible to be involved in world missions and remain neutral on an issue which so vitally affects the missionary enterprise of the Christian church.

essential to lift the moratorium issue above emotions and assume a more critical perspective.

There are several crucial questions which must be raised in reference to moratorium. The *first* is: Does New Testament theology regarding the nature of the gospel, the church, and its mission allow the Christian community in any land to implement a temporary or permanent moratorium?

One of the strongest reasons given for moratorium is the unacceptability of "western" theology. It is felt that "African" theology and "liberation" theology are more compatible in a particular culture and, thus, essential for the authenticity of a national church.

As indigenous third world theologies emerge, there is an inherent danger that the church will set a trap for its own cultural captivity, just as western theologies have, all too often, held many of the historic sending churches culturally captive. Ethnic and national theologies, whether espoused by Europeans, Canadians, Americans, Asians, or Latin Americans, tend to produce a theology which enslaves rather than liberates.

10

While New Testament theology was written in an historic cultural context, the essence of the Christian message and the church's mission has clear cross-cultural implications. Within their cultural framework, Jesus and the apostles insisted on the transcultural dimension of the gospel and the supranational dimension of the church. The ethnification of theology in any nation inevitably leads the church into a situation in which the people of God cannot be distinguished from the society and culture in which they live. The theological assumptions of moratorium must be seriously questioned in light of a New Testament understanding of the gospel, the church, and its mission in the world.

The *second* question is, Can Christian mission to and from six continents exclude any church or mission agency from sending or receiving personnel from any other country?

Moratorium, however interpreted, calls into question a church's prerogative to engage in global mission.

While the call for moratorium is primarily directed toward the western churches, it will eventually affect third world missionaries. Mission to and from the world's six continents is a present reality. Three thousand four hundred African, Asian, and Latin American missionaries have been sent into eighty-six different nations. Initiative for world mission belongs to every church in every nation.

A moratorium on sending missionaries would seriously endanger the church's concern for the world's 2.7 billion non-Christians. While world evangelization is the task of the whole church and every member is meant to be a witness, those sent persons are visible evidence of the church's obedience to the Great Commission. A moratorium applied to any part of Christ's church would limit Christians to only near-neighbor evangelism. It would negate the biblical concept of sharing the whole gospel with the whole world.

Criticism of various aspects of the missionary enterprise is understandable, but it must not eclipse the priority of world evangelization. The missionary purpose of the church cannot be compromised by the barriers of nationalism, racism, and ethnocentrism.

The *third* question is, In view of the immense spiritual and physical needs in today's world, can any church in any nation live independently, refusing to share its resources?

The resource gap continues to widen between the churches of the East and West. The North American church is both blessed and burdened with material wealth. This gives rise to feelings of self-sufficiency and claims to independence. The predominant picture in most third world churches is reversed. Although financially impoverished, they are often rich in the possession of spiritual gifts.

The goal to be sought by Christian churches in the world is interdependency, not dependency or independency. The greatest threat to interdependency is for any church to say, "We have no need of you." This attitude is a betrayal of Christian brotherhood and community. Moratorium may only serve to encourage greater independency in North American churches if they are not encouraged to share their resources or receive the spiritual gifts and insights of their African, Asian, and Latin American brothers and sisters in the faith.

No church can claim full independence. In humility, all must acknowledge their interdependence as members within the world Christian fellowship. Bishop Kibira, an African Lutheran leader, pleading for Christian global interdependence said, "Right now we should look for ways and means to assist each other in our endeavors to fulfill the Lord's missionary command. In this situation of give-and-take and teach-and-learn among six continents, we would rather learn from each other than chase each other."

The call for a moratorium provides all involved in world mission with the opportunity to rethink, reevaluate, and respond. The Mennonite church in North America—its members, overseas personnel, mission and service administrators, commissions, and boards—will by their actions respond to moratorium.

Second of three articles. Next week: "Moratorium and the future of Mennonite world missions."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

Disconnecting the CIA-mission connection

Missionaries as agents of the U.S. Central Intelligence Agency?

Such stories have been circulating for years, but during the past year more instances of the CIA's using missionaries to gain political information have been printed in the secular and church press.

In some cases, missionaries knowingly aided the CIA and accepted CIA funds; in other cases, help was given unwittingly. Most mission agencies have no stated policy on whether their personnel should talk to the CIA, and many have no idea whether their workers have been used by the CIA.

John D. Marks, coauthor of *The CIA and the cult of intelligence* and a former State Department intelligence analyst, estimated that 30 to 40 percent of the missionaries he sampled either had a CIA-church connection story to tell or knew someone who did. A former Protestant missionary to Latin America, who conducted his own informal tally, placed the figure at 50 percent.

Among the examples cited were:

—A Catholic bishop in Vietnam who was on the CIA payroll until at least 1971.

—A Protestant missionary in Bolivia who made regular intelligence reports to the CIA about the Communist Party, labor unions, and farmers' cooperatives.

—Belgian Jesuit Roger Vekemans, who, according to a Jesuit friend James Vizzard, accepted millions of CIA dollars for his programs to fight the rising left-wing tide in Chile in the early 1960s.

—A priest in India who was about to accept a $5,000 grant from the Asian American Free Labor Institute (an AFL-CIO auxiliary) for an educational program aimed at trade unions. When he learned from a State Department official that the money was coming from the CIA, he refused the grant on pragmatic rather than moral grounds.

The *New Asia news* reported in April that two international relief agencies in Phnom Penh, Cambodia-Catholic Relief Services and World Vision—had been receiving 95 percent of their Southeast Asia operating funds from the Agency for International Development in exchange for highly valued political and military intelligence.

Many of the examples, however, involved missionaries who unknowingly gave political information to CIA agents—or who saw nothing wrong with helping fight Communism.

"I think we should be very much aware of the issue and the possibility of being involved unwittingly in something which does not coincide with our profession of kingdom citizenship nor our intention of witness and service ministries to our fellowmen," said Harold Stauffer, overseas ministries secretary for the Eastern Mennonite Board of Missions and Charities.

Mr. Stauffer represented the inter-Mennonite Council of Mission Board Secretaries at a July meeting in New York City, called by the National Council of Churches for mission executives to discuss the issue of CIA-mission involvement.

"I have heard mission administrators report on specific instances when they, as well as missionaries in their board programs, were approached openly by CIA representatives in an effort to secure information about political developments in countries where they served. In other cases, such person learned after the fact that they had been used by representatives for the CIA, much to their surprise," said Mr. Stauffer.

While he speculated that most Mennonite missionaries would feel they had been free from such approaches and participation, he did cite two recent cases, one involving missionaries, another involving an international student.

He said that within the last year he became aware of a family in medical mission service that needed to leave a country. A person in another Mennonite agency said he was approached by a U.S. Government representative who was aware that the family needed to leave and asked whether it would be suitable to approach them for information.

Another case "within the last three or four years" involved a Mennonite from another country now studying in the United States. He said he had been approached openly to ask whether he would be a source of information for the CIA.

Stan Bohn of Bluffton, Ohio, former peace and social concerns seecretary for the General Conference Mennonite Church's Board of Christian Service in 1966 or 1967, gave a personal example. He had gone to the Office of the U.S. Treasury in Washington, D.C., to check on regulations for shipping medical equipment to North Vietnam.

"When I reached the appointment place and saw the lady in the U.S. Treasury Office I was supposed to see, she introduced me to two other people who had been invited on the discussion. She called them attorneys, and I don't really know who they were, maybe CIA people or FBI people wondering about the genuineness of our request. One of the things she wanted to know was whether or not we would be open to be used to get information about U.S. flyers who had been captured and were being held in North Vietnamese prisons. I found out in the interview that we would not be able to meet the regulations, and we maybe could dicker with them. If we let ourselves be used, we would be able to get a permit," said Mr. Bohn. He refused.

Melvin Schmidt of Wichita, a former Mennonite Central Committee volunteer in Indonesia, in the early 1960s, also told of being debriefed by U.S. embassy officials after a visit to a politically sensitive rural area of Indonesia.

Few mission boards—including Mennonite boards—have official policies regarding how their workers should act in such situations. The Church of the Brethren adopted a statement in 1974 specifically directing its foreign personnel to "avoid any relationship" with the CIA.

And within the last month, an ad hoc coalition of Catholic and Protestant mission agencies which grew out of the July meeting has drafted a code of ethics which would ban all voluntary collaboration of American missionaries with the CIA and would establish guidelines to protect missionaries from CIA manipulation and harassment.

"It is totally improper for a missionary to cooperate with the intelligence service of any foreign government, even if, or especially if, that be the government of the missionary's country of origin," the draft code states. "To do so would be to betray the trust relationship between the missionary and the people who have accepted him or her on the basis of that high calling."

"It would be a comparatively easy matter to end the whole business," said Mr. Marks, "if you had denominational leaders around the country making policy statements and getting together to call on the press and [asking] the director of the CIA to issue a directive—'no more contacts with the church.' "

Such protection from CIA pressure is given by law to Peace Corps volunteers and Fulbright scholars.

Mission boards across the United States must deal with the possibility that, unless the CIA is prohibited from using missionaries as intelligence gatherers—or mission boards make it clear that missionaries will not cooperate with the CIA—all missionaries run the risk of being mistaken for CIA agents and being expelled from the countries in which they work.

"The stance of our brotherhood regarding the separation of church and state and in emphasizing a higher loyalty to the kingdom of God than to any earthly nation should help us to be concerned about this problem and cautious in responding to approaches which are suspect," said Mr. Stauffer. "This is not to say that faithful obedience to the lordship of Christ will not have effects which will be interpreted as politically motivated. The life and ministry of Christ on earth was also given political significance by various persons whose lives he touched."

"I don't think the CIA has any conscious strategy to subvert the churches," said Mr. Marks. "I think that's overdone. To the CIA, the end justified the means and the means have often been church people." *Lois Barrett*

Mennonites visit North Vietnam

Four Mennonite Central Committee representatives were to arrive in Hanoi, North Vietnam's capital, November 12 to begin a weeklong visit in that country for discussions on how MCC will relate to North and South Vietnam during 1976.

Robert Miller, former MCC Asia director currently on leave; Dan Zehr, executive secretary of MCC (Canada); Luke Martin, currently representing MCC in Bangkok, Thailand, and former MCC Vietnam director; and Linda Hiebert, former MCC volunteer in South Vietnam currently serving with MCC in Laos, will comprise the visiting group.

Aid to Vietnam in 1976 will be a major topic for discussion during the visit in preparation for the MCC (Canada) and MCC annual meetings in January. So far in 1975 MCC has aided North Vietnam in building a school and with medical supplies, and the Provisional Revolutionary Government of South Vietnam with milk powder and tinned pork.

Shipments of thirty garden rototillers and 50 tons of powdered milk are scheduled to be sent to South Vietnam in December.

Assistance to both North and South Vietnam has been part of MCC's commitment to help people with needs regardless of the policies of the government they happen to live under in line with Christ's commandment to love all people and have no enemies.

During their stay in North Vietnam the group hopes to visit the school to which funds received by MCC specially designated for North Vietnam were sent.

The group also hopes for a visit to South Vietnam, but present indications from Vietnam are that conditions in the South are not yet ready for such a visit.

Seminary boards decide on long-range planning

The board of Associated Mennonite Biblical Seminaries, Elkhart, Indiana, agreed in their joint sessions in October to appoint a long-range planning committee.

The committee, composed of students, faculty, administration, and board members, would consider needs of congregations, curriculum, personnel, and administrative patterns into the 1980s.

James Waltner, president of the Mennonite Biblical Seminary board, said the committee would be appointed jointly with the Goshen Biblical Seminary board sometime this winter.

A proposed program in counseling has been dropped from consideration until the long-range study is complete. The faculty had recommended that attention be given to establishing priorities in overall program expansion before appointing a faculty member in counseling.

In separate action, the MBS board heard a report of the presidential evaluation committee and confirmed the affirmation of Erland Waltner's continuing role as president of Mennonite Biblical Seminary. Such an evaluation has been made about every five years.

Religious broadcasts reach large audience in USSR

The Center for the Study of Religion and Communism is undertaking a survey of Christian programs broadcast into the Soviet Union. Research is in the preliminary stages, but Jane Ellis writes in a recent issue of *Religion in Communist lands* that Christian broadcasts in Russian and other languages from all over the world are reaching a large audience in the USSR.

The BBC, Voice of America, Deutche Welle, Radio Liberty, and Radio Vatican devote a part, usually a small part, of their broadcasting time to these broadcasts. There are, however, another eight organizations, some with more than one radio station, which broadcasts exclusively Christian programs to the Soviet Union. These are evangelical Protestant organizations with radio stations scattered around the world: in Monaco, Ecuador, South Korea, Manila, Alaska, the USA, and Venezuela.

Christian programs to the USSR broadcast by all these stations total over 243½ hours per week.

The programs have provoked hostile reaction in the Soviet press. Sometimes they are simply attacked as part of western subversive activity undermining the Soviet way of life. Since 1970, however, eight separate articles in important Soviet books and newspapers have concentrated on foreign religious broadcasts. They condemn these broadcasts as a cover for subversive political propaganda and dismiss their declared religious aims out of hand.

Audience research is difficult, but it is clear that reaction from believers who listen to the programs is mixed. Many write letters to evangelical radio stations expressing gratitude for the broadcasts. "I cannot imagine that I could be a true Christian without your programs," wrote one listener.

However, some intellectuals in Moscow, mostly Orthodox, have expressed dissatisfaction with foreign broadcasts, including religious ones. They say they are too simple and full of platitudes. They crave theology, new ideas, and intellectual discussion of a high order. They are saddened because they feel that the present low standard is wasting a precious opportunity.

Conclusions cannot be drawn on the basis of such conflicting opinions, and the Center for the Study of Religion and Communism hopes that further research will throw more light on the topic.

No timetable set for India mission phaseout

The India church still wants missionaries, but unless there is a change in Indian Government policy all missionaries currently in that country will be retired by 1982 or 1983, said Verney Unruh.

Mr. Unruh, Asia secretary for the Commission on Overseas Mission, General Conference Mennonite Church, together with commission member Al Bauman of Columbus, Ohio, recently returned from a five-week visit to India, where they attended the annual mission conference and consulted with church conference leaders.

A specific timetable for withdrawal of missionaries was decided against, said Mr. Unruh. The church conference told him, We want missionaries as long as we can have them. However, no new visas for missionaries in that area of Madhya Pradesh have been approved since 1969.

The overall government policy is less favorable to foreign missionaries. A government official asked Mr. Unruh on a train, "After one hundred years of missions, why aren't Indians in leadership positions?"

Mr. Unruh reported after his trip that COM might eventually phase out a missionary presence, except for short-term visitors, in the areas where missionaries first went sixty or seventy years ago. However, new missionaries might be sent to help in new work which the Bharatiya Mennonite Church has begun or is considering — particularly in the cities.

Since the church began a new evangelistic emphasis two years ago, with the help of funds from COM, two new centers have been opened north of Jagdeeshpur: in Bilaigurh and Sarangar. Two young pastors are serving there and meeting with three or four Christian families who already lived in the area and with "earnest seekers."

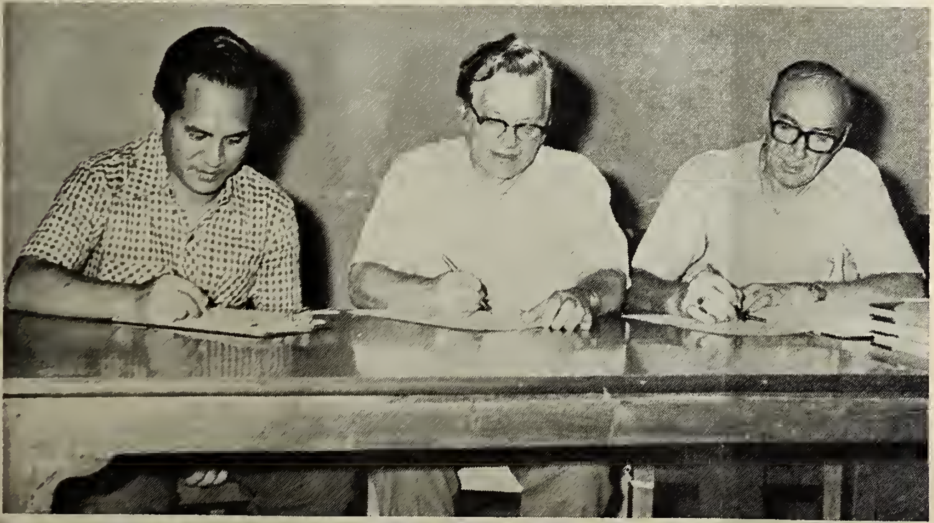
In the city of Raipur, D. Ram, a retired teacher from Jagdeeshpur, has been named pastor. A chapel has been rented and forty to fifty people attend worship services.

Other possibilities for new city work include Nagpur, where a number of Mennonite families have moved, and Bhopal, the capital of Madhya Pradesh.

No representatives from the medical board attended the mission conference sessions this year, since final papers were signed October 4, turning over administration of the two Mennonite hospitals to the Emmanuel Hospital Association.

Mr. Unruh anticipated that COM would continue to give some subsidy to the hospitals. Indian staff has replaced missionaries who were supported by COM. In addition, hospitals say they would not otherwise be able to give charity treatment to needy people without 10 to 15 percent subsidy.

The education board remains under the mission conference, but at the point when the mission conference disbanded or changed its structure sometime in the future, the education board would continue as a semiautonomous board, church-related but not church-controlled.



General Conference Mennonite hospitals in India were officially incorporated into the Emmanuel Hospital Association October 4. Signing the agreement concerning Sewa Bhawan and Champa Christian hospitals are, from left, Lalchuangliana, executive secretary of EHA, and Ed H. Burkhalter and Jake Giesbrecht, COM missionaries.

The mission conference has decided to turn over all but four of its primary schools to the government, leaving one primary school in each of the four main church centers: Jagdeeshpur, Champa, Korba, and Jangjir. The education board also wants to remain responsible for Janzen Memorial Higher Secondary School in Jagdeeshpur and the English-language Beacon School in Korba.

Eventually the Jyoti Secondary School will also be turned over to the government. The government has not yet accepted any of these schools, but the mission conference anticipates that it will.

The Beacon School lost about 200 of its students this year when a nearby aluminum plant opened its own school for children of its employees. About 300 students remain in the school's three branches.

The mission conference has also decided to phase out its student loan fund for higher education and turn over responsibility for student aid to each area. Thus, hospitals would be responsible for medical education aid, the education board for teacher education assistance, and the church conference for education for the ministry and other church-related vocations.

Mr. Unruh said the mission conference is recommending that COM set up scholarships at Union Biblical Seminary in Yeotmal, India, for General Conference students.

The fourth board of the mission conference—literature—was still represented at this year's meeting, but literature work is either being turned over to the church conference or phased out.

Ten missionaries and six nationals attended this year's mission conference.

Mr. Unruh reported that most Indians he had talked to had positive feelings about the national state of emergency declared by Prime Minister Indira Gandhi. Corruption on the part of government officials has decreased; signatures that used to take three weeks to get, now take ten minutes; trains are running on time; all debts over five years old have been canceled and bonded labor has been declared illegal; prices now appear on all store merchandise; inflation has slowed from 25 percent to 5 percent.

Uneasy conscience on paying for Armageddon

Some 115 persons gathered at First Mennonite Church in Kitchener, Ontario, October 30-November 1 to seek theological and practical discernment on war tax issues. Their concern grew out of the Mennonite and Brethren in Christ heritage of the way of peace and the growing menace of the world arms race.

Unlike some Mennonite peace gatherings of the past decade, the under-thirty set did not predominate at Kitchener. Laborers, pastors, homemakers, and teachers shared their concerns. Students from as far as Swift Current Bible Institute and Eastern Mennonite College came to Kitchener.

Two retired military men gave background for the concern about war taxes at the first sessions. Colonel Edward King, U.S. Army (retired), summarized the ludicrous contradictions between the stated U.S. foreign policy of détente and actual U.S. military practice, and tallied the tax dollars in tens of billions with which Americans are purchasing this idiocy.

Major General Fred Carpenter, Canadian Armed Forces (retired), who traces his martial ancestry to Napoleonic times pointed out political and military differences between the United States and Canada. Stressing the dangers of nationalism, Mr. Carpenter called for a view of land resources which sees them as international property just as the ocean and the air.

Conference participants felt urgency about the international arms race and some personal accountability for national policy in their respective countries, the United States and Canada. A basic cleavage of viewpoint did seem evident, however, over the degree of accountability which Christians have for the nuclear immorality of the governments under which they live.

"We also have come together because we know the nature of modern warfare has changed; its implementation now relies more on resources, primarily monetary, than on large numbers of soldiers. We have heard of the massive destructive capacity and waste of the U.S. military. Some of us have witnessed it firsthand," said the summary statement approved at the end of the conference.

"We have come to see how Canadian manufacturers have contributed to the U.S. military effort and how both U.S. and Canadian citizens live at high economic levels which must be defended by military forces in the face of a hungry world.

"We have come to feel that we must reexamine the implications of our historic peace position in the light of the changed circumstances in which we live. We cannot rest easy if our witness is confined to personal refusal to serve, especially when none of us are being drafted."

The historical record of Anabaptists on war tax issues was reviewed by Walter Klaassen of Conrad Grebel College and Donald Kaufman of General Conference Home Ministries personnel services. The evidence suggested that most Anabaptists did not pay all their taxes willingly; however, there is the early case of a sizable action by Hutterite Anabaptists who refused to pay war taxes that were to be used against the Turks.

During the American Revolution some Mennonites did object to paying war taxes; yet, in a joint statement with the Church of the Brethren (German Baptist Brethren), they agreed to pay taxes in general to the colonial powers "that we may not offend them."

In a biblical-theological paper, Marlin Miller, president of Goshen Biblical Seminary, defined the relationship of the Christian to civil authorities as one of subordination rather than obedience or subjection. Subordination, he said, requires the exercise of discrimination regarding what is due the state (Rom. 13:7) within a basic stance that rejects rebellion and violent revolution.

In the second major biblical-theological paper of the conference, Willard Swartley, on sabbatical at Conrad Grebel College, examined the New Testament texts on taxes. "Scripture does not speak a clear word on the subject of paying taxes used for war. While taxes generally appear to be Caesar's due, the statements on the subject contain either ambiguity in meaning (Mk. 12:17) or qualifications in the texts that call for discrimination in judgment," he concluded.

Conference participants felt that the ethical directive as to whether to pay or not to pay must be found by the community of believers led by the Spirit to understand the imperatives of the total revelation in Christ Jesus.

The summary statement of the conference issued an appeal to the churches and church institutions to "recognize the extent to which we are subject to the industrial-military complex" and to "pray for those in authority, that they will rule justly." It calls on the church to "awaken a consciousness of the extent to which our life-styles are affected by the standards of our consumer society, and extend a new call to the lordship of Christ in life-style issues."

A response recommended specifically for U.S. citizens suggested refusal "to pay federal tax, or a percentage thereof, since such a large part is used for military purposes, and . . . willingness to accept the legal consequences of such a conscientious objection to supporting war, acknowledging the illegal aspect of the act and inviting the opportunities to witness at various levels which it brings."

It included a call to "bring taxable income below the taxable level by adjusting standard of living through earning less income, through donating up to the maximum allowable 50 percent of income to charitable causes or through other types of deduction and/or dependent claiming which are legally allowable."

Responses recommended for Canadians included to "call upon our government to legislate against the export of military weapons and systems" and to "affirm and support individuals who feel led to actions (actual or symbolic) that focus conscientious objection in particular ways:

—Tax withholding, a withholding of that portion to taxes going for defense as a symbolic act.

—Tax overpayment, an overpayment of that portion of the GNP that derives from defense export."

Other action recommendations affirmed "that Mennonite institutions make allowance for individual expression of conscience concerning tax refusal and withholding," "that the *Meetinghouse* format deal with the war tax issue as soon as possible," and "that a study guide and packet of resource material on the war tax issue be made available to congregations for further discernment on the matter."

Conference planners Harold Regier and Peter Ediger, editors of "God and Caesar," a war tax newsletter from Newton, Kansas, and Ted Koontz of MCC Peace Section (U.S.) indicated plans to carry on efforts to raise consciousness about war tax and militarism issues, while the world waits for Armageddon. *John K. Stoner, Congregational Peace Education program*

Business told to do economic works of love

The purpose of a business enterprise should not be to make profit; a business enterprise is called to perform good economic service for the well-being of humankind, declared Gerald Vandezande.

Mr. Vandezande, executive director of the Committee for Justice and Liberty, a Reformed Church organization in Toronto, was the keynote speaker at the seventh annual convention of the Church, Industry, and Business Association (CIBA) meeting November 7-9 in Wichita, Kansas.

"I am for a legitimate profit," he said. "But the minute you say, 'The goal of my business is to make money,' you are on the wrong track."

Mr. Vandezande, related to the Christian Labor Association of Canada, criticized both business and labor for their preoccupation with profit and wages to the neglect of providing good economic service, "doing economic works of love." Both labor and management are called to be servants of God, he said.

He found fault with those who see labor as a commodity for sale to the highest bidder.

"Just because you pay a man $5.00 an hour, this does not mean you own him," Mr. Vandezande said. "Shareholders can own a corporation. And with that stock, the directors have told the manager to buy certain equipment. But people who go to work there are not owned by anyone except the Lord."

All people are not equal, but all people have equal dignity, he said. No one is to lord it over another. A janitor as well as a manager can give leadership in a factory. "We need to recognize a variety of tasks and give each person's dignity room within the work enterprise."

He suggested that boards of directors be appointed by both shareholders and workers. The entire work community should be consulted on questions such as, What kind of management shall there be? and What should be the purpose of the enterprise?

Shouldn't labor share in the risks as well as the decision making? came a question from the audience.

Workers already take risks, Mr. Vandezande replied. When business is not going well, they are the ones who are laid off.

Calvin Redekop, professor at Goshen (Indiana) College, underlined some of Mr. Vandezande's remarks in a presentation later in the convention.

He suggested profit sharing ("The secular world is doing it. Why aren't we?"), employee ownership of enterprise, community-social audits of businesses and professions ("Is this a moral occupation or a needed product?"), and transfer of accumulated wealth ("We have been very selective in how we interpret Christ.").

"We need a clear expression of how our occupation serves our vocation," Mr. Redekop said. "We need a theology of business."

A study which Mr. Redekop conducted last summer found that Mennonite business people and laborers were concerned about the loss of craftsmanship and the loss of meaning in their work. There was also "tremendous uneasiness" about management-labor relations. Management feared labor, although more than half felt labor unions served a useful function. However, many managers were paternalistic regarding labor.

Mr. Redekop also found uneasiness regarding affluent life-styles. Many people were asking, "How much profit is enough?"

He suggested that future CIBA meetings include blue-collar as well as white-collar workers.

The 100 to 150 participants at the Wichita CIBA convention were mostly prominent Mennonite businessmen. Likewise, Mennonite Economic Development Associates, whose annual meeting immediately preceded the CIBA meeting, is an organization of management rather than labor. MEDA's primary purpose is loaning money to third world persons to develop their own businesses.

MEDA needs to be sponsored by both business and labor, suggested Mr. Redekop.

Gerald Vandezande, right, speaker at the CIBA convention, talks with convention participants.

Packaged evangelism fails to promote gospel

Show business Jesuses, "packaged" evangelism, and public relations techniques will not, according to Malcolm Boyd, restore the passion of the Christian gospel in the modern world.

Christian passion will be recovered "only in showing forth the glory of the Lord in the very living of the Christian life," the Episcopal priest and author says in his new book, *Christian* (Hawthorn).

Extension education scheduled in Zaire

Theological education by extension has been launched in the West Kasai province of Zaire by the Mennonite Bible Institute at Tshikapa.

Rudy Martens, missionary under Africa Inter-Mennonite Mission, recently told a seminary organized by the Mennonite Community of Zaire (CMZ) that theological education by extension (TEE) is not just a Bible correspondence course; it is a school with its own organization and its own teaching methods, but with the same program as the residential institute to which it is attached.

The school will be attached to the administration of the Bible institute, but regional centers will be set up in the various language areas, Tshiluba, Kituba, and French. The number of extension centers will depend on the number of students in a particular locality.

Mr. Martens said TEE was started because the residential schools had not produced sufficient leaders in the CMZ. He also mentioned a deterioration in church work because many of the pastors had not had enough theological training to respond to the problems of their flock. Among these people are those who wish to improve their knowledge, but who cannot leave their families and their responsibilities to go to residential schools.

The purpose of TEE is to rectify the Christian spirituality and morale of Mennonite Community leaders," said Mr. Martens.

The program will be available to all pastors and deacons who want to improve on their previous knowledge. It will also give basic training to those who have had no biblical training without requiring them to leave their present occupations.

Another advantage of the program, said Mr. Martens, is that it will be economical. It will save the time of both professors and students and eliminate the need to provide students with room and board.

Before launching the program, Mr. Martens will contact all pastors and deacons of the CMZ in all the districts to inform them fully. The program is scheduled to begin in March 1976 with the first course, "How to talk to God," in French.

The conference of Mennonites in Manitoba requires the services of a camp coordinator for three winterized camps in Manitoba. Duties will include public relations work in churches and schools, staff recruitment and training for summer camps, direction of one of the three camps in summer, and the planning of workshops and camp programs for a wide variety of campers (the aged, family groups, special groups, underprivileged, etc.). Camping experience is essential. Duties to commence January 1, 1976. Contact Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9.

Words & deeds

Mennonite Business Associates is preparing a new directory of Mennonite business and professional people. The first directory, published in 1974, contained 1,700 names in more than two hundred categories. The new directory will have about 4,000 names. Congregations in constituent denominations related to Mennonite Central Committee may report additional names within the next few weeks to J. J. Hostetler, executive director, Walnut Court, Apartment D4-2, 2000 South 15th St., Goshen, Indiana 46526.

The Artists Communicating Through Service (ACTS) voluntary service unit at 7839 South Shore Drive, Chicago is planning grand opening celebrations Dec. 6-7. Members of area Mennonite churches and others interested in the artists' VS program are being invited to attend.

The members of the U.S. Anglican-Roman Catholic consultation have issued a statement that a "divergence" on the issue of the ordination of women to the priesthood by the two communions "would not lead to the consultation's termination or to the abandonment of its declared goal." Noting that women's ordination "has become an increasingly pressing issue in our churches," the statement pointed out that if the consultation's goal "is thought of as requiring uniformity in doctrine and discipline concerning candidates for ordination, the problem would indeed be a serious one." However, the theologians said, "accepting diversity as a gift of the Holy Spirit who endows churches as well as individuals with varied gifts" might lead the two churches to "accept and even cherish 'varieties of service'. . . ."

Recycling and fund raising go together in St. Catharines

Riding down Pelham Road [in St. Catharines] I almost missed it. It's small and unobtrusive and has no flashy neon sign. But it's there, providing a unique recycling service to the people in the neighborhood as well as many others. The name: the Christian Benefit Shop.

Browsing through this converted beauty parlor, I was struck by the size—small; the atmosphere—pleasant; the personnel—helpful; and the shelves—packed full, yet well organized. I scanned the neatly arranged piles, thumbed through some of the racks, walked to the basement and did the same. The variety ranged from boots to knick-knacks, ice skates to patterns, baby socks to heavy winter coats. I was also reminded of the household appliances and other large items in the shed outside.

It would have been a crime if these items had been tossed out during the city's annual cleanup days. That was what the organizers of this undertaking thought as well and why they did something about it.

The shop was officially opened on January 12, 1974, but much planning preceded that first day of operation. A building had to be found and purchased. Money had to be raised. Legal matters had to be ironed out. The painting and necessary renovating were done.

The organizational responsibilities of the fourteen participating Mennonite churches were established so that each week one church would be in charge of providing staff to serve customers and clean up. Businessmen were approached for donations to cover the expenses of renting and operating the shop so all proceeds could be clear "profit."

In the first 1½ years of operation, the shop has already contributed about $30,000 to Mennonite Central Committee. And that is all money from the sale of merchandise that might otherwise have been glibly tossed out. This makes the shop an efficient recycling project in the center of our throw-away culture. It is also providing service for those who don't think it always necessary to purchase new things. In fact, so many are taking advantage of this opportunity that an additional location in St. Catharines is being considered to widen the scope of the project.

As a mother of nine said, "Never have I been able to buy so much with so little." *from* Channel *magazine, St. Catharines, Ontario*

Letters

Help needy, but obey law

Dear Editor: May I respond to two articles in the October 21 issue? First, the article entitled "Should the MCC break the law for Vietnamese shipment" was the kind of article that makes me feel that the MCC acting under the direction of church members has somehow lost its (Christlike) objective.

We have many millions of hungry people in this world that can use all the material and financial help we can give. We can only give this because our government has been very generous with the church. We can give money or goods and deduct this from our taxable income. We don't have to work at all, we can go from door to door to preach the gospel and live off welfare and let, in effect, the government support us.

How then, I say, is it possible even to consider this question? The Bible says as much as possible live at peace with your brethren. I must send my support to needy people where the channels are open on both sides, at least until I can't find any of those kinds of people anymore.

The second article that was of interest to me was the article "Lancaster Mennonites shun bicentennial." May I suggest to them that they do not celebrate the bicentennial, but go to Canada to the war tax conference and see if there would be some way that they might keep from paying war tax on the tobacco they grow and sell for a profit. I am sorry; maybe I can't see the splinter in their eyes for the log in my own eye. *K. Marion Miller, Box 466, Middlebury, Ind. 46540* Oct. 23

Counsel on abortion

Dear Editors: I share R. L. Hartzler's concern (Letters, November 11) about the church depriving its members of effective counsel on abortion. However, I am disappointed by the suggestion of a congregational or even conferencewide review committee to judge whether a particular woman should have permission for an abortion. Most of us do not submit our private decisions even to our Christian friends, let alone to an official church committee, for judgment. A woman tempted to seek an abortion knows the church's tendency to reserve its harshest censure for sexual matters. If she seeks counsel beyond her family, she can hardly be expected to share her secret further than with another Christian woman who has struggled with an unwanted pregnancy.

Women seek abortions through desperation about their inability emotionally or financially to care for another child —or to face the hostility of the community if they are unmarried. Our mobile North American society increasingly isolates parents from the relatives who used to help them. Is the church willing to pledge long-term emotional and financial support as needed by the mother and child? The unmarried mother who has courageously refused abortion should not be (1) forced into an unwanted marriage or (2) sent off in disgrace to bear her child and give it away. If the church can't offer to share the heavy responsibility of rearing the child for the next twenty years, perhaps it doesn't value life enough to prohibit abortion. *Anna K. Juhnke, Box 44, North Newton, Kans. 67117* Nov. 10

WANTED
15 PERSONS TO SERVE IN INDIAN MINISTRIES

CHURCH HELPERS to assist small Indian congregations in developing leadership. Experience in church life needed. Cross-cultural experience helpful. Commitment of 4-5 years preferred.

Oklahoma: two couples or single persons.
Arizona: one couple

VOLUNTEERS through a variety of Mennonite Voluntary Service ministries.

Oklahoma: six to eight persons to work in recreation, economic development, day care, community problems, or Christian education.

Montana: three to four persons to work in small church development, carpentry, or legal research.

Write for information.

CHM
Commission on
Home Ministries
Box 347
Newton, Kansas

Record

Workers

COM missionaries terminating in recent months include *Tina Warkentin Bohn,* who served in Zaire in 1964-75, now living in Mount Hagen, Papua, New Guinea; *George and Margaret Ediger,* who served in Colombia 1963-74, now living in Inman, Kans.; *Peter and Annie Falk,* who served in Zaire 1952-74, now living in St. Catharines, Ont.; *Dick and Margaret Hildebrandt,* who served the past seven years in Taiwan, now living in Abbotsford, B.C.; *Richard and Jean Hirschler,* who served the past four years in Zaire, living in Elkhart, Ind.; *Homer and Gredi Janzen* of Rosthern, Sask., who served in India in 1960-65 and 1969-74; *Erwin and Vera Schrag* of Freeman, S.D., who served in India in 1948-53 and in Mexico in 1955-75; and *Al and Lois Stolifer,* who served in Taiwan in 1969-74, now living in Ness City, Kans.

Dennis and Shirley Epp Ries, Sioux Falls, S.D., have been named as missionaries to Zaire by Africa Inter-Mennonite Mission. They were to leave Nov. 5 for Kalonda, where Dennis, a physician, will assist Elvina Martens in medical work. Both Dennis and Shirley will study Tshiluba for the first six months. Dennis, a member of the Salem Church, Freeman, S.D., has recently completed his residency at the Family Practice Center in Sioux Falls. He is a graduate of Freeman Junior College, the University of South Dakota, and the University of Texas medical school in San Antonio. Shirley, a member of the Bethesda Church, Henderson, Nebr., is a medical technician and a graduate of Freeman Junior College and Professional Business Institute in Minneapolis. She has been employed at the Family Practice Center in Sioux Falls and at the University of Texas Medical School.

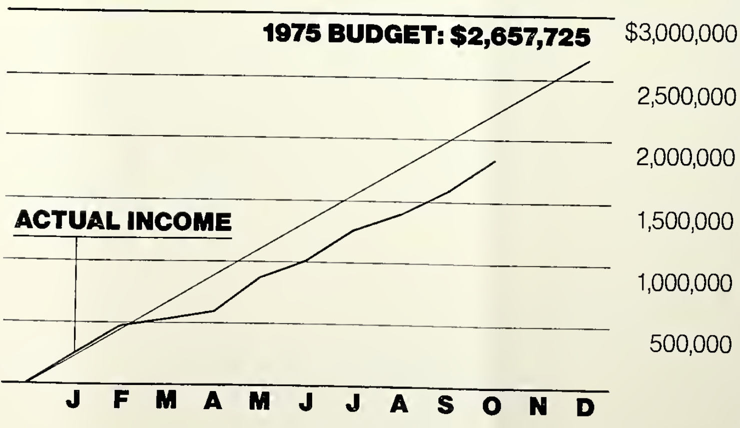
D. Ries

S. Ries

Sue Zan Wiens, Bethel Church, Inman, Kans., left Oct. 14 for a six-months orientation and a two-year term of service under Teen Missions, Inc. Her place of service is not yet definite.

Conference budget

Budget for 1975 includes:	
Commission on Education	$189,118
Commission on Home Ministries	$479,905
Commission on Overseas Mission	$1,756,190
Mennonite Biblical Seminary	$232,512
Total	$2,657,725



By the end of October we had received $58,000 less than last year during the same period. However, this year money received and earmarked for MCC is not included, whereas last year it was included in the total budget. We have received 68.9 percent of budget compared with 77.6 percent last year during the first ten months. It is thus evident that we may come up short this year. We trust, however, that Thanksgiving and Christmas offerings will be generous so that programs will not suffer for a lack of funds. *Wm. L. Friesen, conference treasurer*

Ministers

Ellis Gerber, Foley, Minn., has been named pastor of First Church, Bluffton, Ohio, effective Aug. 1, 1976. A native of Freeman, S.D., he has previously served as pastor of the Zion Church, Souderton, Pa., and a United Church of Christ in a suburb of Minneapolis. He has recently operated a farm and served as interim pastor of Faith Church, Minneapolis.

David C. Wedel, associate director of development at Bethel College (1968-75), is serving the Zion Church, Elbing, Kans., as interim pastor for several months.

Calendar

Jan. 29-31, 1976—Canadian Council of Boards, Winnipeg

Central

Apr. 2-4, 1976 — Seminar for high school youth in Iowa on "Young Christians in an old world" sponsored by Mennonite and General Conference Mennonite churches in Iowa; Nick Kassebaum and Ed Stoltzfus, leaders

Eastern

Jan. 8-Mar. 25, 1976—Christian Writers' Workshop, Chambersburg (Pa.) Brethren in Christ Church, sponsored by Messiah College; Ray Zercher, instructor

Northern

Jan. 16-17, 1976—Seminar on "Personhood: A biblical examination and Christian response to expanding male and female roles," Freeman, S.D.; David Schroeder, speaker

Audiovisuals

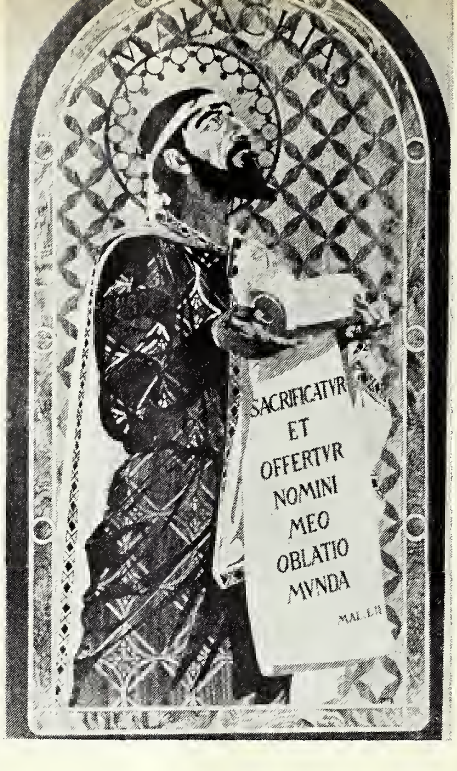
The fable of he and she, an animated film about sex-role stereotypes, has been added to the audiovisual library of Faith and Life Press, Box 347, Newton, Kans. 67114. The eleven-minute color film was placed there by the youth office of the General Conference's Commission on Education. It was produced by Learning Corporation of America and is suitable for audiences from the junior grades to adults. The film is available for $5.00 donation.

Half the world can't be ignored forever

African women and girls are responsible for 60 to 80 percent of the continent's agricultural work and produce more than half its food. Yet the resources women offer in rural development have long been underestimated.

Mennonite Central Committee is making a new commitment to help women cultivate their gifts and resources. For developing countries this may mean added strength in the fight against poverty. For women, new fullness of life.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501
or
201—1483 Pembina Highway
Winnipeg, Man. R3T 2C8



Shut the church doors!

Barbara Jurgensen

"I WISH that there were someone among you who would shut the doors of the church and put an end to this farce! Your worship is utter mockery!"

Malachi stood outside the temple and lashed the people with the fury of his words.

"Look at the gifts you bring to God's holy altar!"

The people glanced sheepishly down at the sacrifices they had brought—sickly lambs, corn full of worms, moldy bread.

"Where is your tithe? Have you forgotten that a tenth belongs to your Maker? Will a man rob God? You have!

"And your priests—they don't teach God's ways. They say, 'What a weariness it is to serve God,' and they sniff at him."

Malachi did not spare the people. Their sins were many, and he proceeded to recount every one of them.

"Look what you have done with marriage, that holy estate which God created to bless you!

"And where has your faith dwindled to? You have become so skeptical of God that you say, 'What is the use of living God's way when those who do evil prosper more than we do?' Do you refuse to believe unless you see God's judgment meted out daily upon the disobedient?" Malachi's eyes burned holes in his hearers.

"Do you not know that he loves you, his chosen people? On the Last Day you will see whether or not it pays to have faith in those who speak falsely, against those who oppress their fellow men and women, against those who have no respect for him."

Thus spoke God through his prophet Malachi, whom some have compared with the wise teacher Socrates. Seven times in this short book Malachi, in a Socratic manner (1) states a truth, (2) presents the objections that the people raise to that truth, and then (3) gives God's answer to the whole matter.

For instance, this appears in chapter 1, verses 6 and 7: (1) God says, "A son honors his father, a servant honors his master. I am your Father and Master, yet you don't honor me, O priests, but you despise my name."

(2) "Who? Us?" you say. "When did we ever despise your name?"

(3) God answers: "Every time you say, 'Don't bother bringing anything very valuable to God!' "

But, important as the matters of sacrifice and tithes were to Malachi, he was more concerned about the inward poverty they indicated in his hearers. The Israelites had forgotten God's divine holiness and majesty. Cut loose from this foundation, they were a bewildered people floundering in their relationship to God and in all human relationships as well.

Malachi was sent to arouse the disobedient nation from its spiritual sluggishness and prepare it for the coming of the long-awaited Savior. To that end God gave him this prophecy to thunder out to the people:

"The Lord will suddenly come to his temple. Then I will draw near to you for judgment. From the days of your fathers you have turned aside from my teachings and have not kept them. Now return to me and I will return to you.

"Return bringing your full tithes into my storehouse, and thereby put me to the test, and see if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

Then God promised that those who had lived his way would see the end result of their faith. "And I will prepare a book of remembrance of all those who love my name. They shall be mine, my special possession on the day when I judge, and I will spare them as a man spares his son who serves him. Then you will no more be able to say, 'What is the good of our serving God when evildoers prosper more than we do?'

"For the day is coming when the arrogant and the evildoers shall be as stubble in a burning oven. There will be left of them neither root nor branch. But for you who fear my name, the Sun of Righteousness shall rise with healing in his wings."

And here, in foretelling the coming of Christ, Malachi ended the message God had given him for the people.

And so, to the doubting saints, to the indifferent priests, and to the spiritually careless people as a whole, came Malachi's ringing message from God: "Return to me and I will return to you, and I will open the windows of heaven and pour down for you an overflowing blessing."

And thus ends the last book of the Old Testament, with the windows of heaven ready to open.

Last in a series of thirteen articles on the prophets.

Meditation

Beyond formality

I saw a friend today.
Together we shared coffee.
Hesitant, fearful we ventured self-revelation,
Risked rejection by exposing feelings.
Affirming, disagreeing, supporting, refuting,
We moved beyond formality into real friendship.
Joyce Shutt

You gave me love

You gave me love
    when I could no longer reach out and touch
You gave me patience and feelings
    I needed so much
You gave me life again
    when I wanted it to end
And faith that
    let me be again
Susan Duerksen

Come, in whatever way you choose

O love of God
    flow thou through me
        from thy eternal spring
Come . . . infill . . . and overflow
Come as a rushing torrent
    so that I may share thy love
        with willing, helping hands
Come . . . as a meandering stream
    filter through me
        with gentle words
        into weary, discouraged souls
Come . . . make me a quiet pool of love
    where pensive souls may come
        and be refreshed
Come, Lord . . . in whatever way you choose
    make my life a constant stream of love
        ever flowing in, always pouring forth . . .
But never . . . ever . . . empty of thyself.
Lorraine J. Kaufman

Contents

Thanks for peanut butter sandwiches 665
So much I could say 666
Moratorium: Other voices 667
News 669
Letters 675
Record 676
Shut the church doors! 678
Beyond formality 679
You gave me love 679
Come, in whatever way you choose 679
A word about publishing costs 680

CONTRIBUTORS

Frieda Barkman is the wife of a practicing psychologist and the mother of two children. Her article is adapted from her new book, Look for the wonder (Regal Books). Her address is 876 Pasadena Ave., Pasadena, Calif. 91105.

Virgil Gerig, chairperson of the committee which administers The Mennonite, is pastor of the Salem-Zion Church, Box 67, Freeman, S.D. 57029.

The poets in this issue are Carol Duerksen, Hesston College; Joyce Shutt, Orrtanna, Pa.; Susan Duerksen, Emporia (Kans.) State College; and Lorraine J. Kaufman, Moundridge, Kans.

With this issue we conclude a thirteen-part series on the prophets by Barbara Jurgensen. A new series of Bible study articles is being prepared for early in 1976.

CREDITS

Cover, Rohn Engh, Pine Lake Farm, Star Prairie, Wisc. 54026; 671, COM; 673, Willard Claassen; 678, RNS.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

A word about publishing costs

Virgil Gerig

PRICE INCREASES are always difficult to accept. People haven't become immune to them, even though they have had a steady diet of cost-of-living increases during the past several years. It is with some anxiety, therefore, that the editorial committee of *The Mennonite* is introducing the largest price increase ever in this magazine's history.

The new price for individual subscriptions will go up from $7.00 to $8.00 per year in January 1976, and the suggested annual contribution for Every Home Plan members will also be moved up by $1.00—from $5.50 to $6.50 per year. We are announcing this price increase now so that congregations can take this into account as they draw up their budgets for the coming year.

The new EHP price suggestion is 18 percent higher than the 1975 cost. The coming year will be a catch-up year because the price increases during the past two years have not been quite large enough to keep pace with increased production costs.

Inflation has hit the printing industry hard. Paper costs, for example, went up about 50 percent in one year alone. Postage costs have been climbing steadily, and so have the cost of pictures and engravings.

If the subscription fees were increased by less than $1.00, the commissions and the seminary would be left with a bigger proportion of the cost. They subsidize about 40-45 percent of the budget. While we believe that the conference should carry the cost of mailing *The Mennonite* to students, missionaries, VS workers, pastors, and church-related agencies free of charge, we feel that church members should carry a major share of the cost of their own subscriptions. The per-copy price of producing *The Mennonite* is about $8.30 per year.

About 50-55 percent of *The Mennonite's* budget is covered by income from Every Home Plan members and from individual subscribers. The remainder is covered by advertising income and subsidies from COM, CHM, COE, and Mennonite Biblical Seminary. Should our subscription price be increased by less than $1.00 in 1976, the commissions' share of the cost would become burdensome.

We trust that our subscribers will understand the necessity for this major price increase and will stick with us through the current financial turbulence. Our sister magazine in the Mennonite Church, *Gospel herald,* increased its price by $1.00 earlier this year with only minimal subscriber losses. Christian stewards know the need for belt tightening on many levels these days but will not want to close off the vital channel of communication found only in a quality church paper, in our case *The Mennonite*. Thanks for your continuing support.

MENNONITE BIBLICAL

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:43 DECEMBER 2, 1975

Contemporary China

CAN WE LEARN FROM IT?

Verney Unruh

When future historians look back on the twentieth century, several things will likely stand out. Two major world wars, the end of 400 years of colonialism, the emergence of dozens of independent countries in Asia and Africa, the advent of the atomic age, humankind's flight into space, the energy problem, the food crisis.

Along with the above events, historians will also undoubtedly lift up the Chinese revolution. Never before in the history of the world have such dramatic changes taken place among so many people. In twenty-five short years, the whole fabric of Chinese life and society has been altered. How permanent the changes are remains to be seen. But as of 1975, there is a "New China."

Because the changes were initiated and carried out by Communists, we in the West have generally closed our minds to trying to understand what the Chinese have tried to do and why. China is communistic. Communism is evil. Therefore, no good can come out of China.

CAN WE LEARN FROM CHINA?

For more than twenty years, communications between the West and China were cut off. We were afraid of them and they hated us because of the humiliation they suffered at the hands of western colonial powers.

Canada was one of the first western nations to change its stance and restore relations with China in 1971. Then came the exchange of Ping-Pong teams between the U.S. and China, followed by Mr. Nixon's visit in 1972. Since then many tour groups have visited China and have come back with reports that are both surprising and perplexing. (See report by Arden Ramseyer in March 25 issue.) These generally positive reports need to be considered seriously and evaluated.

China stands as one of the great nations of the world. It is just slightly smaller than Canada in land area but larger than the continental United States. Its population of 800,000,000 is about one-fourth of the world's people. The Chinese culture is one of the oldest, and, according to Professor John D. Fairbank, the history of the Chinese culture area represents one-third of the organized experience of the human race.

China has seen major upheavals before. The Mongol invasion of the thirteenth century and the Manchu invasion of the seventeenth brought vast changes. But there were sifting and adaptation, and in time the enduring qualities of Chinese culture and society remained. Some historians and sociologists predict the same thing will happen with the Communist influence. In the meantime, however, we ought to be asking if there is anything we can learn from China now.

1. Service, a motivating force. North American visitors to China have found the people cordial, relaxed, and self-confident with a sense of purpose. The Chinese are proud of their accomplishments. There is a feeling of self-respect. Human dignity has been restored.

China lacks most of what we in the West consider necessary for "the abundant life." They do not have personal property; it has been taken over by the government. Homes are simple. There are no private cars. Most of the work is done by human labor since there is little mechanization, especially in rural areas.

What makes them proud of their country? Donald MacInnes, former missionary to China, sees the idea of service for love and not for profit as the motivating force. "Serve the people—in that ethic lies the secret of People's China—the mobilization of human muscle and spirit for building a new way of life" (in *Christian century*, March 12 issue). The Ramseyers saw many examples of living for others and made a similar observation.

Christians will quickly recognize the idea of service as a Christian concept, taught by Jesus both in word and example. Yet today in western countries where Christians are predominant and in positions of power and decision making, one often finds the opposite spirit. Self-interest and personal gain is the driving force for many.

It is a sobering thought that Chinese Communists may have something to teach us about living for others instead of self.

2. High moral standards. Visitors are also struck by the apparent lack of moral decay and corruption. There is no evidence of drug addiction, crime, prostitution, or juvenile delinquency. Night clubs, X-rated movies, or pornographic literature are nowhere visible.

Tourists have felt more secure late at night on the streets of Shanghai than they do in North American cities. Mr. MacInnes, who returned from a visit to China last summer, was shocked when he saw New York subway signs such as "Dial 911 for rape" and "Fight drug abuse."

Mr. MacInnes goes on to report that "the fruits of religion—the practice of moral life, particularly with respect to concern for one's neighbor and society—are in many ways more evident in China than in the West."

According to *Nation's business* (April issue), the United States is the most crime-ridden country in the world. A murder is committed every twenty-seven minutes, forcible rape every ten, and every eighty-two seconds there is an armed robbery. In 1974, there were 8.6 million crimes committed, 870,000 of them violent.

There is also an alarming increase in "white collar" crimes—embezzlement, extortion, bribery, and fraud. Deceitful practices and outrageous overcharging by doctors and others involved in the Medicaid program have come to light (see *Time*, May 27 issue). Fraud by grain dealers in the sale of grain to foreign countries has been exposed. Society from bottom to top is sick.

As a Christian, I find the contrast with China disturbing. Have they elim-

Chester A. Ronning, a former Lutheran missionary to China, is greeted by young Chinese at the railway station in Fancheng, a town deep in China's interior where he was born. Mr. Ronning, seventy-six, who spent a week in Fancheng in 1971, found the church buildings there still standing and a small group of Christians, mainly old people, that meet in the guest room of the church. Mr. Ronning was born in China and was later principal of a school in Fancheng.

inated crime and corruption by a rigid law-and-order policy, backed by capital punishment? Yet that doesn't quite fit with the sense of purpose, the feeling of worth, and the spirit of service which travelers to China have found. How have the Chinese instilled moral values? Is there something we can learn from them?

3. Self-sufficiency in food. Another accomplishment in contemporary China is food production and distribution. The traditional Chinese greeting used to be, "Have you eaten yet?" It focused on the struggle for livelihood.

Today China is self-sufficient in grain and all other essential foods. For the first time in history all citizens of China have food to eat. While the diet may not be as balanced as desirable, there is no starvation in China today. Visitors have seen no beggars. This is remarkable when one considers that twenty-five years ago, many were famished and dying from lack of food.

In China the population increased 60 percent from 1949 to 1973, from 500 million to 800 million, while grain production more than doubled from 100 million tons to 250 million tons. Further, an efficient grain rationing and distribution system guarantees that all people get their share.

The world is facing a food crisis. The threat of worldwide famine looms over mankind. In most western countries, the majority of people overeat. In many developing countries, people are undernourished and in some crisis areas, they are starving to death. How can food production be increased? How can there be a more equitable distribution of the food resources? Can we learn anything from China?

4. Health care. China has also developed a health-care system that is meeting the minimal needs of the people. Infectious diseases such as smallpox, cholera, and the bubonic plague have been virtually eliminated. Venereal disease, on the increase in most western nations, has been greatly reduced. In 1949 the infant mortality rate was about 300 per 1,000 live births. Today it is reported to be below 40 per 1,000 in some areas.

The health-care system, developed through a number of experiments and changes, is largely centered in the communes and brigades (subdivisions of the communes). The barefoot doctor is a key person. These people are recruited from their own brigades or communes after three years of experience in manual labor. Those chosen are given training with a mobile medical team for several months, then are given opportunity to apply their knowledge for a year or two. Following this experience, they return to school for an extended period of training.

Each brigade normally has two barefoot doctors. On the next level, each commune has a health center with several physicians. The more difficult cases are referred to these centers for specialized treatment, according to Christopher Mullen in *Asia magazine* (July 20, 1972).

People in the United States who have suffered from accidents or illness are staggered by the tremendous costs of health care. Office calls, laboratory work, X rays, and other tests add up quickly. Not to mention the cost of hospital care which in some areas now runs more than $100 per day. Insurance does take care of some of these expenses. But then to cover that, the health insurance premiums continue to rise.

Some areas of the U.S. also face a crisis because of the high cost of malpractice insurance. Doctors have been striking, and medical services have been curtailed.

What does the experience of China have to teach us about providing for the basic health care of a country's citizens at a price they can afford?

5. The church in China. When the Communists took over China in 1949, the exodus of western missionaries began. Church leaders turned against them and accused them of being part of the imperialistic forces that exploited China. It was a painful time for western churches as this overreaction took place.

Because most Christian churches were started by missionaries, they were suspect. Government pressures made it increasingly difficult to continue meeting. During the cultural revolution in the late 1960s, all church buildings were closed and public services banned. It appeared that the light was extinguished.

However, recent reports indicate there are faithful followers of Christ throughout China. The institutional church, as we think of it in the West, is gone. But Christians continue to meet for Bible study, prayer, and mutual encouragement.

Since 1969, a Christian community of over 1,000 has gradually grown up in Foochow, Fukien province (*Time,* December 16, 1974). Travelers to China report there are pockets of Christians in many villages and cities.

In November 1972 Howard Habegger and I met David Wung in Hong Kong. Mr. Wung was born and reared in a Christian family on the mainland. In the late 1950s they decided to leave. In Hong Kong, David became associated with a Christian organization majoring in Bible translation and distribution.

The Peking government invited Mr. Wung and about a dozen other young Chinese who had fled the mainland, to return for a visit in the summer of 1972. They spent a month there, traveling thousands of miles, visiting many cities and areas. The changes that had taken place astonished and impressed them.

Mr. Wung also reported that he met many Christians and participated in a number of fellowship meetings and Bible studies. The encounters took place in a variety of places. At a railroad station, amidst the jostling crowds, a group met for prayer. A man led a Bible study at a restaurant while they ate. At a picnic in a park a large group gathered, then divided up into smaller groups, which in turn, mixed every fifteen minutes.

It should not surprise us that the church has not been blotted out. The Bible, from beginning to end, is the story of God's people in conflict with "principalities and powers." In Egypt the children of Israel suffered at the hands of ruthless Pharaoh. But their cry went to God. He heard and rescued them. The Old Testament prophets were ridiculed and persecuted. They remained true to God and were vindicated. The Christian church had its beginning in the Roman Empire, a totalitarian state.

Does not the China experience again remind us that the Christian church can exist under any political or economic system? In fact, the quality of faith and dedication might well be deeper and stronger than in a free society.

I will not forget the closing exhortation by David Wung: "When western Christians return to China some day, I hope that before they stand in the pulpits to preach, they will sit at the feet of the Chinese and learn what it means to be a disciple of Christ and suffer for him."

This article has tried to raise some questions about contemporary China. The answers are not all clear. But it is most important that we try to understand what has happened in the world's most populous country. "The community of the people of Jesus Christ must be ready to learn what God has to teach us in the Chinese experience."

Moratorium and the future of Mennonite world missions

Howard J. Habegger

THE CALL for a moratorium on missionaries and funds could seriously affect the future of Mennonite mission and service involvement around the world. The extent to which overseas missions is affected will depend on the attitude of sending agencies and the stance of third world Mennonite churches. The overseas churches have the right to speak for themselves on the moratorium question (see November 25 issue). Continuing dialog between the sending and receiving churches is essential in the search for mutuality.

I do not claim to speak for the entire Mennonite church on this continent. My comments reflect personal participation in and knowledge of several important international and inter-Mennonite consultations which took place in the past several years. These forums provide some clues to the attitude and approach of Mennonite mission bodies toward the moratorium.

The 1972 Chicago GPS conference. The goals, priorities, and strategy study conference in 1972 in which fifty-four persons participated, included third world church leaders, commission members, missionaries, and inter-Mennonite mission administrators. Although the purpose and priorities of world mission were the major themes, intense dialog concerned itself with the proper relationship of mission agencies to churches in Africa, Asia, and Latin America.

James Bertsche, former missionary to Zaire and now executive secretary of the Africa Inter-Mennonite Mission, in his keynote address said that "the struggle is to find a pattern of relationships which will assure sensitive, positive help which will neither stifle the maturation process of the church nor hobble the mission in new and needy areas of initiative."

Relationships, not moratorium, was the key concern. The Chicago conference issued a final statement which committed the Commission on Overseas Mission "to serve with the churches of the world as a channel for joint mission. . . ."

The 1974 St. Catharines resolution. The General Conference meeting in St. Catharines, Ontario, unanimously adopted a resolution mandating the Commission on Overseas Mission to expand its global mission outreach. The resolution calls for joint planning with existing Mennonite overseas conferences and churches. Unilateral expansion was rejected. Multilateral consultation and cooperation is encouraged in planning for any new missionary activity.

The St. Catharines resolution reflects the seriousness and sensitivity which is placed upon cooperative planning and mutual cooperation with sister churches overseas. It also reflects strong support for increased rather than decreased participation in world mission. Brotherhood in mission not moratorium was affirmed.

The 1974 Lausanne declaration. Sixty-five Mennonite and Brethren in Christ from sixteen nations met at the Lausanne Congress on World Evangelization last year. They called a special caucus for fellowship and discussion. This ad hoc group prepared a statement on the unfinished task of world evangelization.

The Lausanne declaration does not mention moratorium by name, but does address several problems which have precipitated the call for a moratorium. Several key phrases of the declaration state:

—the need of emerging churches to have freedom to develop authentic patterns of mission and nurture in their own way.

—the need to seek ways and means to combine resources as partners together in the Father's business of making Christ known.

The persons at Lausanne appealed to the entire Mennonite world community to renew their commitment to world evangelization. All six continents were included in the appeal. "All churches in every nation must share in a new awareness of and participation in the evangelization of the unreached 2.7 billion. . . ." World evangelization and mission received firm endorsement by the Mennonites and Brethren in Christ who met in Lausanne. International participation in mission, not moratorium, was urged.

The 1975 San Juan conference. The most recent international body which dealt most directly with the moratorium issue convened in San Juan, Puerto Rico, in July. Mennonite and Brethren in Christ representatives from fourteen countries considered the theme "The Anabaptist vision and world mission." Neither third world Mennonite church leaders nor western mission leaders advocated a moratorium on missionaries or funds. There were strong expressions for changes in structures and relationships that will guarantee mutuality between sending and receiving churches.

All who were present endorsed a statement calling for sensitive listening on the part of western mission agencies. The need to develop new structures and share common resources "which more adequately symbolize the worldwide fellowship that we profess" was the important issue.

A keen awareness existed of the un-

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

A selective moratorium need not dampen our firm commitment to world mission . . . but a total moratorium is a retreat from our common calling to Christian global mission.

finished agenda which faces the whole Mennonite world community in fulfilling the commission of Jesus Christ. San Juan called for the creation of mutual structures not for moratorium. The shadow of moratorium cast across the world mission horizon has not dimmed the basic commitment of Mennonites or Brethren in Christ to a global mission.

Is a moratorium on missionaries and mission monies retreat or renewal? A *total* moratorium applied worldwide is a retreat from Christian mission.

No biblical grounds justify a total moratorium. All churches on all six continents must face the meaning of obedience and faithfulness to the missionary nature of the gospel. The global missionary mandate cannot be suspended while local, regional, or continental churches put their own house in order. Gerald Anderson, associate director of the Overseas Ministries Study Center in New Jersey, believes that a total moratorium "would limit us to mission where we are—an altogether unbiblical concept—and negate the concept of mission as the whole church bringing the whole gospel to the whole world."

It is doubtful that the accumulated problems created by the Christian missionary enterprise can find a solution in a total moratorium. A complete withdrawal of expatriate personnel would relieve the western churches and their mission agencies from the struggle of working on areas of tension—an easy way out. Mission-church relationships cannot find satisfactory solutions through national or continental isolationism.

Total moratorium opts for the complete dismantling of present mission-church structures. It allows no room for discovering together creative new patterns in world mission. Change in relationships is an evolutionary process which requires the insights and perspectives of the total world Mennonite community—east and west, north and south. Changes are not guaranteed when all "alien" elements are removed from a given national or cultural context.

A total moratorium as envisioned by John Gatu and Burgess Carr means the withdrawal of *all* missionaries and the withholding of *all* mission money. Recently the executive committee of the All Africa Conference of Churches repeated its call for a moratorium. At the same meeting they voted to ask for half a million dollars from western mission boards to help construct a new headquarters building in Africa. It appears that moratorium may have double meanings.

While rejecting moratorium one cannot dismiss the possibility of a "selective" moratorium which would withdraw missionaries or mission monies in a specific situation. This option would not be exercised without consent by all parties. Under what circumstances might a Mennonite mission or service agency with the national church apply a moratorium?

1. *Christian missions operate within political contexts of the country.* In a world of violence, oppression, and war there are situations where the political climate is contrary to Christian mission. An example can be cited from the decision of the White Catholic Fathers who withdrew from Mozambique in 1971. They ceased all missionary activity because of the conviction that the national church was too closely allied with the Portuguese political regime. This was a selective moratorium based on moral and ethical consideration believed necessary to make a prophetic Christian witness.

2. *If there is a consensus in a particular third world church that missionaries leave, they should be withdrawn.* A moratorium on unwanted missionaries is the prerogative of the church in any land. In such cases, personnel and money may need to be rechanneled into other areas.

3. *In any place where mission resources are not used to help motivate the overseas church in its own missionary responsibility, a selective moratorium may be a useful option.*

Peter Wenger, professor of missions at Fuller Theological Seminary believes that "in every case where a moratorium on western missionaries and money will help make disciples and fulfill the Great Commission, let us have moratorium. Where it will hinder this process, let us forget about it and get on with the task."

A selective moratorium need not dampen our firm commitment to world mission. It is based on the assumption that there may be instances where the absence of missionaries and money could create a climate for a new awakening to the church's missionary task.

It is my conviction that the Mennonite church in North America, Africa, Asia, and Latin America will not follow the path of a total moratorium. In a new era of mission to and from six continents, it is untenable that the Mennonite church in any nation can engage in the luxury of "doing their own thing." A total moratorium is a retreat from our common calling to Christian global mission.

Last in a series of three articles.

China paradoxical to western eyes

Sara Ann Eby

Returning to China for a three-week visit after serving as MCC and Church World Service director there thirty years ago, J. Lawrence Burkholder, president of Goshen College, found that major changes had taken place in a number of facets of Chinese society.

One of the first changes Mr. Burkholder noticed was the drastic increase in population, creating China's basic problems of nutrition, housing, health, and social control. He was also amazed by the changes made during the past three decades to handle these problems.

"Most evident strides would appear to be in the area of food production," he said. "I have no production figures but I was impressed by the intensity of agriculture in East China where scientific principles have been tied to hand labor."

The result of improved agricultural methods is improved health. "I saw no distended stomachs, runny noses, infected eyes, sallow complexions, emaciated women, and bony, barefoot men of old. Rather people are beautiful specimens of health. Their complexions are clear and ruddy, their hair is clean, very few wore glasses, most are trim, and young people are taller than their parents."

Medicine is socialized in the sense that it is available to anyone at a low cost, and drug abuse and venereal disease are virtually nonexistent, Mr. Burkholder said. Clinics operated by paramedics are easily accessible to the people, and birth control pills and abortions are readily available as methods of population control after a couple has had two children.

Although still a relatively poor developing country, China has one of the most stable economies in the world. It can supply all the raw materials it needs, and inflation is nonexistent with prices stable during the past twenty years.

"Ironically Communist China operates on most conservative principles. China does not spend more than it has," Mr. Burkholder said. "Consumer goods are not emphasized. Furthermore, consumer credit does not exist. People are encouraged to place savings in bank accounts at 3 percent interest."

Religion has been abandoned for the most part in China, Mr. Burkholder reported. "Religion is regarded as a thing of the past," he noted. "It is discouraged today because it was used in old China to reinforce unjust political systems and because it drains energies which should be applied to the practical problems of society."

Although the Christian church is still alive in China, the number of Christians has been reduced during the past thirty years. "No one seems to know how many Christians there are," Mr. Burkholder said. "Evidently few young people are identified with the church. In the face of the ideological impact of Marxism as well as the traditionally humanistic leanings of traditional religions of China I cannot see the church making much progress."

Although China has rejected religion, it has a strict moral code, posing a paradox that is inexplicable. "None of us tempted Chinese morals, but it was generally concluded that if any of our group had deposited a camera on a park bench, it would remain there indefinitely unless someone were to refer it to the authorities," Mr. Burkholder said.

"Tourists who left an undershirt or a toothbrush behind found it in the mail in the next city. Bicycles can be locked but seldom are. Houses generally are open."

In fact, China, claiming to be a completely secular nation, has higher morals than the United States which claims to be a Christian nation, Mr. Burkholder said. "Honesty is assumed, crime is probably lowest in the world, there is no prostitution, no venereal disease, no luxurious living, virtually no premarital sex, virtually no theft, and no commercial exploitation.

"China has been likened to the son in Jesus' parable who when asked to go into the vineyard said, 'I will not,' but afterward he repented and went. By contrast the so-called Christian nations such as America have been likened to the son who answered, 'I go,' but went not."

The social control evidenced without force in this nation of 800 million people is another change which has occurred in three short decades, Mr. Burkholder found. "The most amazing fact of China is the fact that so many people can live at peace with one another," he said. "Still more amazing is the fact that there are so few evidences of physical restraint. Policemen are nowhere visible—only unarmed traffic officers."

Further, the ordinary worker on the communes has a chance to enter into the decision-making process. "The commune is a complex social system of consensus formation in some respects like a *Bruderhof* but evidently more democratic," Mr. Burkholder explained. "At every level within the commune workers' teams, brigades and the revolutionary committee make decisions of considerable detail by 'consensus' in response to goals set by provisional authorities."

At the heart of social and moral control is the neighborhood committee which is responsible for everything related to social, moral, or political behavior. "It sees that streets are clean, property is respected, health facilities are provided, a neighborhood restaurant is operated to supplement the family kitchen, schools are available, marriage is regulated, family relations are positive, and that everyone behaves himself. It is also responsible for the teaching of Marxist philosophy through study groups," Mr. Burkholder said.

Exhortations to love and serve the nation are everywhere. Public buildings have billboards on the sides, factories have banners and bulletin boards exhorting workers to produce more and commending outstanding achievements, homes in communes have speakers connected to headquarters through which are channeled lectures on Marxism, and agriculture workers hear revolutionary music and speeches from loudspeakers while hoeing cabbages in the fields.

"People are exhorted to love their neighbors, work not for self but for others, think first of society and secondly of oneself," Mr. Burkholder said.

China's goal and dream is modernization through technology and science, he noted. "There is something pathetic about the way China repudiates much of its traditional culture. It would seem that the mystery and charm of traditional China is being replaced with sterile uniformity and artless utility.

"Peking has been changed from a charming and picturesque ancient imperial city to an industrial metropolis. Not far from the Forbidden City are vast complexes of rectangular functional apartment dwellings which accommodate families of workers and managers of the political and industrial organizations."

Mr. Burkholder saw the differences between Chinese philosophy and Christianity falling in three main areas: freedom of the individual, control of the people's lives by the state, and a sense of transcendence.

"China offers virtually no opportunity to the individual to make choices," he explained. "Life in China for the individual is very much like life in an army. He is, as it were, conscripted to work for the government as a 'cadre,' in the communes as a 'worker,' or in the army as a 'soldier.' All conditions pertaining to residence, travel, occupation, education, belief systems, and morality are made by others."

In China the state molds the lives of its subjects. "The state in China is a monolith which defines the style of life, the forms of thought, the content of morality, and the attitude toward religion. Outside the individual there is one reality combining all these realms of existence," Mr. Burkholder explained. "That vast and significant distinction which we make between the private sector and the public sector does not exist in China."

China also has no reference to transcendence in any form. "Accompanying this denial is an apparent disinterest in the extremes of life whether the profound experience of joy or tragedy. The Chinese do not talk much about ecstasy or tragedy. All that is recognized is comprehensible. Mystery has been banished."

Mr. Burkholder said that in the tension which exists between freedom of the individual and maintaining order in society, China has swung to the side of order in society. A population of 800 million people may demand this emphasis for society to survive, but such control "may be in the long run destructive of that freedom which is essential to humanity," he concluded.

Mr. Burkholder received partial support for his trip from Mennonite Central Committee. Other Mennonites who have visited China during the past year include Arden and Mae Ramseyer, farmers from Wooster, Ohio; Elvin Byler, an attorney from Lancaster, Pennsylvania; and Ben Sprunger, president of Bluffton (Ohio) College.

Serving themselves Chinese food at a recent China Symposium at Goshen College are, from left, Harriet Burkholder, J. Lawrence Burkholder, Benjamin Sprunger, and Elvin Byler. The three men were among five Mennonite visitors to China within the past year.

Schierling named poverty consultant

Don Schierling of Denver, Colorado, has been chosen by the Commission on Home Ministries, General Conference Mennonite Church, as part-time consultant for community or poverty ministries in North America.

He will spend up to twenty-five days during the next year helping community ministry projects, voluntary service units, and others in developing program and providing consultation on how to get finances, especially from the business community.

Mr. Schierling, a member of the Arvada (Colorado) Mennonite Church, was formerly employed by the General Conference as short-term voluntary service director. More recently he was director of Mennonite Urban Ministries in Denver. Since leaving that position, he has worked in a variety of urban and social ministries, matching the financial and volunteer resources of larger industries with specific community needs and projects.

He has attended Mennonite Biblical Seminary and is a graduate of Chicago Theological Seminary.

Mr. Schierling's assignment will continue one segment of the poverty-consultant position held by Weldon Nisly until last August, while other parts of Mr. Nisly's job description have been continued by the conference's Commission on Education.

International visitors need sponsors

Following their midyear conference in early February, international exchange visitors from fifteen countries who have come to North America through Mennonite Central Committee will be ready to transfer to new vocational assignments for the second six-months phase of their stay here.

To make their year a successful experience in both areas, sponsors are needed who will provide these young single persons with an opportunity to work about forty hours a week as well as accept them into their homes.

Anyone interested in hosting an exchange visitor for six months beginning next February may contact the Exchange Visitor Program, Mennonite Central Committee at 21 South 12th St., Akron, Pennsylvania 17501, or 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8.

U.S. reverses stand on aid to Vietnam

Permits for Mennonite Central Committee and American Friends Service Committee to ship humanitarian aid to Vietnam will be approved by the U.S. State Department, according to word received through the House of Representatives select committee on missing persons in Southeast Asia.

Earlier the administration had denied license requests by MCC to send thirty rototillers and by AFSC to send fishnets, agricultural implements, wood screw-making machines, and yarn for schoolchildren's sweaters. Grounds for the denials were that such items constituted economic aid, not humanitarian aid, and thus would be in violation of the Trading with the Enemy Act. Such interpretations of the law had become more rigid in the months since the Provisional Revolutionary Government takeover in South Vietnam.

The MCC executive committee had asked MCC (Canada) to send the rototillers on behalf of the total MCC and had decided to inform the U.S. Government of this action. Now that applications for the U.S. shipping licenses are being resubmitted, the rototillers will be bought directly with general MCC funds and shipped from Hong Kong.

American Friends Service Committee had already shipped 16½ tons of acrylic yarn to North Vietnam without a license and was proceeding with plans to ship the other items to North and South Vietnam with or without government licenses.

Through a fund-raising campaign called Friendshipment, AFSC collected checks and donor forms from more than 2,000 people across the U.S. for the technically illegal shipments. All persons designating donations for the nonlicensed goods could have been held in violation of the Trading with the Enemy Act. AFSC shipments without licenses could have subjected its officers to possible imprisonment of up to ten years and fines up to $10,000.

On November 10 more than 2,000 persons participating in Friendshipment conducted vigils in Washington, D.C., and in at least twenty-two other locations across the U.S. as a public witness against the denial of licenses for humanitarian aid to Vietnam. Photographic copies of the donors' forms and checks were presented to local U.S. Attorneys.

A complete national set of the forms and checks was turned over at the White House by a group of religious leaders who were part of a 250-member vigil there. Included in that group were Mennonites Atlee Beechy, a member of the MCC executive committee, and Earl Martin, former MCC worker in South Vietnam.

None of the group, however, were able to meet with White House officials.

Both MCC and AFSC, while grateful for the authorization of the licenses, are now calling for U.S. normalization of relations with North and South Vietnam. They are also asking for amendment by Congress of the Trading with the Enemy Act so that determination of whether a given shipment is humanitarian or economic aid is less subject to the arbitrary judgments of the administration.

Secretary of State Henry Kissinger publicly gave as the reason for modification of the definition of "humanitarian aid" the release by Vietnam of several captured missionaries a few weeks ago.

Louis Schneider, AFSC executive secretary, said the Bingham and Hatfield Amendments now before Congress would not only commit unrestricted private aid, but also open up the possibiltiy of normal commerce with North and South Vietnam.

The Akron MCC office reported November 19 that a cable had been received from the Mennonite-Quaker delegation in Hanoi, North Vietnam, emphasizing that the North Vietnamese Government is open to normalization of relations with the U.S.

"If we want to have real peace, we must have friendship," Premier Phan Van Dong told the delegation.

"I'm glad they have reinterpreted the regulations to permit these shipments," said Mr. Beechy. "But the larger problem of normalizing relations is by no means finished."

Participants in the White House vigil other than AFSC and MCC representatives included David Taylor, chairman of Church World Service; Jeanne Marshall, chairperson of the Advisory Council on Church and Society, United Presbyterian Church; Patricia Patterson, Indochina liaison, Board of Global Ministries, United Methodist Church; and James Hamilton, assistant general secretary, National Council of Churches.

Vietnam refugees get news from home

In spare moments when they are not busy resettling refugees, Don Sensenig, former Easter Mennonite Board of Missions missionary in Vietnam, and Tran Xuan Quang, former pastor of the Saigon Mennonite Church, compile a newsletter in Vietnamese on what is happening in Vietnam and mail it to about 100 refugee families who have requested it.

To give refugees news from home, they glean material from sources such as the *New York times*, the *Far East economic review*, articles in various magazines or newspapers by people who have recently come out of Vietnam or who have sources of information there, and "Indochina news notes," compiled by Luke Martin, former Mennonite Central Committee Vietnam director, who at his current location in Bangkok, Thailand, has access to the U.S. Embassy's monitoring channel of news media in Southeast Asia.

In mid-September, having decided to do a newsletter, Quang and Mr. Sensenig explained their idea in a letter sent to Vietnamese people they had learned to know through their refugee resettlement work at the Indiantown Gap, Pennsylvania, camp. They asked those who wanted to receive the newsletter to send back stamps to cover the mailing costs.

There are two main reasons that Vietnamese in the United States find the newsletter attractive, he said. "Anybody recently leaving their home country is anxious for any news they can get. Many have no access to international newspapers or magazines, and many others couldn't read them if they had them. A second attraction is that most if not all have friends and family behind in Vietnam and they want some feel for what could be happening to them."

A third less common reason for some subscriptions is the desire of those who hope to return to Vietnam to keep posted. "The paper will be important in the next months as people watch the South Vietnamese Government to see what attitude they will take before finally deciding whether or not to return home," Mr. Sensenig noted.

Quang and Mr. Sensenig try to send the newsletter every ten days or two weeks, but in the bustle of helping to resettle refugees from Indiantown Gap before the camp closes for the winter, they sometimes find themselves short on time for translation.

Paraguay Indians receive cattle

A group of Chulupi Indians in the Paraguayan Chaco learn to rope in their first heifers. The animals were donated by the Mennonite colonies in Paraguay, which have donated almost 1,000 head of cattle to five different settlements during the past six years. The donations came under the Indian Settlement Board's program of which the goal is a cow for every settled Indian family. Purposes are to improve the diet of the Indian family with meat, milk, and cheese and to stabilize the economic base through diversification.

Soviet Pentecostals seek emigration

Yevgeni Bresenden, thirty-four, a Pentecostal from Nakhodka in the far east of the Soviet Union, reached Rome about a month ago, after 2½ years petitioning the Soviet authorities and western organizations to be allowed to emigrate. Reliable information reaching the Centre for the Study of Religion and Communism in England indicates that he represents a large number of Soviet Pentecostals who are persecuted because of their faith.

Mr. Bresenden's immediate intention was to attend the International Sakharov Hearing in Copenhagen. He prepared a report on Soviet Pentecostals which he hoped to present there.

Mr. Bresenden says that a large number of Soviet Pentecostals—as many as 180,000—want to emigrate to any capitalist country. They are especially interested in Israel, because they are convinced that all true believers should be in Israel to meet Christ at the second coming. Some have applied for exit visas, but these have not as yet been granted.

Yevgeni Bresenden was born in 1941 in Barnaul. He spent 1962-65 in labor camp because his faith did not allow him to serve in the Soviet army. He reports that many of his fellow Pentecostals were and are in labor camps. Mr. Bresenden left the USSR on a regular exit visa to Israel, accompanied by his wife and four young children. Rome is the first place of residence for many Russian emigrés, and he is not yet certain where he will finally go.

Mr. Bresenden's main purpose now that he has reached the West is to inform people about the persecution of his fellow Pentecostals back in the USSR.

Church in Soviet Union grows in number

During the past year forty-four persons have joined the Mennonite Brethren church at Novosibirsk, Soviet Union, whose pastor, Jacob J. Fast, is the leading representative of the Mennonite Brethren in the Soviet Union and is a member of the presidium of the Russian Baptist Union. The Novosibirsk Mennonite Brethren Church now has a membership of 970.

The Russian Baptist Union has also announced the opening of nearly thirty churches in the Novosibirsk and Kiev regions which may have affected Mennonites since there are many Germans in the Novosibirsk region. One of the localities of a new church is Neudachnik.

Although Mennonites belonging to the Church Mennonite group (Kirchliche) are progressing more slowly, the Russian Baptist Union has announced the registration of a new congregation from this group in Karaganda, Kazakhstan.

Sources indicate that this new Church Mennonite group meets in the afternoon in the same building used by the larger 1,000 - member Mennonite Brethren church registered in 1968 as the first Mennonite church in the city.

Other registered Church Mennonite congregations are known to exist in Novosibirsk and in Alma Ata, Kazakhstan, with about six others having semilegal status. *Walter Sawatsky, MCC, London*

Peace education center supported

The purchase of $2,500 of shares in a peace education center in Ontario has been approved by the executive committee of MCC (Canada).

Recommended by Bill Janzen, MCC (Canada)'s representative in Ottawa, the purchase includes twenty-five shares of the Grindstone Island Peace Education Center.

Grindstone Island is a twelve-acre island located in the Rideau Lake system about sixty miles from Ottawa, which has been used by the Canadian Friends Service Committee and especially by the Canadian Peace Research Institute since 1963.

A variety of scholars have come together at the island for short summer courses, and diplomats from many countries, church groups, and representatives of minority groups have used the island for meetings and seminars.

Words & deeds

Five laypersons were to be speakers at the annual Spiritual Life Conference of the Calvary Church, Washington, Illinois, November 9-12. The conference has traditionally invited a visiting pastor as a speaker, but the messages this year were brought by a retired teacher, a salesman, a professor of electrical engineering, an agricultural engineer, and a businessman—all members of the local congregation are Sunday school teachers.

The Mennonite Church of Cuauhtemoc, Mexico, celebrated its annual Thanksgiving-mission festival November 9 with a special offering of $2,688, designated for the Commission on Overseas Mission, Mennonite Central Committee, and its local Christian bookstore. The Sunday morning service included a five-minute message in Spanish, as well as the regular German messages and music.

Applications for the 1976-77 Intermenno Trainee Program in which North American Christian youth spend a year working and living with Mennonite families in Europe are available and can be submitted to Mennonite Central Committee any time before January 31, 1976. The Intermenno program, like its counterpart the Exchange Visitor Program which brings youth to North America, is a cultural exchange for one year to promote better understanding and international friendship through day-to-day personal contact with individuals and families in another country. Applicants should be between nineteen and thirty years old.

Manual Practico de Ganaderia Tropical, a practical manual for cattle care in the tropics, is the result of MCC volunteer Ken Gingerich's contracting hepatitis, typhoid, and other sicknesses which have ailed him during the past ten months since last January. Working as part of Heifer Project International's program to make animals available to farmers in Bolivia to diversify their economy, Ken and his wife, Noreen Preheim Gingerich, had discovered that there was no shortage of information on cattle care in the tropics, just a lack of something which would give precise and practical help applicable to small farmers. The 130-page manual was compiled, typed, printed, and bound by the Gingerichs. It is written in Spanish.

Charges have been filed in East Hartford, Connecticut, against Ladon Sheats, speaker at the 1974 General Conference sessions in St. Catharines, Ontario, who was one of twenty-two persons who poured blood on a U.S. Air Force plane October 4 "in hope of reminding people that the purpose of those planes is to kill people. We have been charged with 'criminal trespassing' and 'disorderly conduct,' but my conscience is at peace that our acts were a service to humanity," Mr. Sheats said in a statement to the judge. "Whether you choose to join us in saying yes to life and no to death, I want to assure you that I am determined to continue these acts of conscience out of my allegiance to the Prince of Peace and my sense of concern for our common human family." Mr. Sheats, formerly a member of Koinonia Partners, Americus, Georgia, is now at Jonah House, Baltimore, Maryland.

"Mini-documentaries for working women," a series of ten ninety-second programs, has been released to 200 news-oriented radio stations in the U.S. by Mennonite Broadcasts, Harrisonburg, Virginia. The series, according to writer-producer Diane Umble, is intended to help women who work outside the home to consider Christian values and to manage their time in keeping with these values. Over 35 million women (two-fifths of all U.S. women) are in the labor force. The series encourages these women to consider basic human and spiritual values, gives guidance in choosing loyalties, encourages them to exercise opportunities for personal development, and offers suggestions for harmonizing responsibilities at home and at work.

The conference of Mennonites in Manitoba requires the services of a camp coordinator for three winterized camps in Manitoba. Duties will include public relations work in churches and schools, staff recruitment and training for summer camps, direction of one of the three camps in summer, and the planning of workshops and camp programs for a wide variety of campers (the aged, family groups, special groups, underprivileged, etc.). Camping experience is essential. Duties to commence January 1, 1976. Contact Conference of Mennonites in Manitoba, 1483 Pembina Highway, Winnipeg, Manitoba R3T 2C9.

Sessions train disaster volunteers

Requests for project operation training sessions to prepare Mennonite Disaster Service volunteers for action in times of natural disaster have been on the rise during the short time these sessions have been offered, reported Nelson Hostetter, MDS director.

Mr. Hostetter, who conducts the sessions, said he designed and prepared the course after requests came for some structured training from various MDS units in 1973. The first few courses were given in spring 1974; then the program was suspended over the summer when participants, many of whom are farmers, were busy.

During fall and winter of 1974-75 Mr. Hostetter traveled to eight states and three provinces giving over twenty-five courses with over 600 students enrolled.

To begin the 1975-76 season, Mr. Hostetter has nineteen sessions scheduled between September and Christmas in Virginia, South Carolina, Ohio, Illinois, Idaho, Montana, Pennsylvania, California, Arizona, Manitoba, and Saskatchewan. In some states the training sessions are combined with MDS annual meetings.

The three-hour course is usually offered in one evening between seven and ten. Mr. Hostetter begins with an overview of the history of MDS, then explains the structure and lines of responsibility within the organization.

As the session continues, other areas such as how to structure a project and what roles are needed to operate a project, definitions of various types of disasters and their implications, types of disaster services MDS provides, information on other organizations with which MDS often cooperates on the scene of a disaster, and principles and guidelines under which MDS operates are explained.

The sessions also include information on what supplies MDS makes available to its volunteers and how to phase out a project once MDS's role at a disaster site has ended.

Participants in the sessions include MDS unit leaders, regional contact persons in the various districts, areas, and zones of the MDS structure, congregational contact persons, potential project leaders, and interested volunteers.

"We began low key a year and a half ago," Mr. Hostetter said. "But this fall the big push is on. Requests for sessions are coming from all over."

Christian and Indian in the Hoopa Valley

"On Sundays the children were marched single file from the boarding school to the church in order to learn about God," said Anthony Risling, a Hupa Indian living on the Hoopa Valley Indian Reservation in northern California.

He was speaking about the time in this century when Hupa children were taken from their homes to attend a boarding school where they were forbidden to speak their own language and prohibited from practicing their native religion.

As Anthony traced the history of the Hupa Tribe, a group of Mennonite Central Committee volunteers listened carefully. The church had collaborated with the state in a deliberate attempt to destroy a culture.

MCC had been invited by the Presbyterian church in Hoopa to begin a voluntary service unit in the valley. Six volunteers were sent to Hoopa for the summer to explore the possibilities of beginning a unit there.

The volunteers began wrestling with many questions. How do we deal with cultural guilt feelings? Should we even be here in Hoopa at all? Does Christ have a ministry for us here, right now? If so, what exactly is that ministry?

The answers to these questions came slowly, but they came. It became clear that cultural guilt feelings are useless and even harmful unless they are accompanied by an active concern for the needs of the present.

At first the volunteers were concerned about how they would be accepted on the Indian reservation, but by the end of the summer there was a broad base of acceptance for the volunteers.

One, a medical student, was working in the tribal clinic. Two special education teachers started summer recreation programs in response to a request from the tribal chairman. One young woman with special talents in crafts spent a good portion of the summer learning pottery and beadwork from local craftsmen.

Another volunteer did some research concerning land acquisition for a group of landless Karok Indians twenty-five miles north of Hoopa.

Another factor contributing to the wide acceptance of the MCC volunteers was the fact that several years earlier a voluntary service unit helped start an ambulance service in Hoopa. The people had positive memories of that unit.

But in the final analysis it was the volunteers' spiritual attitude of sharing which opened the doors to acceptance and communication.

"An attitude of spiritual superiority which manifests itself in the narrow evangelism of fundamentalist Christianity will not be received well in the valley," reads an excerpt from a unit report to MCC headquarters. "The history of Christianity and native American people has been characterized by this attitude of superiority and should be an embarrassment to all true Christians."

Basing its judgment on the positive experience of this past summer, MCC (West Coast) in cooperation with MCC U.S. Ministries is planning to establish a full-time unit of volunteers in Hoopa. Volunteers will work in areas of recreation, early childhood education, specialized reading instruction, and community playground development.

MCC has been careful to insure that by sending volunteers to work in these areas they will not be taking jobs away from the local people. All of these jobs were requested by the community, are new, and have no means of paying for themselves right now. In some cases volunteers will be responsible for helping to develop funding for the jobs they are doing. MCC's involvement in these jobs will last only one or two years. Plans have already been made to transfer jobs to individuals or groups in the Hoopa community.

Christians can rejoice with Anthony Risling as he tells about the revival of the traditional Indian culture in Hoopa. "The children are very proud to be Indian," he said. "Now they can learn the Hupa language in school. And we older people—we're getting excited, too. We are dancing again!"

Anthony Risling is an elder in the Presbyterian church at Hoopa and an active participant in church life. Yet, if you go to the White Deerskin Dance or the Brush Dance or any of the many other traditional Hupa Indian dances and look beneath the headdress, beads, and paint of one of the lead singers, you can see the happy, wrinkled face of Anthony Risling. Anthony is a Christian. Anthony is an Indian. *Phil Martin, MCC summer volunteer at Hoopa*

Record

Workers

John Bergey, Mennonite Community Church, Fresno, Calif., has been elected to the new West Coast MCC. Reelected to the interim central committee were *Allen Linscheid* and *Martha Zimmerman,* both of First Church, Reedley, Calif.

James and Elizabeth Frazier, workers under the General Conference's Commission on Home Ministries in Moencopi, Ariz., have resigned, effective Nov. 30. After leaving their work among the Hopi, they will begin work as self-supported missionaries among the Navaho at Cameron, Ariz.

Marlin E. Miller was installed Oct. 17 as president of Goshen Biblical Seminary in connection with the annual joint meeting of the boards of Goshen Biblical Seminary and Mennonite Biblical Seminary in Elkhart, Ind. His term officially began Aug. 15.

Strausz

Ruth Strausz, Kingman (Kans.) Church, has begun a nine-months term of service with Mennonite Disaster Service as part of the traveling youth squad. The squad is currently located at Hindeman, Ky., rebuilding following last spring's floods. Last summer she was part of the MDS program in Denver.

Paul A. Yoder has been appointed director of Choice Books for Mennonite Broadcasts, Harrisonburg, Va. Choice Books is a bookrack ministry placing Christian literature in secular retail outlets. Paul Yoder succeeds outgoing director *Ron Yoder.*

Letters

Pastor is not a coach

Dear Editor: Although the article *Your pastor: Coolie, Christmas turkey, or coach* (November 11 issue) was in some ways helpful, the coach-team analogy has no basis in either practical experience or Scripture. It indicates how far we yet have to go for a truly Anabaptist-biblical concept of the church. The illustration does, in fact, lower the sacred position and calling of the pastor. It clearly reflects the traditional high-church view of parish and priest.

The church is a divinely instituted brotherhood, with members of many diverse gifts and functions—subject to spiritual nurture but not coaching. The priesthood of all believers implies an organism in which all living and witnessing is of equal importance and all distinctions of rank or position fall away.

A true pastor is not a strategist but a shepherd-servant who "gives his life for the sheep," who shares their burdens, frustrations, and victories, and whose exaltation is in his compassion, spirituality, and wisdom. Pastors often face situations and problems which other members do not understand or are not aware of. But members, too, are confronted in their daily occupations with issues and struggles of which the pastor is mostly spared, and he has as much to learn from them as they from him.

In many respects the article on *The disposable minister* (in the same issue) indicates deeper insights into the nature of the church and the pastorate than does the first article. *Menno Schrag, 609 Highland, Newton, Kans. 67114* Nov. 11

Spirit of nationalism

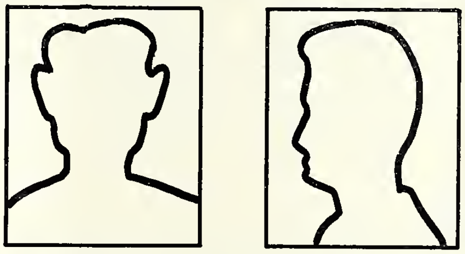
Dear Editor: October 24, 25, and 26 were important dates to many people in this area. These were the dates of the meeting of Western District Conference at Moundridge, Kansas. The presentations of the various committees were unique and extremely interesting. The leadership of the conference is to be commended for an excellent job.

However, at one point in a discussion period, I was appalled at a reaction by a portion of those participating. During the discussion on "How should we as a Mennonite church celebrate the nation's bicentennial?" someone brought up the matter of displaying the national emblem in our churches. When someone suggested the flag in no way symbolized violence to him, there was a spontaneous burst of applause from a portion of the audience. Several questions came to mind immediately. How far has the spirit of nationalism infiltrated the Mennonite church? Do we believe in separation of church and state? What about our early Anabaptist doctrine? *J. Hobart Goering, Route 2, Box 168, Moundridge, Kans. 67107* Nov. 3

FORMER MCC WORKERS IN GREECE

An effort is being made to compile a complete mailing list of names and addresses of all former Paxmen, matrons, and any other persons who have served in Greece or Crete at any time. This is anticipating a reunion sometime in 1976, possibly in August. Please indicate your interest by sending your name and current address to: Fannie Schrock, 1400 Grove St., Lebanon, Oregon 97355.

MISSING PERSONS



MENNONITES IN AREAS WITH NO ANABAPTIST FELLOWSHIP

If you are a non-resident member, or if you
know non-resident members of your church
living in the areas listed below,
send us their names and addresses.
Mennonites in these areas want to contact them.

Fellowships are emerging in:

Calgary, Alberta
Cincinnati, Ohio
Dallas, Texas
Fort Collins, Colorado
Detroit, Michigan
Gulfport, Mississippi
Mesa-Tempe, Arizona
Reno, Nevada
Newton, Kansas
Red Deer, Alberta
Saskatoon, Saskatchewan
St. Louis, Missouri
Wilkes-Barre, Pennsylvania
Madison, Wisconsin
Moline, Illinois (Quad Cities)
Evanston, Illinois
Kalamazoo, Michigan
Paoli, Indiana
Milwaukee, Wisconsin

CHM
Church Planting
Box 347
Newton, Kansas 67114

Bible societies face costly challenge

Arthur C. Borden

The world's population reached an estimated total of four billion people in 1974—most of them without ready access to the Word of God. These people constitute the challenge confronting the churches and the Bible societies.

Outside the English-speaking countries and northern Europe, the Bible societies are almost the only source of supply for Scriptures. The task is enormous. At least one book of the Bible has been translated into 1,549 languages. The number of Bibles, Testaments, portions, and selections distributed throughout the world exceeds 250,000,000 annually. The cost of providing these runs to millions of dollars.

Good news for new readers. The most ambitious program the Bible societies have ever undertaken, Good News for New Readers, was launched in September 1973 to provide special Scripture selections to be used as the first reading materials by people just learning how to read. The selections are being prepared on graded reading levels and eventually will be available in 200 languages.

To date this program has already reached people in seventy countries. Scripture literacy selections on the two most elementary levels have been produced in more than 100 languages. Other selections in twenty additional languages have been translated and are being printed. The demand for Scripture literacy selections has exceeded all expectations. New readers want understandable reading material to exercise their new skill, for without it many of them fall back into illiteracy. Millions of selections have been used in Latin America alone. The worldwide demand far exceeds the ability of the Bible societies to finance the distribution of what people need and want.

Here are a few highlights of what this program accomplished in 1974:

Asia. Here is where the greatest challenge is, to provide Scriptures for the new readers in Asia. By the end of 1974, Good News Scripture Literacy Selections had been translated, produced, and distributed in sixty-three Asian languages, and translation had been completed in thirty-one additional languages.

Latin America. The first field tests of Scripture literacy selections were conducted in Latin America in 1968-73. As a result, many church and government-sponsored educational programs have adopted them as part of their curriculum. In 1974 Scripture Literacy Selections were produced for the first time in Portuguese and distributed through MOBRAL, the literacy program of the Brazilian Government. Literacy selections in Haitian Creole will soon be ready for distribution in that country, where 90 percent of the 5,000,000 inhabitants are illiterate.

To meet the demand for additional Scripture Literacy Selections, particularly in Asia and Africa, more than $63,000,000 must be raised over the next ten years.

Translations and publications. In 1974 the Bible societies helped 617 translation and revision projects around the world.

One of these projects is the New Testament in Today's Chinese Version. Its purpose is not to replace the highly regarded Union Version, but to communicate God's Word more clearly and effectively to the millions who are not accustomed to formal church language. Through the combined efforts of translators and two teams of consultants, the four Gospels in Today's Chinese are now at the printers. The first draft of the complete New Testament has been completed and is under review. It is expected that publication will occur before the end of this year.

Scripture distribution. Last year, 252,956,174 Scriptures were distributed

Helping youth to put
the pieces of life together . . .
. . . that's *With* Magazine's business.

Who am I?
What am I worth?
Who am I in relation to others?
What do I value?
Who is Jesus?

Questions! That is what being youth is all about. Trying to put the pieces of life together. *With* isn't a miracle worker, but we try to help youth ask the right questions — and find some answers from the Christian faith.

For information on how your congregation
can get *With* into the hands ot its youth, write

WITH Club Plan
Box 347
Newton, KS 67114

with

throughout the world by the United Bible Societies. Of these, 87,102,185 were distributed in the United States.

The great majority of these Bibles, Testaments, portions, and selections were shared at prices far below actual cost. Millions of them were given away. The subsidy required to make this program possible came from the United Bible Societies World Service budget of $11,000,000. Half of this amount is underwritten by the American Bible Society through contributions from dedicated individuals and churches.

Forty-seven million copies of Good news for modern man. *Good news for modern man,* the American Bible Society's New Testament in Today's English Version, has for years been the world's best-selling paperback book. By the end of 1974 its total circulation reached 47,000,000 copies. An illustrated edition of *Good new for modern man* was published in June 1974, larger in size than the familiar paperback and beautifully furnished with more than 200 full-color photographs of the Holy Land.

The complete Bible in Today's English Version is scheduled for publication in 1976. Individual books of the Old Testament are published as they are ready — in 1974 the prophets Hosea, Amos, and Micah were published with the title *Justice now!* and the Book of Ruth was published in leaflet format.

Bible work abroad. In addition to scores of other areas, the American Bible Society maintains a strong and effective program in countries where the Mennonite churches have special interests: Brazil, Japan, India, and eastern Europe.

Financial support. To meet the growing demand for Scriptures from a world whose people are more than ever in need of the saving power of the gospel, the American Bible Society requires increased support from the churches. Inflation has resulted in higher costs. More significant still is the need for increased support to keep up with population growth and to supply Scriptures to more groups of people in more parts of the world.

The 1975 budget of the American Bible Society is $12,950,000, an increase of $650,000 over 1974. The ABS budget, and the scope of the society's work, has grown from $8,840,000 in 1970. By 1980 it will reach an estimated $18,000,000.

During the past decade financial support for the American Bible Society from all Mennonite churches has, with some fluctuation, generally increased. After a high in 1970 of $41,900 the rate of support dropped sharply to $33,605 in 1974 as follows:

1965	$25,595	1970	$41,900
1966	27,192	1971	34,443
1967	27,356	1972	34,024
1968	25,273	1973	38,574
1969	34,134	1974	33,605

What can the Mennonite churches do? In view of the growing need for Scriptures outlined above, and the growth in the programs of the American Bible Society which serves the church's ministry, the society asks the Mennonite churches to set as a minimum goal an increase in the per capita support from the present 24 cents to 40 cents per member per year. According to present figures, this would make an additional $22,400 available to the Bible cause and the work of the American Bible Society in 1975.

The challenge of hundreds of millions of people hungry for God's Word confronts the Mennonite churches and the American Bible Society with unprecedented responsibilities and opportunities. Working together, we can be faithful to the high calling to which we are committed. —

LOOK FOR THE WONDER

A new book by Frieda Barkman who writes in the tradition of her Mennonite heritage.

Frieda Barkman shares how she and her family have helped one another to rediscover "the wonder of it all" —the majesty of God, the wonder of His grace, the love of His Son. Their spiritual journey and the vistas it has opened for them will inspire and challenge families as they share together.

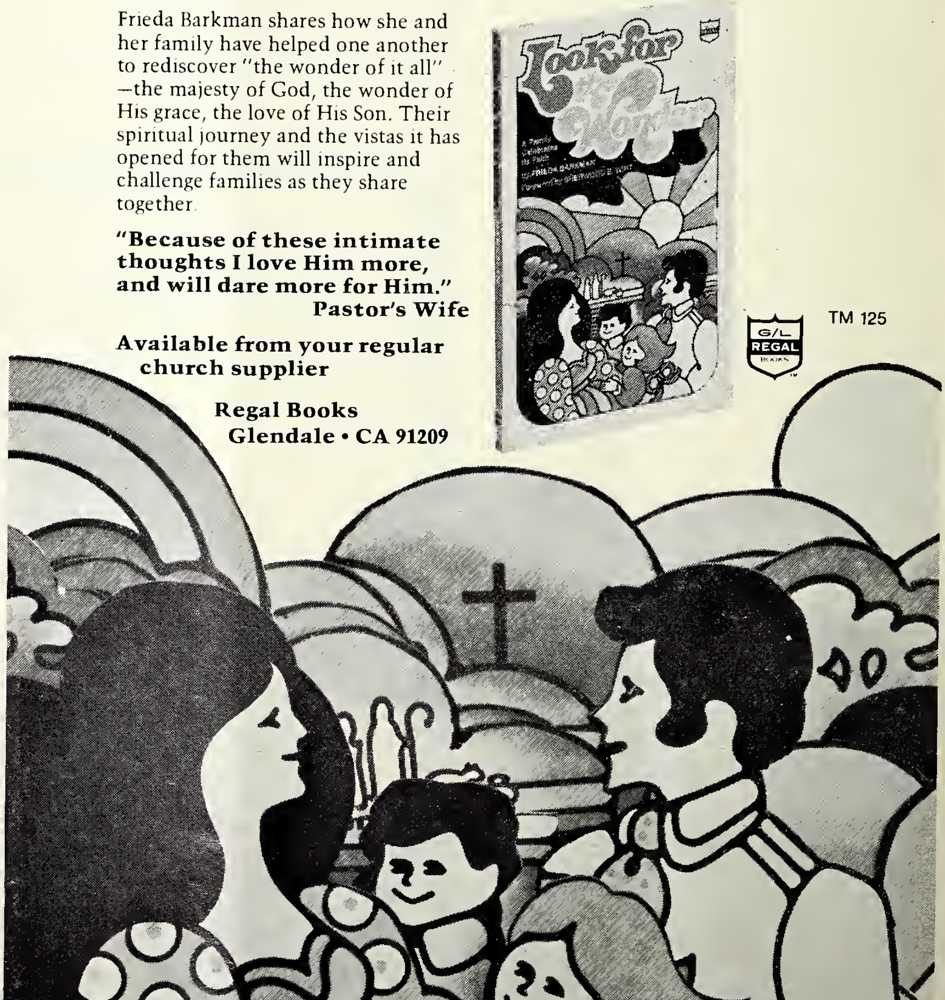
"Because of these intimate thoughts I love Him more, and will dare more for Him."
Pastor's Wife

Available from your regular church supplier

Regal Books
Glendale • CA 91209

G/L REGAL BOOKS

TM 125



Meditation

On reading the Bible aloud

RAY STANNARD BAKER has shared his memory about "A boy and a preacher" in his book *Adventures of David Grayson*. He pays tribute to a minister who read the Bible aloud, skillfully and unwittingly.

The power of the minister's oral interpretation of the Scriptures happened in an unlikely setting. Mr. Grayson's boyhood church was largely a failure. The congregation had suffered a series of "old gray preachers worn out in other fields." The particular minister who is being remembered told little David's father, "My days have been long, and I have failed. It was not given me to reach men's hearts."

The tow-headed boy confirmed this. He found the sermons dull, long, and filled with the horrors of disobedience.

In spite of a church of failures and a broken preacher's low estimate of himself, unforgettable memories lingered influentially in the life of David Grayson. These memories originated in listening to the Scripture (especially the Old Testament) which he heard this humbled preacher read to the congregation. Not the cold doctrine of the sermons, but the warm divine Word flowing directly from the reading.

"Shall I ever forget . . . a miracle of creation," David recalls. About Psalm 23 he confesses: "Well, I saw the way to the place of death that morning. . . . And yet I with magic rod and staff walking within—boldly, fearing no evil, full of faith, hope, courage, love, invoking images of terror but for the joy of braving them." It was a great morning for the boy. It was made great by the man in the pulpit opening the Scriptures and reading aloud with a lively imagination.

David Grayson describes other boyhood memories of effective hearing of the Bible read aloud during the pastorate of that one man of God when he sat beside his mother in church. His appreciation for the Book increased.

As the years added on, all memories of that tall, lank preacher as a failure vanished. David never forgot the Holy Word which the man read. "A thousand ways I turned them in my mind—and always with the sound of the preacher's voice in my ears—the resonance of the words conveying an indescribable fire of inspiration."

Of course, a preacher need not be a failure at preaching, but as he performs as a liturgist, opening the Bible and reading aloud to the people, with skill and sensitivity to the material, he will create a point in time and place where regularly the families of the church (all ages) will come to hear him. His oral interpretations will undergird teachers in the church school and parents in the home. He will set the tone for searching the Scriptures in all facets of the church life.

The practice of using the Bible as a "talking" book comes from its origin and nature. In the beginning, major biblical materials were first given aloud, and then preserved to be read aloud. The spoken words of the Old Testament, for example, were recorded so that later they might be spoken again. The purpose to keep the voices of God's spokespersons alive through all time makes the Bible unique among books. Its messages cry aloud from its pages for the attention of listeners' ears.

The minister who performs the priestly role, reading in the congregation sizable portions of the Old Testament, the Epistles, and the Gospels, trains God's people to listen to their Maker. As passages are carefully selected and thoroughly prepared, he sets the climate for the local church's devotional life and learning. The teachers in their classes will enjoy these demonstrations of his support.

The pastor knows that he is communicating the good news when a farmer's wife, her three children beside her, approaches him following the public worship with zip in her step and joy in her voice, "Pastor, I am a new person. This morning as I listened to the New Testament lesson, I felt the power of love as never before. It changed me."

The pastor had kept his deacon's vows: "Take thou authority to read the Holy Scriptures in the Church of God and to preach the same." *Ralph Grieser*

December 7 is Universal Bible Sunday.

Contents

Contemporary China: Can we learn from it? 681
Moratorium and the future of Mennonite world missions 684
News 686
Record 691
Letters 692
Bible societies face costly challenge 693
On reading the Bible aloud 695
Waiting 696
Off the hook? 696

CONTRIBUTORS

Verney Unruh is the Commission on Overseas Missions' Asia secretary. Earlier this year (January 7 issue) he wrote a companion article to this week's special feature: "Shaking off the old myths about China."

Howard Habegger, COM's executive secretary, this week concludes his series of three articles on a missions moratorium.

Arthur C. Borden is secretary of church relations for the American Bible Society.

Ralph Grieser's address is 110 Fayette St., Buckhannon, W. Va. 26201.

Sarah Ann Eby is a staff writer for MCC's Information Services, Akron, Pa. 17501.

CREDITS

682, RNS; 687, Goshen College News Service; 689, Lehman Metzler, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114 Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Waiting

THE ADVENT SEASON doesn't fit very well into our culture. Advent is a time of waiting, and we have a hard time waiting.

The pre-Christmas advertisements promise immediate gratification. Instant tea, Instant Breakfast, frozen waffles ready to pop into the toaster, instant photographs—all appeal to our desire not to wait.

The weeks before Christmas, in fact, seem least conducive to an attitude of waiting. The parties, the meetings that have to be squeezed into the first three weeks of the month, the frantic holiday preparations give little time for sitting and waiting and reflecting.

"Come and waste time with us at our powwows," Sam Hart told the Western District Conference delegates during a panel discussion on Indian-white relationships within the church. The rest of us squirmed uncomfortably. We pride ourselves on our efficient use of time, on the number of tasks we can accomplish in a day or a week or a year.

Perhaps that is one of the values of fasting during seasons of reflection such as Advent and Lent. The body's activity is, of necessity, slowed, and we take the time to reflect, to talk.

Relationships don't develop on schedule. Most often it is when we are willing to waste time with people that relationships grow. It is when we are willing to do nothing for a while that the Advent-event has a chance to touch our lives and renew our strength. LB

Off the hook?

MENNONITES CAN JOIN those rejoicing that the U.S. Government has indicated it will not define shipping rototillers to Vietnam as a violation of the Trading with the Enemy Act (see page 688).

In a sense, the government's change of heart lets MCC off the hook of having to decide whether to risk violating the law in order to send humanitarian aid to an "enemy." The MCC annual meeting in January was to discuss the issue, and in the interim, the rototillers were to be shipped through MCC (Canada).

One factor which may have encouraged the administration to change its interpretation of the law was the American Friends Service Committee's decision to break the law publicly by sending the aid without licenses and by organizing vigils in more than twenty cities across the U.S., together with the decision of more than 2,000 people, including some individual Mennonites and some mainline Protestant groups, to donate to the illegal shipments publicly and risk imprisonment or fine.

Secretary of State Henry Kissinger told a House committee that the change of policy had been made in response to Vietnam's releasing of several missionaries who had been missing. But we should not underestimate the effect of public demonstration of disobedience to government in order to obey a higher law.

Although the issue seems to be resolved in favor of the Mennonites and Quakers who wanted to send the aid, the question is still unanswered, When do church agencies risk breaking the law in order to do what they believe is right?

Even if the issue of aid to Vietnam does not come up again, the General Conference and other church agencies must deal with the question of withholding from employees' paychecks the federal income taxes which go to the military. Young men in the U.S. must respond next year to a requirement that they register with the Selective Service System with no provision for declaring their conscientious objection to military service.

To obey all government laws unquestioningly is to deny the sovereignty of God's law over all human laws.

But when is civil disobedience justified? Only when it is effective in changing the law?

The questions have not been answered by Mennonite institutions, and we are not off the hook. LB

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:44 DECEMBER 9, 1975

The long white miles

David Waltner-Toews

Snow falls like an eraser
to the map
cleansing the landscape of familiar guideposts
wiping out roadways, cities, boundaries
dressing trees and houses
in confirmation purity.
All that remains, finally, is clean white paper
between meridians.

Love falls like snow
to the heart
cleansing
wiping out separating walls
dressing the wounds
confirming only this:
the white spaces, the long white miles
between us.

Two festivals for two sons

Maynard Shelly

Muslims in Bangladesh and other Islamic nations begin their December celebration this year by reciting their prayers in great open fields, thousands standing in row after row, facing Mecca, the birthplace of Prophet Muhammad, who founded the way of Islam over 1,300 years ago. These prayers begin the Festival of Sacrifice (Id al Adha), *the celebration of a saving act of God.*

DURING THIS DECEMBER, one million people are making a pilgrimage to a holy city in the Middle East. There, they will celebrate a great festival.

For in that city many years ago, a child was born. And that child grew up to become the founder of a great world religion.

The name of the city? Bethlehem? No. These one million pilgrims are on their way to Mecca, the birthplace of the Prophet Muhammad, founder of Islam. And the festival is not Christmas, but *Id al Adha,* the Great Festival of Sacrifice, the most spectacular of all Islamic feasts.

This year, *Id* (rhymes with "deed") and Christmas come in the same month. The holy days of Islam follow an uncorrected lunar calendar. Thus, Islam's schedule of festivals falls back eleven days each year, causing its rituals to roam through our solar calendar like planets, intersecting with other worlds in ways that can be unusual.

Last year, *Id* fell on Christmas. This year, according to our calendar, it will be celebrated on December 14.

When these two celebrations come so close together, the event calls for comparisons to be made.

Each festival has to do with the gift of a child—a person destined for service and sacrifice.

Islam and Christianity, of course, will still go their separate ways during this Christmas season. For the most part, the followers of Islam and the followers of Christ live in separate worlds.

While the traditions of Christianity blanket most of North and South America and Europe, Islam has almost exclusive possession of the desert and tropical belt that stretches from Algeria across North Africa, through the Middle East, Iran, Afghanistan, Pakistan, India, and Bangladesh to Indonesia and the Philippines. Here, the followers of the Prophet Muhammad (born A.D. 570) comprise the largest faith group with a multitude numbering over a half billion.

Though still far apart, these two worlds have become less remote in recent months. In fact, they have started bumping into each other in unexpected and almost violent ways.

Once, we knew the Islamic world only through the tales of the Arabian Nights—Aladdin of the magic lamp and Ali Baba calling "open sesame" to his forty thieves. Most of us have probably forgotten the Crusaders of the Middle Ages who went from Europe to the Holy Land to wrest the Christian shrines from the Arab conquerors. These same desert warriors invaded Europe during the days of Charlemagne in the ninth century and again during the sixteenth century just as the Protestant Reformation was beginning and the Anabaptist-Mennonite movement was taking shape.

We once called them Mohammedans, after the name of their founding prophet, though Muslim is the name that these followers of Islam use to refer to themselves. Just who are these people?

They are the Palestinians at the United Nations who come directly from the Arab refugee camps on the borders of a modern state with the ancient name of Israel. As Turks, these Muslims savor their victories in Cyprus, and, as Egyptians, they wait to push back into the Sinai.

They are the wealthy oil merchants of the countries of the Arabian desert. They speak politely and softly, but their words have pushed up prices on gasoline pumps at every crossroad filling station in North America. But the majority of Muslims are extremely poor. As the hungry of Bangladesh, their grinding misery breaks our hearts.

Strongly committed to the worship of one God, Muslims are cousins in the family of world religions to Christians as well as to Jews. From the second chapter of the Quran, the holy book of Islam received by Muhammad as a revelation he perceived as coming from God, comes a reading of Islam's pedigree as t touches Christianity and Judaism:

We believe in God, and
in that which has been sent down on s
and sent down on Abraham, Ishmael, Isaac and Jacob, and the Tribes,
and in that which was given to Moses nd Jesus
and the Prophets, of their Lord; we make no division between any of them,
and to him we surrender (Quran 2: 30).

Repeating such and similar words rom the Quran, Muslims will offer their rayers at the time of *Id.* This year, he Great Festival of Sacrifice will probbly begin on December 14, depending n earlier sightings of the moon. First, in he morning, will come the great conregational prayer meetings in mosques houses of prayer) or in open fields. tanding shoulder to shoulder, in row fter row, thousands of worshipers will ow down together and touch their eads to the ground, affirming that they know no god but God and that Muhammad is the prophet of God.

They will face Mecca, that ancient city in Saudi Arabia, the home of Muhammad and the holy city to which all Muslims hope one day to make a pilgrimage if physically and financially able. December 14 will be the climax of this dream this year for almost a million of the devout who will complete their religious journey by sacrificing an animal on a hill outside the walls of Mecca.

From Tunisia to Indonesia, all those Muslims not in Mecca will make the same sacrifice. For, after the worshipers have recited their *Id* prayers in the congregation, they will return home and kill a cow, goat, lamb, or camel.

They will then spend the day in feasting. Cooked meat is a rare luxury for many families who will have gone into debt to keep the ancient ritual. But before they feast, they will share a portion of the meat with their relatives and neighbors and with the poor and the beggars.

Giving and sharing hold the meaning of the *Id* sacrifice for the Muslim just as surely as does Christmas for the Christian. The *Id* feast recalls the sacrificial ram that God provided to the patriarch Abraham just as he was on the point of sacrificing his son as a burnt offering, as reported in Genesis 22 of the Old Testament.

God gave a special gift to Abraham, his servant, who showed himself obedient. Thus did Abraham become the chief example of the way of Islam (a name which means "submission"). And, so, he who is father of the Hebrews and a pioneer of faith for Christians is also Islam's hero of obedience and one of the first to earn the name of Muslim ("one who submits").

Such is the proud boast of the Quran:

No; Abraham in truth was not a Jew,
neither a Christian; but he was a Muslim
and one of pure faith (Quran 3:60).

For Christian and Muslim alike, the call of faith means more than an intellectual belief in the existence of God. Along with faith goes obedience.

Iqbal, one of the great poets of Islam, spoke about the meaning of such Abraham-like faith and obedience:

To enter into Islam is to step on the altar of love for being sacrificed;
people think that it is easy to become a Muslim.

But obedience is never easy. Such is another meaning of the story of Christmas and the story of *Id.* Obedient sons—the son of Abraham and the son of Mary—stand at the centers of these narratives. They present themselves ready for sacrifice. Christ, obedient to his heavenly Father, took the way of the cross, dying for the sins of the world.

The son of Abraham, obedient to his father, declared himself ready to give his life. The Quran reflects on the son's faithfulness:

Then we gave him the good tidings of a prudent boy;
and when he had reached the age of running with him,
he said, "My son, I see in a dream
that I shall sacrifice thee; consider, what thinkest thou?"
He said, "My father, do as thou art
bidden; thou shalt find me, God willing, one of the steadfast" (Quran 37:99).

Thus, this son of Abraham proves that he, too, is a Muslim. (In Islamic tradition, it should be noted, the son whom Abraham brought to the place of sacrifice was not Isaac, but Ishmael, his firstborn and the son who grew up to become the father of the Arabian tribes and thus also the father of the Muslims.)

Both sons had a vocation of sacrifice. Abraham offered his son to God. God gave the world his son in Jesus Christ.

For the son of Abraham, God provided a substitute—the ram tangled in the thicket. Thus, God saved the son of Abraham alive, providing at the last moment a substitute for Abraham to offer in place of the son (Gen. 22:13).

But when Jesus came to Golgotha outside the walls of Jerusalem, no substitute could be found for him. There, he became our Savior. Only he could be the Lamb of Sacrifice.

Christmas turns the attention of a billion Christians toward Bethlehem and to the birth of Jesus Christ. At this same season a half billion Muslims face Mecca and the place of sacrifice and rejoice in the provisions of God in giving a substitute for a son and for saving life. For, in saving the son of Abraham, God saved the Arabic and Muslim peoples, as Muslims understand the event.

In Jesus Christ, Christians see God's gift of life. "I came that they may have life, and have it abundantly," said Jesus (Jn. 10:10). Believing people have that kind of life to share with the world.

Dorsy and Bob Hill have come home

Joyce Shutt

August 1974 Dorsy Hill stood a bit nervously on the huge platform at Brock University in St. Catharines, Ontario, and told the gathered church why she'd become a Mennonite. Her simple affirmation touched many that day and became one of the highlights of that General Conference session.

There is far more to Dorsy Hill's story than what she shared in those 2½ minutes. It's a story she wants to tell because she feels "Mennonites are sitting on one of the most dynamic and healing perspectives of the Christian story available to people today."

Dorsy and her husband, Bob, are not strangers to the church. She grew up in a church community. Bob was involved with church activities since high school. Both felt called to give their lives to Christ. Bob went into the ministry and Dorsy into nursing.

In spite of their dedication, things began to go sour for them. Their first child, Tim, was diagnosed as autistic, shattering their dreams of having a large family. The Vietnam War troubled them. Poverty and race prejudice pervaded the atmosphere around them.

They turned to their church for support in finding ways to respond to these needs and issues, but often they ended up feeling alone.

Disillusioned, Bob left the ministry and went into teaching. Tim became more withdrawn and disturbed, requiring repeated periods of hospitalization. Another child, Meg, was born, but Dorsy felt compelled to go back to nursing to help pay for Tim's treatment. They changed churches, but the same emptiness and lack of concern for people prevailed.

So a dedicated young minister and his dynamic wife became church dropouts. Sunday mornings took on a new touch of gold and gave them a few free and unpressured moments in their otherwise hectic days. Yet Dorsy remembers those days filled with a vague emptiness and a hunger for a people, a place to belong. Tim was in residential treatment in Colorado, and his improvement was such that in 1973 the Hills moved to Arvada, Colorado, so that Tim could be reintegrated into the family setting more quickly.

Easter morning, 1973, Bob Hill woke early and decided to go to church. Dorsy and the children remained at home. He did not return home until around two o'clock. Partway home, and very angry, he had turned around and gone back to have a long talk with the pastor. "It's still the same out there," he told Dorsy. "People are all dressed up but not really taking each other seriously or affirming life."

Bob and Dorsy enrolled Meg, their second child, in the Open Living School in Arvada. At one of the parent meetings, a friend told Dorsy, "There's a little church not far from your home you might want to investigate. It's Mennonite. The minister there is involved in war resistance, and the people are active in social issues and things like disaster service. They seem like a caring community, but pretty fundamentalistic, too."

Dorsy laughed when she recalls that comment: "My Unitarian friend's concept of fundamentalism turned out to be very different from my own."

Dorsy faced a yearning in herself one morning and made up her mind to try going to church again. "I decided to try that little Mennonite church and even got there a bit early," she recalls.

"I walked into the building and saw Peter Ediger and Patty Shelly talking. I went up to them and said, 'I'm out scouting churches. May I scout yours?' They just smiled at me, so I went and sat down. There were no pews and that was refreshing to me after being so turned off by formal churches and proper ways of worshiping. As the service progressed, I became impressed by the fact that the children sat with their parents. The service was informal with a sense of people wanting to hear each other. As I sat, I listened and watched and I felt that here was a people who had really experienced what it meant to be heard. Here was a people who felt responded to.

"During the sharing time a young man told about his sadness over a supervisor's death, and the others took time to respond to him. Several times during that service I had the feeling that I had come home. Several times I wanted to cry.

"After church Peter Ediger came and welcomed me," Dorsy remembers. "I asked him, 'What are you people about?' Peter smiled at my question. 'Oh,' he said, 'that would take awhile to answer.'

"I went home excited. Bob was surprised at my enthusiasm. He was curious,

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

but skeptical. I began to go regularly and then, several months later, Bob and the children went with me.

"We'd never tried taking Tim to church before, but since the setting was informal and other children sat with their parents, we decided to try. Everyone seemed so relaxed and didn't seem upset if Tim asked a question out loud or wriggled in his chair. Since the others accepted his behavior, we could, too. All those years of being afraid of how people would react to Tim and now this open acceptance! I believe deeply that that kind of acceptance has had much to do with Tim's continuing progress and growth.

"Peter came to our house several weeks later. We made a fire and he lay on the rug and told us what it meant to be a Mennonite and to take Jesus seriously in terms of life-style and in following the Sermon on the Mount. That was a different twist than we'd ever heard before. We'd been theologically based previously and there was a difference in our gut between 'right beliefs' and 'a way of life.'

"Peter explained that the Jesus way meant looking at Jesus' life, the way he interacted with people, with seeing theology as stemming from a way of life, of seeing Jesus as a man who came into the world to say, 'I bring you life.' For us that was different, and it made sense. We talked that night of many things, such as Peter's childhood and of how he'd never played with guns. That was the first time we'd ever heard of anything like that. We were just not oriented to pacifism, although we'd helped a student friend get a CO classification. Yet it never occurred to us that there were people around who saw pacifism and nonviolence as a basic way of life and as a basic tenet of Jesus' call to obedience. That was important to us."

Dorsy and her family continued to attend the Arvada Church and became aware of practical ways the Mennonites were responding to issues and needs, such as times when members helped with Mennonite Disaster Service. "To us," she said, "that was really taking seriously being there with people in concrete ways in times of need and suffering. One of the things that had been so disillusioning for us in our other church experiences was that issues such as world hunger, disaster relief, war, and illness such as Tim experienced, were not seen as important congregational issues. Instead church meant couples' groups, various society meetings, and internal church programs.

Bob, Meg, Dorsy, and Tim Hill are making joyful noises in their Arvada home, and they're making music with their lives. They're part of the Arvada Mennonite Church, where they feel love and acceptance. Dorsy has become a glowing apostle of the new way of life she has discovered.

"Here at Arvada we'd found a people who were turned outward to other people and looking to Jesus—not just in terms of having right beliefs either, but to find ways to live those beliefs in concrete ways, of taking Jesus so seriously that they tried to model their lives after his life. That, coupled with the feeling and experience that this was a caring community, broke down our resistance to the established church.

"Here was a church and a people who cared for us and accepted us and our children, who were present for us and took us seriously. Here was a people who needed what we had to give, too. Gradually my inner loneliness went away and I began to know the difference between solitude and aloneness. We knew we belonged. We were a part of a people."

Mennonites are often defensive about their ethnic roots. At times they serve as barriers that shut others out. At times Mennonites hesitate to invite strangers into their churches fearing that people will think them strange or that they will try to change them. They often seem to feel both inferior and superior about themselves and their Anabaptist heritage. For Bob and Dorsy the ethnic issue has not been a barrier. If anything, it has deepened the bond and helped define for them some of the things which help make their chosen people so special.

Dorsy had not been attending church long before she realized how integral ethnicity was to the congregation. "Here at Arvada," she says, "the church has been functioning for some fifteen years or so, but it is only in the past few years that non-Mennonites started coming."

"One Sunday, the congregation began talking about 'the centennial.' I started thinking, 'But the bicentennial isn't until 1976. They must have their dates mixed up.' So I leaned over and whispered to Peter, 'What happened in 1874?' Peter whispered back, 'Our ancestors came to Kansas.' Suddenly I noticed the similarities of names and realized that the bond that held these people together was not just that of a common faith, but also one of a common cultural heritage.

"So many people these days are cut off from their roots and past. Sometimes, as I listen to my ethnic Mennonite friends, I actually feel culturally deprived. In another way, I know that we are now a part of them and that we have something important to give to them, too. We have not been raised Mennonite, but we can ask questions, bring some new ideas, and help them see how important some things really are. So many Mennonites hid their lights under bushel baskets.

"Ethnic Mennonites have some important gifts to share with the world, such as the gift of nonviolence, the gift of helping a hurting world, the gift of strong families, and the gift of the extended community. We've come to feel like accepted and loved children by adoption. We were not born into this family, but we are now a part of it. We have found our people and our people have found us. We can come to these people with our questions and our disillusionment and our hurt, and with our longings and our desire to take Jesus seriously. They have said yes to us and we have said yes to them in return."

Dorsy has become quite an evangelist since finding her people and her Christ. New faces are appearing at the Arvada Mennonite Church asking Dorsy's question, "May I scout your church?"

When asked how she shares her joy in becoming and belonging, Dorsy said, "Peter has been helpful to me. At a party the other night, for instance, as he talked with various people on issues such as politics and economics, he often said, 'I'll have to look more carefully at what Jesus says about that.' I find myself responding in a similar manner. When I'm talking with people, I often find myself saying things such as, 'For the first time in my life I really want to take Jesus seriously on what he said about that.' "

Dorsy feels that the clue to authentic evangelism lies in our ability to integrate and share the good news with others by meeting them where they are. "Not in a heavy way, but in a natural way. When I get into conversation with others and we are discussing issues, I find there are many opportunities to share the kind of guidance and support I now feel. For instance, I was talking with Tim's teacher. We were both concerned with the effects field day would have on Tim and others like him who were not well coordinated. I found myself saying, 'Sue, this competitiveness which is so much a part of our society with its stress on individualism, capitalism, and all of that, is a thing I'm really beginning to challenge in my attempt to become part of a counterculture based on the teachings of Jesus. I don't want to be part of a competitive life-style. That's one of the things I'm finding support for in the Mennonite church.

"I really resist traditional evangelism," Dorsy says. "That tends to bring up all sorts of old stuff for a lot of people. But if we weave the news about Jesus into our conversations, applying it to points of mutual contact, that is nonthreatening and helpful. A lot of us are lonely and looking for acceptance. Christians, I think, often find it hard to talk about Jesus because we've tended to make Jesus so religious and somehow then he and his teachings get separated from our everyday life and problems. But they aren't. That's what we discovered at the Arvada Church.

"We witness about a community. My talking about Jesus isn't unnatural for me because I'm finding direction for my life as I look for guidance in specific situations. I find myself reading the Bible and looking for ways Jesus related to people. That often is revealing and makes a difference in how I understand and interpret his teachings."

Dorsy has a way of smiling that lights up her whole face. It gives special credibility to the healing she has found for herself. "I never think about myself as witnessing. I just want to share with people what has happened to me, to us, by becoming part of the Mennonite people at Arvada."

News

Beyond labor-management relationships

Lois Barrett

"WORK—it will make you ugly," read a student poster during the 1968 Paris revolt.

Many people in industrial societies around the world would agree that work, although necessary for survival, is distasteful, often boring, and perhaps requiring compromise of one's principles.

Unlike our ancestors, most of whom were independent farmers or small business people, most of us are employed by someone else outside our family. As of 1960, about 80 percent of all breadwinners in the U.S. worked for others, mostly in large bureaucracies, with a clear division of labor and a pyramid of control with one final center of authority.

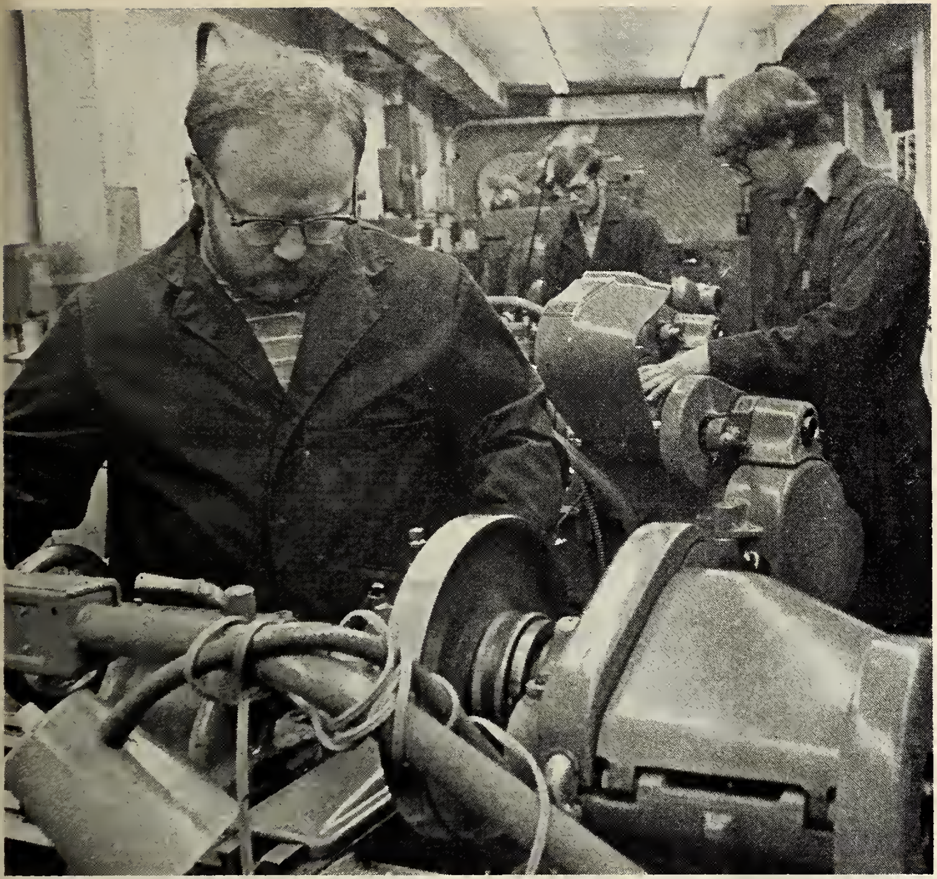
The lack of job fulfillment in the assembly line has been noted many times, but even middle managers often feel little control over their own jobs.

Power becomes concentrated in fewer and fewer people as bigger companies buy out small ones, as conglomerates spread their tentacles around more and more unrelated industries. ITT bakes bread, parks cars, and sells life insurance.

Employees who want to bring ethics to their jobs are frustrated by both management and labor organizations which see profit as the guiding force in worker motivation and cold "rationality" (that is, ignoring emotional or moral considerations) as the method for achieving the highest profit. Religion is seen as part of the subjective world, which can be ignored in the "objectivity" of economics. Profit, says society's common sense, is the only motivation for people, who inherently dislike work, tend to be irresponsible, prefer to be directed, and desire a rational world where emotions are suppressed. Land, capital, and human labor are treated in terms of their economic aspects only. Things with nonmonetary value, like clean air or water, can be disregarded. Human social needs can be ignored. Even time is money.

The situation of twentieth-century employers and employees is much like the situation of slaves and masters in the first-century Roman Empire, which the Apostle Paul wrote about.

Most slavery in that day bore little resemblance to the forced plantation labor we know in American history. Most people in Greek and Roman culture did not mind manual labor, but any employment which involved being subject to



Nonmonetary, nonrational needs of workers, if they are not met, have a way of reducing workers' efficiency and thus the owners' profit, say the social scientists.

another's orders was considered servile and degrading, even if the work was managerial and not manual.

Thus slaves, or free men, were normally employed in secretarial and managerial posts. This also meant that it was virtually impossible for any industrial enterprise to expand beyond the scope of a household business (family and apprentices) without the use of slave labor. Some slave craftsmen were even allowed to work independently, paying their masters a fixed revenue and keeping their other profits for themselves (an early-day franchise operation).

Treatment of slaves ranged from murder by flogging to being accepted as one of the family.

Abolition of slavery in those days would have been the equivalent of abolishing all labor for wages today—a nice goal, but hardly possible in the foreseeable future.

To such a situation, Paul wrote, "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; not in the way of eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men, knowing that whatsoever good any one does, he will receive the same again from the Lord, whether he is slave or free" (Eph. 6:5-8).

That seems like an endorsement of the status quo. But Paul goes on: "Masters, *do the same to them,* and forbear threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him."

To suggest that masters and slaves act the same—that both were servants of Christ and brothers—was to turn upside down the whole institution of slavery, to act in labor relationships as if slavery did not exist.

Such partnership, in fact, was seen as an ideal for the whole church.

This section of Ephesians, addressed to wives and husbands, children and parents, slaves and masters, is prefaced with one sentence addressed to all: "Be subject to one another out of reverence for Christ" (Eph. 5:21).

The early church evidently practiced this kind of equality, combined with diversity of function. Not until succeeding centuries were the offices of bishop, deacon, exorcist, widow, teacher, etc., arranged in a hierarchy so that one had to become a deacon, for example, before one could be a bishop.

Thus Paul is advocating a kind of working within the system while overturning the assumptions on which it was built. One's first obedience, whether slave or free, is to Christ—a revolutionary attitude. Yet he also writes to slaves, "But if you can gain your freedom, avail yourself of the opportunity" (1 Cor. 7:21).

Today, all employees cannot become independent business or professional people any more than all first-century slaves could be freed. But we cannot ignore the toll which destructive employer-employee relationships are taking on us.

Social psychologists in North America have been discovering in the last forty years that to have profit and rationality as a business's only goals is self-destructive. Nonmonetary, nonrational needs of workers, if they are not met, have a way of reducing workers' efficiency and thus the owners' profit. Social scientists such as Amitai Etzioni, Rensis Likert, and Arnold S. Tannenbaum have found that an authoritarian hierarchy is particularly hostile to workers' production and that employee participation in decision making produces more cooperative attitudes toward company goals.

Power is not a zero-sum game, the researchers say. Employees' ability to exercise influence is not obtained at the expense of managers' capacity to exert influence. Instead, all hierarchical levels gain influence. In fact, broad sharing of leadership contributes to organizational effectiveness under all circumstances, since people have greater feelings of commitment to decisions in which they have a part, and the sharing of leadership means using more fully the information resources of the organization.

Based on the more democratic models of the social psychologists, business organizations around the world have been revamping the work situation to allow for increased employee participation. From a Monsanto plasticizers plant in Bridgeport, New Jersey, where departments, supervisors, and foremen have been eliminated; to Scott-Baden Commonwealth in Great Britain, where all stock is vested in the employees; to Israeli kibbutzim, where income is shared and supervisory jobs are rotated; to neighborhood food cooperatives—new styles of work and its management are being practiced.

However, such work situations where decisions are shared and values other than profit are considered have not affected most workers. Work organizations become larger and larger with more concentration of decision making in a few; jobs become more specialized with less worker identity with the whole product; in times of recession, jobs for those on the bottom of the hierarchy are squeezed out to benefit those at the top.

How can the church respond to such a situation? How can the church live in, but not of, the work structures of our society?

The first step is for the church to become the discerning body for its members in vocational decisions. For too long, decisions about one's daily work have been relegated to the private realm. The church seems to tell its members: "Within some very broad guidelines, you decide by yourself how you will earn money; just make sure you tithe it."

Instead, the church should be a sharing body which can help its members in all major life decisions and in economic crises. A sharing body of Christians could liberate people from financial worries during unemployment, in sickness and old age, and after the death of a family member. Such sharing means that the church will have to be decentralized to the extent that people are members of groups small enough to provide a listening ear and a guiding voice in career decisions and economic issues.

In the process of discerning such economic issues, the church will discover economic structures which make people captive. And the church will construct new models to overcome the evils of the old structures—just as the church in the past has pioneered in creating new institutions for education, medical care, and mental health.

The church should collectively explore the construction of work models which would:

—put kingdom goals above wealth and profit. Profit is necessary, but it is not a sufficient reason for business.

—provide a just and compassionate way of sharing economic goods to meet people's needs.

—exemplify Christian service and mutual subordination, given voluntarily. Love requires no status hierarchy nor coercion. The least shall be the greatest.

—liberate people from structures which hold them captive, giving a visible witness to Jubilee freedom.

One possible model which would meet these criteria is a manufacturing or service collective, owned and operated by the church, or a group within the church.

Workers would be church members or others whose common goal was living a life of love, given content by Jesus. Profit would not go beyond organizational survival and providing for the basic needs of the workers and their families. Compensation to workers would be based on need, with the assumptions that all tasks have value and that accumulation of wealth beyond one's basic needs is contrary to the ethic of sharing in love.

All work would be organized into meaningful segments which allow identification with the end product or service, with rotation of distasteful tasks. This would not mean that all workers do exactly the same job, but even when tasks are divided functionally, care would be taken that no one gets left with only "dirty work."

All workers would participate in decisions which affect them. In a small collective, all workers could meet weekly or monthly for decision making. In a larger collective, some sort of representative group or groups might make decisions. Membership in decision-making groups could be flexible, drawing in workers with special abilities for specific decisions.

A corporate board, to give general guidance and ensure adherence to the original goals, might include representatives of the church as a whole, consumers, and workers.

Supervisory or administrative workers, if found to be necessary, could be chosen by all the workers on a rotating basis or on the basis of special individual skills. Different responsibilities, however, should not entail added status. The motive for all work should be servanthood.

Flexibility of tasks and working hours would be built into the new structure in order to meet the needs and use the skills of the old, the young, women, parents, and minorities—workers who are often underutilized.

It would not be assumed that organizational growth would be unlimited. Instead, size would depend on people as well as success of the product. Within a larger collective, smaller work groups would be necessary to preserve face-to-face contact and accountability.

The collective, consistent with its broad goals, would guard against exploitation of consumers or clients, natural resources, and others in society. Sharing and justice are important not only within the fellowship, but also toward those whom the collective serves.

Putting such a model into practice will require sensitivity, patience, and the willingness to educate people for freedom. Formal schooling and previous jobs have usually not prepared people to take on the responsibility required within such cooperative ventures.

Workers for such a collective should be recruited without coercion. Although many people will find greater satisfaction through the collective, the congregation will need some people in diversified occupations or special tasks. But all church members should be committed to common discernment of vocations and to responsibility to each other.

The collective could start by pooling of capital by a number of church members. Or a church member who already owns a business could donate his capital as a modern expression of the Jubilee practice of redistributing land.

Some congregations might want to use surplus money from the collective to support people in special tasks outside the church which would not otherwise provide an income. Such people might work in community development or in welfare rights or as a school ombudsman.

Working where the usual employer-employee relationships are overturned in favor of mutual servanthood will not be possible for everyone.

To employees who find themselves with no other choices, the word is, Keep going to work. Do a good job. Be obedient to your employer. But give first loyalty to Christ.

To employers caught in an institution they are powerless to change, the word is, Treat your employees with justice. Consult them just as they are to consult you. You both are servants of Christ.

To those who have the chance for freedom: Take the opportunity to create a work situation in which Christian sisterhood and brotherhood can be lived out, where all have the chance to use their gifts and skills and to participate in decision making.

The church's creation of new structures for work can break down the barriers between slave and free within the church and show the world that work can be beautiful.

No opportunity to be given for CO registration

At its fall meeting November 15 in Ottawa, Ontario, the MCC Peace Section (U.S.) expressed "alarm" about Selective Service plans to begin a one-day annual registration in March 1976 and requested that Peace Section (U.S.) staff initiate a vigorous response to the registration drive.

"We continue to view the draft as inherently evil and as an essential element in the militarization of American society," the action reads.

"There are two dimensions of the plan which especially disturb us. First is the absence of any information about conscientious objection and [of] the possibility of recording one's conscientious scruples at the point of registration, and the lack of a clear plan whereby conscientious objector claims can be filed with Selective Service before a resumption of classification occurs. Second is the suggestion that schools and colleges be centers for registration. We believe these provisions represent a violation of freedom of conscience and a further illegitimate militarization of educational institutions."

The Selective Service plan for annual registration, initiated last April when registration at the time of eighteenth birthday ended, legally obligates all males who are eighteen or over by the end of 1975 and who have not previously registered to register on March 31, 1976. No one over age twenty-six needs to register.

To handle the 1.6 million potential registrants, Selective Service plans call for 35,000 registration sites to be staffed by 80,000 volunteer registrars. Sites are to include National Guard and Army Reserve armories, American Legion and Veterans of Foreign Wars halls, and other sites as determined by state Selective Service directors.

Following the official announcement of the plan in December there will be a nationwide publicity blitz designed to inform persons of their obligation to register. Selective Service plans to use television and radio spots, billboards, posters, newspaper and magazine ads, appearances on talk shows, leaflets included with utility bills, and personal contacts from Selective Service staff.

Information to be gathered at the time of registration will include: name, permanent address, parents' name and address, birthdate, social security number, and signature. Disclosure of the Social Security number is not mandatory.

Shortly after registration has been completed, a national lottery drawing will be held to assign lottery numbers (random sequence numbers) to all registrants who turned eighteen during 1975. Each registrant will then be issued a computer-generated status card which will state the Selective Service number, classification, and lottery number. Each registrant will be placed in class 1-H: "Registrant not currently subject to processing for induction or alternate service." All other classification procedures have been suspended until further notice.

At this time, no provisions have been made for persons to register as conscientious objectors or even to submit a letter expressing conscientious objection convictions. It appears that this information will be accepted only if the resumption of inductions is imminent.

In response to this proposed plan, the MCC Peace Section (U.S.) staff is exploring ways to work with the National Interreligious Service Board for Conscientious Objectors to communicate Peace Section concerns to Selective Service. Plans for mailing information to pastors, counselors, and registration-age youth are being developed in connection with Mennonite and Brethren in Christ conference peace committees. A system for registering conscientious objection to war with the Peace Section (U.S.) if Selective Service does not provide a mechanism for registering conscientious scruples within the regular Selective

Film tells Mennonite story

Above is one of the early scenes of Menno's reins, *a film about Mennonites which is being sponsored by Crosstown Credit Union, a Mennonite-operated credit union in Winnipeg. The photo shows two Anabaptist families at mealtime during the mid-sixteenth century. They have just heard a knock at the door, and are afraid that it will be the dreaded Anabaptist hunters. Other scenes show the Mennonites in their pilgrimage from the Lowlands to Germany to Prussia to Russia and finally to Manitoba. Actor John Friesen (with moustache) portrays the central figure in most of the scenes and serves as the narrator. The twentieth-century portion of the fifty-minute film shows the Mennonites' struggle with the school question, their conscientious objector stance during and following World War II, and their outreach to the Indian people in Manitoba. The film concludes with a coffeehouse scene. The people responsible for the film's production were Don Williams, director; Waldo Neufeld, executive producer; Dave Dueck, producer; and Larry Kehler, scriptwriter. The film's premiere showing is scheduled for Winnipeg's Centennial Concert Hall January 8, 1976.*

Service procedures is being developed. Mennonite secondary schools and colleges are being contacted to inform them about Selective Service plans and to request them not to cooperate by serving as registration sites.

There continue to be indications in Congress that some desire a return to conscription. On October 31 another bill was introduced which would reinstate the president's induction authority. The bill, HR10486, introduced by Congressman Davis and Congressman Holland, would require thirty-six months of service in the armed forces from each person inducted and would make women liable for registration, induction, and service. While there is no indication at present that such a bill will be passed, it should serve to remind peacemakers that registration with Selective Service is not to be taken lightly and that inductions could be resumed relatively soon.

During a period when no inductions are occurring it is easy to forget that Selective Service registers young men so that they can more quickly be called to military service in case of war or a threat of war. As the Peace Section statement "The draft should be abolished," June 5, 1970, asserted, the draft is a "means of conscripting young men to provide soldiers for its military system." If war is wrong, then the activities of Selective Service are wrong and should be opposed even when inductions are not taking place. The present plan is especially objectionable because it does not, as presently outlined, provide any opportunity to register conscientious scruples against participation in war with Selective Service. The past experience indicates that claims for conscientious objector status are less likely to be honored if made at or near the time when a registrant faces imminent induction. The present plan can only be viewed as an obstacle making it more difficult to effectively exercise the right of conscientious objection which the Selective Service Act provides for.

The second specific objection to the registration plan expressed by the Peace Section (U.S.) is to the use of schools as registration sites. While the national directives do not list schools as primary registration sites, checks in several areas including Goshen, Indiana, and Ephrata, Pennsylvania, indicate that high schools and colleges are being approached and requested to serve as registration sites.

Schools serving as registration sites would simply be one more step in this process of militarizing education. Selective Service registration has no relation to the educational function of schools.

Concerned Christians may wish to take several actions in response to this situation. First, discussions on the Christian and war could be held in churches, especially with young people facing the question of registration directly. Second, concerned citizens could contact schools in their communities requesting them not to serve as registration sites or asking that presentations on conscientious objection be permitted in the schools since information on conscientious objection will not be made available to persons by Selective Service at the time of registration. Third, people may wish to work with other concerned individuals in communities on the day of registration to distribute literature about Selective Service and the military and about conscientious objection to persons who are registering. *Ted Koontz, executive secretary, MCC Peace Section (U.S.)*

New church opened in Taipei

The Mu-Cha Mennonite Church, above, in the southeast sector of Taipei, Taiwan, was opened October 26 with a special service. The new church is located in an area with 3,000 new apartments, mostly in four-story buildings. It is also an educational center with many senior middle schools and a university. The five Mennonite churches in the Taipei area not only planned the planting of the new church, but are contributing the finances and personnel needed to start the work. The Mu-Cha Church is the third new church, second in the Taipei area, to be opened since the Taiwan goals-priorities-strategy conference in 1972. One goal set at the conference was to plant five new churches by 1980.

Plans for South American school under way

Lower South American churches have begun recruiting students for a new theological school in Asuncion, Paraguay, which is expected to open for the 1976 school year.

Gerhard Goerzen reported in *Mennoblatt* that the board of the former seminary in Montevideo and the Paraguayan Mennonite Conference decided October 27 to rent a house in Asuncion and begin offering a theological course in 1976.

They are asking the North American mission boards (General Conference Commission on Overseas Mission and Mennonite Board of Missions) to provide two teachers: John Driver as director of the school and Sara Claassen as director of the music program.

Both were teachers at the Montevideo seminary before the school closed at the end of 1974.

Continuing education plan for ministers proposed

A continuing education program for all General Conference ministers was recommended by the conference's committee on the ministry, meeting November 10-11 in Minneapolis.

Under the plan proposed by the committee, the General Conference, the district or area conference, the local church, and the minister each would contribute one-fourth of the cost, which would total about $200 per minister. During the years 1977-79, each pastor or leader of a congregation would participate in three weeks of growth-study experiences, with priority given to Mennonite-Anabaptist biblical and historical studies and to developing group leadership skills and deepening the inner life.

Final approval and funding would come from the General Board in February.

Jacob T. Friesen, director of ministerial leadership services, reported more unevenness than ever in ministerial salaries across the conference.

Regional committees on the ministry are responsible to counsel with pastors and congregations on this matter, with the General Conference providing information.

First bicentennial seminar for teachers set

Vincent Harding and James Juhnke will be resource persons for a bicentennial seminar called "American history and Christian perspectives" scheduled for elementary and high school teachers January 23-24 at Bethel College, North Newton, Kansas.

Vincent Harding is director of the Institute of the Black World, Atlanta, Georgia, and a former pastor of the Woodlawn Mennonite Church in Chicago. He will give the keynote address at 7:30 P.M., Friday, and present another lecture at 9:00 A.M., Saturday.

James Juhnke, associate professor of history at Bethel College, will also lecture on Saturday morning.

The seminar is intended for teachers interested in dialog on how to integrate Christian discipleship and an interpretation of American history. The weekend is sponsored by the peace committees of the Mennonite Church and General Conference Mennonite Church and by the Mennonite Central Committee Peace Section in cooperation with Mennonite colleges. Other regional seminars are planned later in 1976 and are coordinated by Peter Ediger of Arvada, Colorado, on special assignment during the bicentennial year for the sponsoring groups.

Saturday afternoon will be spent in workshops on such topics as "Is there a nonresistant way of reading and teaching history?" "Integrating faith and history," "Demythologizing American history," "Patriotic rituals in the schools," and "Bicentennial celebrations."

Local woman to manage Appalachia crafts center

The management of Hill 'n Hollow, a crafts cooperative begun by Mennonite Central Committee in the hills of eastern Kentucky, was assumed by Linda Brown, a local Whitesburg, Kentucky, resident, at the beginning of November.

"Although Hill 'n Hollow is controlled by a board of local people, the manager has always been an MCC volunteer," says Larry Augsburger, coordinator of the MCC Appalachia program. "MCC has felt for some time that a local person should fill that spot and on November 1 that hope became a reality."

Hill 'n Hollow began as part of MCC's Letcher County Family Services in the late 1960s, although it did not get its name until about five years later.

Between thirty and forty families are currently involved in producing Hill 'n Hollow crafts.

MCC buys the materials needed to make the dolls and stuffed toys and sells them to the Hill 'n Hollow women at cost. When the dolls are complete, they are bought back and held to fill orders.

Most of the dolls are soft Raggedy Ann and Andy toys with names like Abigale, Sam, Daisy Mae, and Hannah. Some have movable limbs. One group of dolls forms a hillbilly family with maw, paw, and the young'ens. Other dolls convert into two or three storybook or nursery rhyme characters.

Hill 'n Hollow also makes and markets stuffed animals, and dolls and flowers made from cornhusks as well, with Mary, Joseph, and Baby Jesus cornhusk dolls a Christmas special.

Other than the stuffed and cornhusk dolls and animals its own women make, Hill 'n Hollow is the marketing agent for Ronnie Shell, a local wood craftsman who makes wooden toys.

Although Hill 'n Hollow markets its products through a variety of channels, about three-fourths of the sales during 1975 were to MCC self-help shops.

Words & deeds

Ella May Miller, speaker on the Heart to Heart radio program of Mennonite Broadcasts, Inc., since 1958, has resigned, effective December 31, 1976. She said she sensed the Lord leading her to carry on her ministry in a less structured approach.

James Juhnke, history professor at Bethel College, will speak on "A people of two kingdoms" December 14 at the annual Founders Day at Freeman (South Dakota) Junior College and Academy. Special seminars and an open house, including the new library, are scheduled in the afternoon. The evening feature will be the musical drama *The blowing and the bending,* written and composed by James Juhnke and J. Harold Moyer. It concerns the experiences of Mennonite families during World War I.

James Stauffer, missionary who had served in Vietnam, reports that churches there are able to continue their weekly worship activities. "Service-type ministries have been discontinued or drastically changed because they were mostly dependent on foreign resources and the new government wants to assume responsibility for all medical and social needs," he said. Mr. Stauffer listed four reasons why he believes the Mennonite church in Vietnam was well prepared for the changeover in government: 1. Contacts of Mennonite church leaders with the PRG during the years before the takeover have been appreciated. 2. The Anabaptist love ethic helped keep the Vietnamese church from being unduly influenced by the suspicion generated against the North by the former Saigon government. 3. Churches were used not only for worship but as student centers and schools. Pastors were encouraged to be self-supporting. 4. Missionaries had attempted to disassociate themselves from the American military presence.

Eighteen students from Bluffton, Eastern Mennonite, Goshen, and Messiah colleges participated in a Jamaica Home Economics Seminar offered this fall by the Council of Mennonite Colleges. Cathrine Mumaw, director of home economics at Goshen College, led the unit. Various areas under investigation in the course, according to Ms. Mumaw, were Jamaican life-styles, family living patterns, nutritional status of Jamaica, and the use of Jamaican foods.

"It takes power to be nonviolent"

Resolving everyday conflicts nonviolently was the theme of the Intercollegiate Peace Fellowship meeting November 6-9 at Freeman (South Dakota) Junior College.

Freeman student Donovan Graber reported that the subject was approached on several levels: personal, corporate, business, church, community, national, and international.

A highlight of the conference was a presentation on nonviolence and social change by John Swomley, former executive director of the Fellowship of Reconciliation, author, and ethics professor at St. Paul's School of Theology (Methodist) in Kansas City, Missouri.

Violence is idolatry, is organized into systems, and grows out of systems, Mr. Swomley told the conference group.

Mr. Swomley rejected changing the people at the top to change the system, Mr. Graber said. "This is not the answer because it does not matter whether a general is a Mennonite or a Communist; he must conform to the system if he wants to be a general," Mr. Graber explained. Trying to deal with the system from the top down presents similar problems, Mr. Swomley said.

"Mr. Swomley's third idea was to transform the system, to deal with the total system, not just the top," Mr. Graber noted. "The problem with this is that some systems such as war systems have to be abolished and other systems need to be transformed."

Mr. Swomley also dealt with nonviolent power, defining "power" as the ability to accomplish a purpose and "nonviolence" as gentle care for things of worth, Mr. Graber reported.

"An alternative to violence that he proposed was attempting to negotiate or persuade," Mr. Graber remembered. "The public has power, power not to buy a product or not to give its business to a place. These are alternatives to violence."

The conference also featured workshops on the Middle East with Urbane Peachey, former MCC Jordan director; conflict resolution with Dorothy Goertz, a former IPF officer; Native American concerns with Menno Wiebe of MCC (Canada) and Emma LaRoque, Elkhart, Indiana; vegetarianism and nonresistance with Karen Kreider, a Goshen College student; nationalism, civil religion, and the U.S. bicentennial with Ted Koontz, executive secretary of the MCC Peace Section (U.S.); and "Guns or butter, Uncle Sam's military tapeworm," a slide set on military expenditures.

Concern for conflict resolution in the church was dealt with using case studies presented by Robert Kreider, Bethel College professor; Tim Schrag, Bethel senior majoring in peace studies; and David Janzen, member of the Fellowship of Hope, an intentional community in Elkhart, Indiana.

"It takes power to be nonviolent and to promote peace," concluded Mr. Graber. "This power can only be found in Jesus Christ."

Intercollegiate Peace Fellowship is sponsored by the Peace Section of MCC and involves students from Mennonite and Brethren in Christ colleges.

"Traveling newsletter" will begin in January

Four persons are planning to visit Mennonite congregations in eastern United States and Canada during January to June 1976 as a "traveling newsletter," moving from fellowship to fellowship, something like Paul, Peter, and other early church leaders, sharing with and encouraging individual congregations.

The four—Mike Zehr, Marjorie McGinnis, John Jantzen, and Irene Enns—will serve on a voluntary service basis, based at the Laurelville Church Center in Pennsylvania.

In addition to sharing what is happening in various congregations, the team will make churches aware of the resources available to them through churchwide organizations of the Mennonite Church, General Conference Mennonite Church, and Mennonite Central Committee.

A second priority for the team is helping congregations become aware of the need to incorporate single young adults into congregational life by discerning and using their gifts.

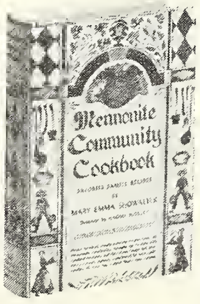
The team will spend four to five days in each community it visits in such activities as Bible study, prayer, music, drama, poetry, small-group interaction, listening, and sharing.

Additional resource persons for the team and coordinators at home base will be Tony and Dorothy Ramos, Scottdale, Pennsylvania.

COOKBOOKS

IDEAL CHRISTMAS GIFTS

FOR PRACTICAL EVERYDAY USE



MENNONITE COMMUNITY COOKBOOK

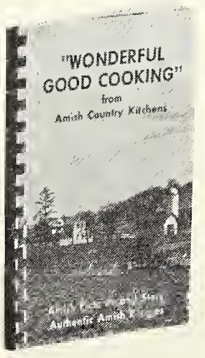
Mary Emma Showalter

With food costs the way they are, thrifty recipes would be a much appreciated gift.

This cookbook contains over 1,000 of the best family recipes from Mennonite homes across the United States and Canada.

One convinced homemaker says, "MENNONITE COMMUNITY COOKBOOK has made cooking a pleasure." Eating isn't bad, either!

Beautiful illustrations and simple, up-to-date instructions. Cloth/$8.95.



"WONDERFUL GOOD COOKING"

Fred J. Wilson, Johnny Schrock, and Larry Rogers

Have you ever tasted "Great Grandma's Sheep-Wagon Carrot Cake"? Or how about "Wiggles"?

Prepare tasty farm-style dishes using 200 original recipes from Amish kitchens in rural Ohio.

Striking color photos. Paper (spiral-bound)/$3.95.

Order from: FAITH AND LIFE BOOKSTORE
Newton, Kansas, or Berne, Indiana

Letters

Be a room mother

DEAR LARRY: [I am responding] to Donna Lehman's "Aspirin please" (November 11 issue). Unless you are experiencing overcrowded Sunday school classes, be a room mother. Being a room mother is a very easy way to lead families to Sunday school. It's a field wide open for witness! *Mrs. Rosie Claassen Horst, 112 Rhoda Ave., Nutley, N.J. 07110* Nov. 17

Lift to higher plane

DEAR EDITOR: I agree with Wilmer Sprunger on "Stop Ms-ing around" (November 11 issue). I believe *The Mennonite* would be more beneficial if it had a few inspirational articles in each issue. Some issues have become so mundane they are hardly worth wading through. I believe a church paper should challenge us and lift us to a higher plane of life. *Ethelena Smith, Box 144, Pawnee Rock, Kans. 67567* Nov. 18

Moratorium is a radical step

DEAR EDITOR: I heartily support your moratorium on missions. I am interested in viewing the repercussions of this, for this is indeed radical and a step in the opposite direction. I can understand the reasons for many people not supporting this idea, for all their lives have been spent plugging missions with their time and money. Now all of a sudden we take a new look at our missions. This is especially a step in the opposite direction, for we as Mennonites have been so intensely involved in world missions.

I have two concerns: (1) How do you respond to the Bible verse "Go ye into all the nations . . ."? and (2) How will this affect the Pax and TAP programs? *Jerome Janzen, 2229 Centennial Hall, 614 Delaware St. S.E., University of Minnesota, Minneapolis, Minn. 55455* Nov. 19

ABOUT LETTERS: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Brevity is encouraged. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.*

Record

Calendar

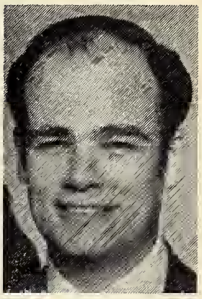
Western

Jan. 23-24, 1976—Bicentennial history seminar for teachers, Bethel College. North Newton, Kans.; Vincent Harding and James Juhnke, speakers

Workers

Erwin and Angela Rempel will be commissioned Dec. 14 at the Indian Valley Church, Harleysville, Pa., as missionaries to Brazil. They will leave Dec. 15 for language study in Campinas, Brazil.

A. Rempel



E. Rempel

56,717 MEMBERS

Housewives, farmers, businessmen, teachers—
People like you in contact with others.
People like you with a lot to give!

If you need help in knowing how to give yourself, call us.

CHM

General Conference Mennonite Church
Commission on Home Ministries
Box 347
Newton, KS 67114
316-283-5100

Review

Children in community

Children in community, *edited by the Society of Brothers (Plough Publishing House, Rifton, New York, 175 pages, second edition) is reviewed by J. Winfield Fretz of Conrad Grebel College.*

This beautiful coffee-table volume is a love-at-first-sight book. From the attractive color photo of three little girls on the jacket cover through the 175 pages of photos and text each page is an inspiration and a joy.

As the title indicates, it is a narration by members of the Society of Brothers of their philosophy of education of children in the community. Christian people everywhere who read through the twenty short articles and look at the 300 photos will catch the spirit of love and wholesome attention paid by the brotherhood to their children. There are twenty brilliant color photos interspersed throughout the book. I wish that all children in so-called Christian communities could be raised with similar love, concern, and nurture.

The book is well organized. It begins with the education of the child in brief articles dealing with guidance, the family, and love to the child. There is beautiful insight expressed in a one-page article on the topic: "Children who are too good." The article reveals the community's concern for proper discipline and the need for children to show respect. Short articles deal with kindergarten, primary school, and the middle and upper years. The society has its own elementary school, but children above the eighth grade attend the public high school.

A section of the book deals with such themes as work, play, gardening, the child's abilities, arts, crafts, music, and the child and nature. I have always been impressed with how deeply the society stresses God as revealed in nature, especially in its many songs. The final section is devoted to the high schooler, the concern for purity in childhood, and a statement on the society's attitude toward sex.

A spokesman for the society says:

We reject all prudery, but we and our young people stand wholeheartedly for purity and chastity. We feel that sex education should be left to the parents. The community is not open to change on this subject, as we consider it an integral part of Christian teaching. On this basis the high schoolers are able to be together (working, hiking, swimming, folk dancing, putting on plays) as real friends in unself-conscious comradeship and mutual trust and respect.

I cannot recommend this book too highly. It is a book that children will love and can page through not once, but again and again because they can identify with the art work which is a reproduction of children's drawings from the ages of five to eleven. The close-up photos of children at work and at play are so attractive that adults and children are automatically drawn to them.

The book belongs in parochial school and church libraries. It is also appropriate for the coffee table or library shelf of Christian homes. It makes a fine gift. I want to give one to my own grandchildren.

Not only should the Society of Brothers be congratulated for producing *Children in community,* they should be heartily thanked for sharing with us all this visual documentary testimony of their philosophy and method of Christian nurture.

Meditation

God is not dead!

It was 1963 at Mukedi, Zaire, and a rather dark era for the church. A heavy forbidding air of mystery and doom had swept over the station. There was definite lack of communication between missionaries and church Christians.

Church attendance was dwindling and evangelistic fervor was almost nil. It became increasingly more depressing to see a large beautiful church fashioned from colorful native stone with seating for several hundred almost empty. A scant fifty to seventy-five people now attended.

Sometimes when my husband, Peter, had gone on a trip and I was the only missionary in attendance with my two children, I would feel so sad that I would literally sit there in tears throughout the service. Something was definitely wrong! Some force was drawing the people away from God. The distant drumming gave evidence that the rebels were gathering their forces and would soon attack, although we didn't know it at the time.

One Sunday Peter and I went to church as usual. The bell had rung on time, but we found no one there. The pastor had left the station to visit another village and we didn't know who had been put in charge. We waited twenty minutes and then decided to go home. I suggested walking through the village but Peter was against it. No use blaming or scolding the people when the spirit wasn't there.

On the path near the church we met a lone man walking toward us. It was the bell-ringer.

"Greetings, Pierre, God is dead!"

He looked up in surprise, "Dead?"

"Yes, Pierre, God died today. Go see. There is no one in church. God is dead."

"No, Mama, he's not dead," said Pierre as he left us, deep in thought.

Soon the bell began to ring. It rang and rang and rang. We had decided it was useless to go back to church, but the continual ringing aroused us from our depression, and we went back once more.

This time we found a nice group of Christians ready for singing and praying and worshiping. God was not dead.

Then pealed the bells more loud and sweet
God is not dead, nor doth he sleep

The wrong shall fail, the right prevail, with
Peace on earth, goodwill to men.

Till ringing. singing on its way.
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, goodwill to men.

Gladys Buller

Reaching Out Through You
GENERAL CONFERENCE
MENNONITE CHURCH
Commission on Overseas Mission

Contents

The long, white miles 697
Two festivals for two sons 698
Dorsy and Bob Hill have come home 700
News 702
Letters 709
Record 709
Children in community 710
God is not dead! 710
Giving and forgiving 712

CONTRIBUTORS

David Woltner-Toews' address is No. 3-112 110th St., Saskatoon, Sask. S7N 1R9. His poem is dedicated "for Mom and Dad."

Maynard Shelly spent several years in Bangladesh with MCC. He resides at 624 Westchester Lane, Newton, Kans. 67114.

Joyce Shutt's home is in Orrtanna, Pa. 17353.

Gladys Buller is a missionary with Africa Inter-Mennonite Mission in Zaire: BP 4742, Kinshasa 2.

CREDITS

Cover, Jean-Claude Lejeune, 2657 North Buring, Chicago 69614; 698, Maynard Shelly; 701, Nancy Heraty, 12223 West Maryland Drive, Lakewood, Colo. 80228; 703, Rohn Engh, Sunrise Photos, Osceola, Wis. 54020; 705, Dave Dueck Productions, Winnipeg.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Giving and forgiving

Give us this day the bread we need;

And forgive us our debts,

As we also have forgiven our debtors.

MY WIFE AND I are part of a house group this autumn which is focusing on prayer. The group is using *The workbook of living prayer,* by Maxie Dunnam (Upper Room), as a guide.

The week in which this article is being written we are giving special attention to the Lord's Prayer in our daily private readings and reflections. The chapter heading for this week reads: "When all else fails, follow the directions." The author reminded us that the Lord's Prayer is, after all, the model which Jesus suggested to people who wanted to know how to pray.

Two thoughts which impressed themselves on me in a new way this week are contained in the three lines above: We do indeed have a *giving* and a *forgiving* God. This truth is well documented in the Bible, in church history, and in our family stories, but it remains a fact which we need to acknowledge again and again.

When we pray, "Give us this day the bread we need," we are doing more than petitioning God for the everyday needs of life. It is a commitment that we are dependent on God for everything that goes into life.

Maxie Dunnam writes that when we ask for daily bread we are actually saying to God: "Everything I need comes from you. I am open to receive it. I face this day, and all of life, believing that you will supply all my needs."

He goes on to say, "When we believe that our very life is God's gift, and when we act in response to that belief, then we will keep in touch with reality and with the source of reality—God himself."

Acknowledgment that we are dependent on God for life leads understandably to a prayer for pardon: "And forgive us our debts as we also have forgiven our debtors."

Various translations use different words in place of *debts*: *trespasses, sins, wrongs.* All of them are helpful in understanding the sweeping dimension of the Lord's forgiving spirit. He is prepared to forgive us the massive debts we have accumulated in his accounts, the trespassing charges which have been laid against us for having violated other people's welfare and rights, and the way in which we continually seek to separate ourselves from God.

"Whatever word we use," writes Mr. Dunnam, "the truth is that no person can pay his or her debt to God, no person can forgive his or her own sins, no person can make right his or her trespasses. It is the very nature of forgiveness that it has to come from beyond ourselves, from another person or from God, from the one whom we have hurt, sinned against, from the one we have trespassed against, from the one we owe. . . . We don't *pay* for it, but Jesus said we are to *pray* for it."

Although forgiveness is a free gift of God, it is dependent upon our having a forgiving spirit, too. Our forgiveness somehow doesn't take hold unless we are prepared to forgive those who have wronged us.

In two weeks we will be celebrating God's momentous gift to humankind, Jesus, through whom forgiveness can be experienced. Let us give thanks boldly to God, and yet with much humility, that he is the one who *gives* and *forgives* abundantly. LK

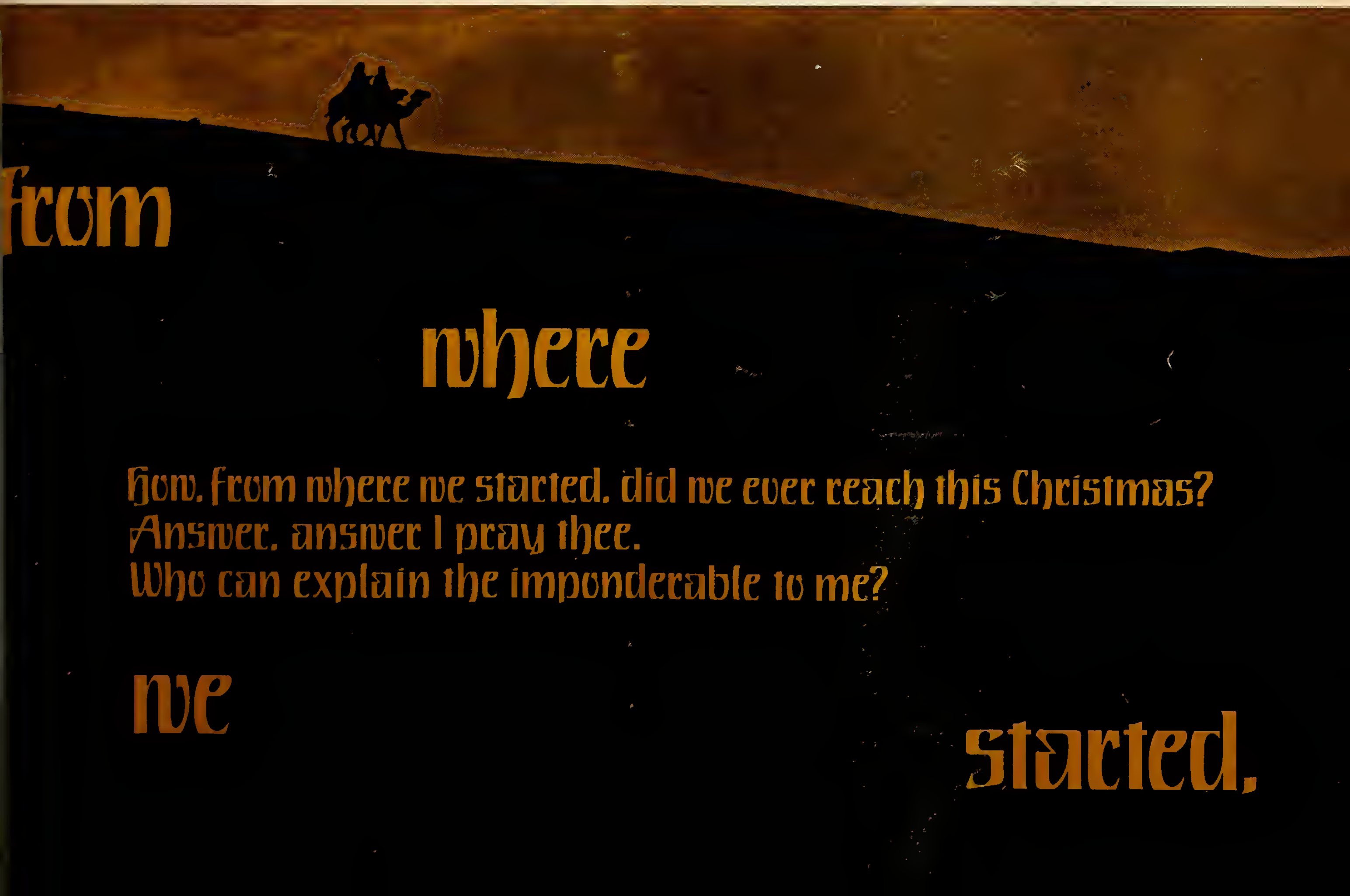
The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:45 DECEMBER 16, 1975

How,

Theodore W. Loder



from

where

How, from where we started, did we ever reach this Christmas?
Answer, answer I pray thee.
Who can explain the imponderable to me?

we

started.

No one needs to be reminded, I suppose
It's not the same world we gathered in a year ago
When you were nearly 9,000 hours younger.
So much has happened, so much has changed,
Of your dreams then, how many remain,
How many fulfilled and how many more broken
By all that's been done and all that's been spoken?

did

To think painfully on it is surely to ask,
"How, from where we started, did we ever reach this
Christmas?"
And to wonder, to wonder soul-rubbed sore
What it is we should be ready for?

Surely we are weary of too much doing
Confused, irritable, and heavily burdened
And more, perhaps a little frightened
Though as much by the time-bomb times we live in
As the season we rush about to make welcome.
Like a harried hostess awaiting a very proper guest
Who, were he to come and find us unprepared,
Unready, unbowed, untinseled, unwrapped,
Would snort and stomp off quite offended.

Yet, I wonder, were the stabled animals ready?
Were the shepherds? Or Joseph? Or Mary?
So, maybe there's the point
Is anyone every ready for anything
In times as out of joint
As ours, as quaking unsteady?
Besides, what is it we would be ready for?
There's the question to ponder more.

This Christmas Eve it probably makes sense
To bar the door of life against
The unexpected, unplanned event
Attempt to make things safe and secure.
Just, I would say, like the innkeeper
who alone knew for sure what he was ready for:
A house full of satisfied customers
Thinking that the cash and compliments paid him
Would satisfy his hunger deep within.

Do you suppose, my lonely brothers and sisters,
That we make customers of self and of each other
In a thousand ways, while fearfully barring the door
To the beggar love which really matters?
Striking our bargains
For nothing gained?
Getting ready all in vain?

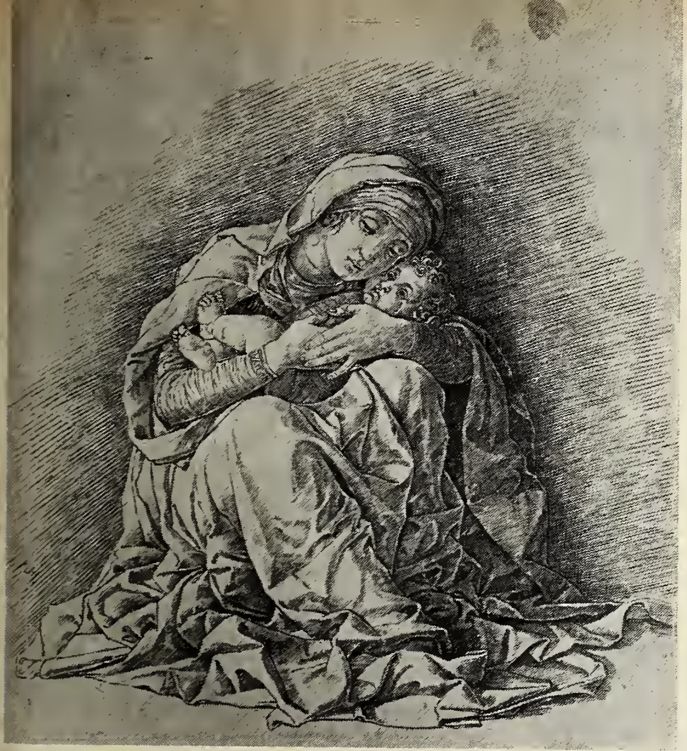
we

But the question we now should ask is not,
"How did we ever reach this Christmas?"
But rather, "How did this Christmas reach us?"
That's the miracle, the gift is given again and again
To a world and a people never ready
Any more than the shepherds or Joseph or Mary!
They, too, were confused and troubled and scared
Which, you see, is a way of being prepared
Since it didn't close, but opened them to
Something new and different that God might do
Through the silent eye of the storm that blew.

For in every storm, however wild,
Is a silent center the size of a child,
A little gift whose name is love
There in the eye of the storm is God.
The storm drives us seeking to find we are sought
And the wonder is that the wonder is wrought
In a way quite different from what we thought.
The lesson we never seem to learn
Is that our readiness isn't for what we yearn.

So now the silence speaks its word
Pleading once more to be heard,
Stirring our ancient longing afresh,
For something conceived to be made flesh,
A gift within us to come to birth
To find a home in this haunted earth.
A gift to be received; first that, and then
For men to let it pass on through them
By opening themselves to others, until
The civil war of man is stilled.

ever



reach

Love! God's gift, the miracle
Is yet born again, and more
The miracle is multiplied
In the many, many lives
Of those who dare to nurture it,
Feeding it, beyond their dread
Of the storm, and so are fed
By him some call Christ
And some call just brother.
Perhaps it matters not the name,
For in the end they're all the same:
God present in the feeding
A joy beyond pain.

I received a card this Christmas,
On the front is a delicate, tender sketch,
A woman with a child at her breast.
Joyously, fearsomely feeding, each somehow on the other,
Mother on child, child on mother.
The woman could be anyone, perhaps you or me,
Not so strange. And so could the nursing child be.
In the wild, windblown hair of the mother
The clutching hand of the babe, holding, holding—
And the curious calm between them, eye of the storm,
Love surely made flesh there.

And inside, this poem called *The feeding*:
"We sit in the darkness
and the baby drinks from you.
Alive! I cannot believe it.
We are silent.
Far off, great explosives
stand in hundreds of holes
sucked out of the planet;
millions of men
who might have befriended each other
prowl the earth's surface
as hunters.

You open your eyes
and look at me
and I see you are crying happily.
The baby sleeps
You have nourished
what you can, which is
no small triumph
in a starved time."

this

Are ours starved times?
Nourish what you can, my brothers and sisters,
The miracle is that Christmas comes,
The child is born,
The nourishing act confirmed.
And we are nourished, somehow even us
In bread and wine at the breast of God,
Nourished with and by each other.
Love, at any time or place,
Is no small triumph
In a starved time.
Still it comes
Again and always.

Christmas?

He came unto his own

Don Blosser

God, who gave to our forefathers many different glimpses of the truth in the words of the prophets, has now, at the end of this present age, given us the truth in his son.

THIS IS THE WAY the author of Hebrews begins. If you were asked to tell the story of Christmas, where would you begin? Would you start with the decision of the Roman emperor to have a census? Would you back up and include the radical ministry and preaching of John the Baptist? Where does the story of Jesus begin?

The author of Hebrews takes us back into the Old Testament and puts the story of Christmas into the long, flowing stream of God's activity in history with his people. Perhaps, in order for us to understand the story of Christmas, and Jesus, that is where we, too, ought to begin.

We need to begin back in a small town in the Middle East, with a wealthy rancher, living in a culture that was wrapped up in itself. The son of this rancher began to feel that he ought to be doing something else, that there is more to life than raising sheep, selling wool, and buying more sheep. He believed God was calling him to move to a different place. He wasn't certain where it was, but he, his father, and all their family began to emigrate west.

The story of God's ongoing relationship with his people begins with this son, Abraham, leaving his home in Ur, in obedience to an urge which he sincerely believed was the voice of God. It is the beginning of the conviction that God wants to have a group of people which would live here on earth in obedience to what they believed God wanted them to do. It is the belief that God wants to establish a community of people who would live in such open commitment to the values found in the nature of God that other people could see and understand what God is like.

In the days of Abraham, and for generations after him, the peoples of the world believed that every nation had its own set of gods who had to be feared, obeyed, worshiped, and protected. But the descendants of Abraham began to comprehend that God was not only their national God but the God of all peoples. That was a striking, revolutionary idea.

But Israel soon found itself caught up in the same kind of situation in which we find ourselves. As the belief that their God was Lord over all people became deeply rooted and accepted in their lives, they began to believe they were a special people. Their worship services became long recitals of how wonderful God had been to them. Soon the nation of Israel, the people whom God wanted to use to speak to the other nations, became so much like the other nations that there was no difference. God had called them to live together, sharing what they had, living in peace with each other, but they forgot about that. They forgot that the land was God's and not theirs, and they began to accumulate land and to fight among themselves for power and control.

The prophetic word. Not everyone went along with the crowd. There were people who were able to understand what God was trying to do, and they began to speak out boldly. They pointed their fingers and their sharp tongues at the places where Israel was not being obedient. Today we call these people prophets. Many times the people tried to kill them rather than hear the truth.

God had originally communicated the concept "I will give you the land and you shall share it," but soon the more enterprising Israelites began to hoard property. It became necessary to institute a Year of Jubilee, where every fifty years the land reverted back to the original owners, thus building in a way to break down the power structures of wealth that were developing in a land-oriented economy.

Time runs out

Elda Bachman

"Away in the manger" tinkles forth from busy corners.
Days are counted and then subtracted.
Vulnerable shoppers stop their "just looking."
Ears out of practice sharpen to verbal wishes.
Nostalgic memories try to pop up for reproduction.
Time runs out. Ready or not, he, the Christ appears.

God made a major decision: "I have sent messengers to tell them what to do and it didn't work. I'll have to go myself and show them what I mean by simply living among them myself."

Hosea began to speak out because of his experiences with his own wife. He reminded the people that God is a forgiving God of love, something the Israelites had forgotten. Amos began saying critical things about accumulated wealth and the treatment of the poor. Jeremiah tried to speak out about justice, saying that God believes people are more important than things and that people ought to treat each other that way. Isaiah added his understanding that God expects those people who claim to love God to live differently from the people who don't care about God.

A consistent thread runs through all the ancient history recorded in the Old Testament. It is the belief that God is trying to keep alive a group of people who will live together in a way which reflects what they believe about God. God was constantly trying to communicate to these people what wholeness would mean in daily life. The prophets kept speaking God's word, challenging people to take this new way. Their task was to tell Israel, "God is love, so we should love each other. God has given us all that we have, so we should share it with each other. God wants us to order our lives according to his values, and not the values of the society around us. We are to be God's people—not just any people, obedient to him, doing what he has revealed to us."

How many of us as parents have not told our children hundreds of times what we want them to do and how we want them to act? Yet, seemingly, they never learn. We know the feeling of frustration and despair that sometimes comes over us. We wonder if it does any good. Welcome to the frustration of God in the Old Testament!

In his attempt to have the obedient people of God live out his will, they never quite seemed to do it. They seemed more interested in getting to be strong as a nation, in having an army, and in being big, respectable, and powerful, like the other nations. The message of the prophets never seemed to get through to them. Instead of serving and following God, they began to use him when they wanted him, and to ignore him when they didn't.

God goes himself. The Bible tells us that God was able to see this and to understand that what Israel was doing under the umbrella of "obedience to God" was not at all what he had in mind.

So God made a major decision: "I have sent messengers to tell them what to do and it didn't work. I'll have to go myself and show them what I mean by simply living among them myself." Here the Christian gospel says that God became a person, that in Jesus of Nazareth God came to live as a human being, and that the celebration of Christmas is the observance of the coming of God in the flesh as a human being to communicate to humanity an accurate picture of the nature of God. Jesus came to reveal the will of God to us.

You remember the radical belief Israel had about God being God over all the nations, not just Israel? Here is the second of these basic and radical beliefs of Christians, that God became a human being in Jesus of Nazareth. We celebrate Christmas because we believe Jesus was not just another cuddly baby born to a Jewish mother, but that Jesus is God, and that in Jesus, God became human.

And so, the necessary question is, Why? Jesus himself tells us that God came to earth as a human to show us what the nature of God means in daily living. Jesus came to show people what it means to live in harmony with the will and nature of God. He calls us to a new way of living.

A long time ago God tried to call a people to live in direct and total harmony with him, so that he could show them love and they could respond with love for him and for others around them. These people kept wandering off into their own ideas about how they wanted to live, saying in effect, "We don't want to live God's way; we'll do it our own way."

Jesus came to rally a new people who would respond by consciously deciding to pattern their lives after what Jesus taught and did. And we do this, with the profound conviction that by obeying and following Jesus, we are in harmony with God. And even though we are far from perfect in that obedience, we believe God forgives and loves us.

Why are we so sure that by following Jesus we are in harmony with God? Here we come to the third radical, mind-blowing belief of Christian faith. The Jewish leaders became so furious with Jesus—because of the way he lived, the things he taught, and the things he did—that they realized if Jesus was right, they were wrong.

Admitting one is wrong is never easy. So the Jewish leadership took the easy way out and killed Jesus. He was murdered by twisting the Roman law and building an illegal case against him with bribery and blackmail.

Jesus was killed, and for a few days it looked as though it was all over. But then, God stepped in and after three days Jesus was raised from the dead. For about a month and a half after that Jesus lived with his closest friends, giving them instructions about how to keep this new movement alive.

For me, it is this belief that Jesus came back to life from the dead that is my proof that he truly is God. I believe Jesus was who he said he was, and the resurrection is my reason for committing my life to living out what he taught us while on earth with us.

God-words for today. What would Jesus say to us this Christmas? I believe there are some God-inspired, prophetic Jesus-words for us in our day.

The first shows itself in embryo form in the Prophet Hosea and then comes to life in Jesus. The Apostle John describes it this way: "Beloved, let us love one another, for love is of God, and he who loves is born of God and knows God." Jesus himself said, "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you."

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: In U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

I believe the God-word for this day is the call to live in love with all people, to make love more than just a four-letter word that is bantered about, and to allow it to come to life in our relationships and our conscious expression of life toward others. It becames a living choice for us as we are called to decide whether to orient our lives around the concepts of God's love or to accept society's pressure to compete, to hate, and to kill.

The second word comes out of the hills of Judea as Amos stalks through Bethel seeing the injustice and oppression of his day. Jesus saw it as a theme to be emphasized in his own ministry. "Don't lay up treasure for yourselves on earth, where moths or rust can ruin it, or thieves break in and steal it. Because you character and your values are all wrapped up together." When confronted with a specific situation, Jesus told a man who had some accumulated wealth to get rid of it in order to be free to be a serious disciple of Jesus.

I believe the God-word for our day would call us to a life of sharing, of consciously rejecting the pressure of society to be like them and accumulate for ourselves and spend upon ourselves just because we have it to spend. We are called to trust the family of faith instead of the personal security of things and wealth.

The third word comes from Ezekiel as he talks about the need for a new heart. Jesus expands on this theme and calls for a total and radically new way of looking at life. He said, "No one can see the kingdom of God unless he is born again." I believe that is a radical God-word for our day. Our sin is that we have watered it down so that it simply means rearranging our ideas about God. When we join the kingdom of God's people in obedience and faith, we take upon ourselves a new set of values about life. Instead of fighting, we become peacemakers. Instead of operating from positions of power, we serve. Instead of surrounding ourselves with symbols of wealth and prestige, we live simply, sharing what we have. It is new, radical, and exciting. It is the new birth of the Jesus way.

The fourth word comes from Isaiah, through John the Baptist. It is another of the central themes of Jesus. In his first sermon in his hometown, Jesus reads from Isaiah, "The Spirit of the Lord is upon me. He has anointed me to preach the good news to the poor, he has sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed, to announce the year when the Lord will save his people. . . . This passage of Scripture has come true today, as you heard it being read."

This is the God-word for our day: The kingdom of God has come. We are called to live in it right now. We are free to experience and to express together the joy of being the people of God right now. We no longer have to wait for some future event. The kingdom is here. Much is ahead that we have not yet experienced, but God is here with us, and we are given the opportunity to live in him and with him. We are given the option to choose consciously whether we will continue to live by the values of our society or to be new persons in Christ, the people of God.

News

Controversy surrounds missionary's death

Although medical reports, missionaries, and parents have shown confidence that Irene Funk died a natural death last March in India, controversy over the circumstances of her death is engulfing the Mennonite church in Champa, India, and the Mennonite mission there.

Because of unconfirmed allegations that the thirty-one-year-old missionary nurse had been poisoned and the disagreements over this among Mennonites in Champa, Jubilee celebrations of the seventy-fifth anniversary of General Conference missions in India, planned for late December, were canceled. The church conference leaders agreed in October that celebration would be difficult under the circumstances.

Irene's body was exhumed by police from the Champa church cemetery October 17 following complaints by Dr. V. Tirkey, a physician dismissed from the Champa Christian Hospital's employ in 1974, that Ms. Funk had allegedly been poisoned by those who cared for her during her last days. Results of the chemical examination of the body have not yet been released.

Ms. Funk, who had been nursing superintendent of the Mennonite hospital since 1969, died March 19 following a short illness diagnosed by physicians as acute leukemia.

Verney Unruh, Asia secretary for the Commission on Overseas Mission, General Conference Mennonite Church, said, "I have full confidence in those who took care of and treated Irene during her illness. I am sure that further investigation will absolve them."

Irene's parents, Peter and Marie Funk of Drake, Saskatchewan, also expressed their "complete and full confidence that all those who attended Irene during her illness and demise acted in good faith. We are also fully assured that the diagnosis of acute leukemia made by Dr. M. K. Banerjee was based on thorough testing and was medically accurate.

"We are also confident that these allegations will be proven unfounded. Irene's sufferings came as an act of God. We hope no one else will need to suffer unjustly because of her death."

Irene had begun feeling ill while on a vacation March 6-9, but continued to work following that weekend.

She and fellow missionary Mary Schrag Pauls, a member of First Mennonite Church, Pretty Prairie, Kansas, left by train March 10 for the annual meeting of the Emmanuel Hospital Association in Delhi. By the time they reached Nagpur, Ms. Funk was feeling worse, and the two women returned to Champa by early morning March 12.

Irene was treated as an outpatient at the Champa hospital that morning by Dr. T. Mathai, medical superintendent of the hospital. She then went to the Pauls home, where she was cared for by Mary, a registered nurse, and other missionary women until her death a week later.

Although physicians at one point

Shown above is one of the buildings at Christian Hospital in Champa, India, currently center of legal and church controversy over the question of whether foul play was involved in the death last March of missionary Irene Funk. Ms. Funk; T. Mathai, an attending physician; and V. Tirkey, another physician who is bringing accusations of poisoning, all worked at the hospital.

thought Ms. Funk's illness was septicemia (blood poisoning), Dr. Banerjee, a specialist from Bilaspur, fifty miles away — in consultation with Dr. Mathai and three other physicians — later diagnosed the illness as acute leukemia. The diagnosis was based on the rapid jump in white cell count (from 20,000 to 52,000 within a few days), on the presence of hemorrhaging beneath the skin, and on the supersensitivity of her skin and joints.

After her death, an article appeared in the local newspaper citing rumors of "mysterious circumstances" surrounding her death.

However, no investigation was undertaken until after John and Mary Pauls returned to India from a three-months furlough in North America in mid-September.

On October 23, *Deshbandu,* the Hindi-language daily in Raipur, reported that Irene's body had been exhumed and sent to the Central Bureau of Investigation in Agra on orders of the district magistrate.

"Various doubts were expressed in connection with the unnatural death of the thirty-year-old Funk," the paper said. "Eventually, on the complaint of a doctor [formerly] working with her in the hospital, the dead body was exhumed and sent for chemical examination. In the complaint made by the doctor to the district administration, it has been stated that Nurse Funk's death is not natural, but murder by poisoning."

Mr. Unruh, who was in Champa on an administrative visit when the body was dug up, said the mission had tried to get an official delay of the exhumation in order to have time to contact the Canadian high commissioner, but the delay was refused.

"To us . . . it is inconceivable . . . that those who loved her and worked with her could possibly be implicated," said her parents. "It is impossible to imagine how any of these friends, expatriate or Indians, could have benefited from her death. They could have no possible motive for causing her harm. We are deeply shocked that such allegations could have been suggested against them."

Mary Pauls first went to India as a missionary nurse in 1952, working most of her career at the Mennonite hospital in Jagdeeshpur. She and her husband, now the only missionaries in Champa, have been in Champa since 1972.

Dr. Mathai, a native of South India, has been a physician on the Champa hospital staff since 1942. He was formerly the supervisor of Dr. Tirkey and had discharged the younger physician in August 1974. Dr. Tirkey had been accused of unethical medical practices. Dr. Tirkey is now in private practice in Janjgir, a few miles from Champa.

Irene Funk was born July 8, 1943, in Rosthern, Saskatchewan, and was a member of the North Star Mennonite Church. She had earned an RN and BS from the University of Saskatchewan.

Victim-offender reconciliation receives government grant

A program to reconcile offenders and victims has received a Local Initiatives Program grant of $9,000 from the Canadian Government.

Most of this amount goes toward the salaries of two persons who are researching the best way to achieve reconciliation between persons involved in an offense.

Dave Worth, an MCC volunteer in Kitchener, Ontario, has been providing volunteer "third parties" for several cases in which offenders have been ordered by the court to go to their victims to find out the cost of the damage (in all cases, property damage or theft) and to determine mutually how restitution should be made.

Mr. Worth believes victim-offender reconciliation is an ideal way to solve problems between people because the victim receives payment for damages and the offender can be satisfied that he has cleared his debt.

Impersonal restitution through a court clerk, he feels, is not as effective as person-to-person confrontation because it does not allow the offender to see how his actions affect another person.

The idea of victim-offender reconciliation has been tried in a number of Canadian courts and is gaining acceptance by persons involved in corrections.

The victim-offender reconciliation program was approved last November by the annual meeting of MCC (Ontario). Then a written proposal was sent to judges, crown attorneys, defense lawyers, police, university professors, community services agencies, and others, and the committee was encouraged to go ahead with the project.

Mr. Worth is encouraging judges to make victim-offender reconciliation a condition of probation in more cases. He sees this as the first step toward a problem-solving approach to corrections.

Ideally, he would like to see neighborhoods deal with persons who damage property, for instance, by mutual agreement, without calling the police immediately and expecting them and the courts to solve the problems.

The goal of the research team, hired November 10, is to document approaches to reconciliation, be third-party helpers in a number of cases, and keep a record of cases where reconciliation was tried. They are also to research methods of handling offenses without trial, conviction, and imprisonment.

MCC (Manitoba) struggles with union issue

Mennonite churches should examine the question of whether members ought to join labor unions and exert their influence to assert the rights of persons who conscientiously object to union membership, said Harold Jantz of Winnipeg, editor of the *Mennonite Brethren herald*.

Mr. Jantz presented a paper on labor-management relations November 22 at the annual meeting of MCC (Manitoba) in Winnipeg. He has done research on the labor-management question and how the Labor Relations Act applies to conscientious objectors for several cases that have come before the Manitoba Labor Board in the past year.

Mr. Jantz encouraged church members to use legally acceptable means open to them to establish their right to refuse on the basis of conscientious objection to join a union or pay dues to a union. These means include making application for exemption to the board, appealing rejected applications to higher courts, and writing the appropriate authorities about their views.

His presentation, which included excerpts from the Manitoba and Ontario Labor Relations Act, extracts from union constitutions and membership applications, and other documents, sparked a discussion which indicated that Mennonites have differences of opinion on the degree to which they should become involved in secular structures.

Traditionally, Mennonites have avoided participation in civil authority and taking matters to court. Traditionally they are opposed to the use of intimidation, believing that use of force is against the teachings of Jesus Christ.

Mr. Jantz cited the case of a city man whose employment was terminated because of his refusal to join the labor union of which the company's employees were a member. His application to be exempted from joining was rejected by the Manitoba Labor Board and subsequently by Manitoba Court of the Queen's Bench.

Testimonies were heard from Jake Neufeld, postmaster of the Altona Post Office and president of the Lisgar postal union local, who refused to call the seventeen members to a strike, and from June Buhr, representing eight nurses in Winkler whose applications to be exempt from joining the Bethel Hospital Nurses Association were rejected by the Manitoba Labor Board.

The nurses' objections to joining a union are based primarily on the possibility that they could be called to a strike. They feel that as professionals devoting their life to service they could not turn their backs on sick patients when called to a strike and that as Christians they cannot pledge allegiance to a union.

Several persons who are members of unions stated that they felt a need for guidance in this matter and urged the churches to consider the question. With more and more Mennonites becoming part of urban, industrial Canada, the question of union membership will likely come up more often.

Comments from the floor also cautioned employers not to take advantage of employees, and a suggestion was made that churches should speak to the matter of underpaying employees also.

A resolution was passed giving the MCC (Manitoba) board of directors, through its peace and social concerns committee, a mandate to "be a resource and to represent individuals and groups who request assistance on [the issue of labor relations]."

On further items at the Saturday meeting, considerable discussion was generated by chairman Peter Peters's announcement of MCC (Manitoba)'s membership in the Manitoba Council for International Cooperation (MCIC). The provincial government is making available up to $250,000 for overseas development projects. MCC would be eligible for $64,000 of this amount.

Answering a question from the floor, Mr. Peters said the grant would be used to fund an MCC-submitted project approved by the Canadian International Development Agency (CIDA) and that the funds would be given with "no strings attached."

A budget of over $1 million was approved for 1975-76, reflecting the increasing support for MCC. Of this amount, $700,000 is to be forwarded to MCC (Canada) for use in the general fund of MCC for overseas relief and development projects.

Youth-adult curriculum to be expanded

Whether to publish a new curriculum for youth and adult age levels will be considered at a consultation next May by the denominations participating in the Foundation Series curriculum and by other interested Mennonite groups.

The Foundation Series, to be ready for use by autumn 1977, is published by the General Conference Mennonite Church, Mennonite Church, and Brethren in Christ Church with the Church of the Brethren as a cooperating user. It includes only nursery through grade eight.

The consultation—dubbed Anabaptist Curriculum Exploration II—will be held at the United Mennonite Church, Vineland, Ontario. Groups to be invited, in addition to the Foundation Series groups, include the Mennonite Brethren Church, the Evangelical Mennonite Church, and the Evangelical Mennonite Conference.

First manuscripts for the Foundation Series are due January 1, 1976, and the editorial council has made plans for the reading of all manuscripts by a variety of persons to check educational methods, references to minorities, usefulness by minority groups, and references to the sexes.

The editorial council also:

—reviewed plans for the kindergarten course for five-year-old children (a revision of the current kindergarten material) and decided to drop the Lyric and Liefert animal characters from the children's take-home papers.

—proposed the development of a teacher training tool with the suggested title "How to teach the Foundation Series."

—agreed that the leader's guide for Sunday school superintendents and other congregational leaders should contain suggestions for intergenerational learning.

An information council for the Foundation Series has been formed to introduce the Foundation Series to the churches. Its work will include preparation of brochures and displays and planning for the training of persons to serve as consultants to congregations before and after the release of the Foundation Series.

Information concerning the Foundation Series will be shared with district or area Christian education committees next spring, and the information council will provide opportunities to answer questions about the entire project.

Falling out of fields common in Haiti

In North America most farm accidents are associated with farm machinery, but in Haiti falling out of a field is not a joke, but a fact of life.

The mountains in the area around Grande Riviere du Nord, Haiti, while containing plenty of rocky areas unsuitable for cultivation, also have soil on them and many are cultivated right to the top. Some of the slopes being cultivated are incredibly steep, so steep they can only be cultivated with a hoe, and even then only with great difficulty.

Having lived all my life in rather flat Waterloo County in Ontario, I well remember joking about farmers falling out of their fields and about rolling the potatoes down the field to the end of the row.

Here it is not a joke. It is not infrequent to have someone brought to the hospital with broken limbs from falling out of a field. A few days ago a man was brought in with a badly fractured leg, having fallen out of his garden and down a rocky mountainside.

Unfortunately he lived quite a distance from the hospital and was carried on a stretcher for six hours during the heat of the day, arriving at the hospital in the evening. The four men carrying him were exhausted.

Knowing what many of the mountain trails are like, I'm sure he was carried by only two men at a time much of the way because the trails are too narrow for two persons to walk side by side. After examination and X rays he had to be transported by jeep to another hospital fifteen miles away.

I can hear North American farmers saying, "I wouldn't farm those slopes; I'd move somewhere else." I often feel that way and I assume some of the mountain farmers here do, too, at times. Unfortunately they usually do not have much of a choice.

Poverty usually means not having the freedom to make choices. Many of these people in the Grande Riviere du Nord area were born in the mountains and have little or no education. There are no jobs available to them if they leave and they cannot accumulate enough money to buy better land elsewhere, nor can they get credit to borrow money to do so. Many do not own land and can barely afford to rent mountainside fields.

This means they are stuck where they are in fields that lie on sixty-five-degree angles, and they just have to make the best of it. Considering the odds that are stacked against them they do remarkably well.

They may be uneducated but they are not stupid. They work under severe handicaps but they are not lazy. They have a very limited amount of material possessions, but they have learned to live with what they have, and they have much to teach us about not being wasteful.

Haitian farmers listen to Luc Belony, a local agricultural promoter for MCC, and check out terracing with stone walls to control erosion.

Our job as MCC volunteers is to help make life a little more bearable for these people. We have much to learn from them and hopefully we have something to contribute to their lives as well.

We hope to teach them something about the usefulness of trees on the mountains and how to better conserve the valuable resources of soil and water, since soil erosion takes its toll after only a few seasons on such steep slopes.

MCC volunteers encourage Haitian farmers to conserve their soil by planting trees and by terracing their fields with stone walls constructed with locally available stone and minimal technical know-how.

Some farmers are reluctant to try such long-range projects since they have rented their fields and the land may be repossessed and rented to someone else if a poor crop means they are unable to pay the rent. But others have begun to build walls, measuring the slope with an A-frame device with a plumbline.

As terracing and other new techniques and crops begin to catch hold in the mountains of northern Haiti and begin to help farmers increase production so they have more food for their families and some to sell besides, maybe the number of farmers falling out of their fields will decrease and the farmers' chances for a few options will increase. *Gordon Hunsberger, MCC, Haiti*

Marketing agency to help third world development

A marketing agency to increase sales of handicrafts made in third world countries through commercial retail outlets in North America has been set up by Mennonite Economic Development Associates (MEDA) and other Mennonite businesspeople in Ontario.

Self-Help Associates will import handicrafts, initially jute products from Bangladesh, sell them to department stores and other retail outlets, and return the proceeds to the project.

Previously most of the jute handicrafts sold in Canada have been marketed through MCC Self-Help channels.

The jute handicrafts are made by a women's cooperative in Bangladesh.

Consultation on peace theology planned

Reflection on the peace church task in the decade ahead and dialog about the theology on which it rests are urgently needed, agreed MCC Peace Section members meeting in Ottawa November 14.

In a decision to initiate a special inter-Mennonite "Peace church vision for the 1980s" conference in early 1977, the members noted that increasing Mennonite involvement in international service and mission and in witness to government have raised difficult questions about the relative priorities and interrelationships of justice, reconciliation, peace, evangelism, nonviolence, and revolution.

"Mennonites have not developed an ethic of justice adequate to the internal and international crises of which we have become a part," the conference proposal pointed out. "Issues are often surrounded with considerable theological discussion and diversity of opinion, often uninformed and unfeeling opinion. It would seem appropriate to initiate a special conference which would provide some new resource for the Mennonite church leadership of the U.S. and Canada to think through contemporary issues and a peace theology which will guide the church in her response and activity at all levels."

The Peace Section also agreed to support a peace theology and peace education seminar both to encourage regular exchange between peace studies personnel at Mennonite and Brethren in Christ colleges and to provide a forum where peace theology can be seriously discussed.

Romeo Maioné, guest speaker from the Canadian International Development agency, helped to focus the need for a solid look at peace commitment in light of rural development work. "How can a materialistic society participate in world development?" he asked the group. "The western world is as Christian as the Israelites adoring the golden calf."

Besides challenging the assumption that western technological societies can and should be the goal for all developing countries, Mr. Maioné pointed out that wealth and the gospel do not necessarily go hand in hand.

"Churchmen from poor countries come to rich countries and ask, How is it that because of the gospel we are put in jail and tortured and you in America are full of grace. Do we read the same gospel?"

Churches can have a role as voices for the poor and against military waste and obsolescence engineering, he noted.

"For example, one of the major factors of inflation in the world is the arms race, and I have yet to hear a government leader tell me that armaments have anything to do with inflation.

"If we are serious about peace, we must work at all levels of society to mitigate the threat of greed," Mr. Maioné said.

Preceding and following the Peace Section sessions, members of its two component bodies—the MCC (Canada) peace and social concerns committee and the Peace Section (U.S.)—met to handle business peculiar to their national areas.

The Canadian committee approved a proposal for a survey of alchoholism and Canadian Mennonites, a suggestion growing out of the recent research on alcoholism by volunteers Claire and Wally Ewert, and confirmed the urgent need for a full-time staff person.

William Janzen, MCC representative in Ottawa, reported that Ernie Regehr's book *Making a killing: The truth about the Canadian arms industry* was making an impact in Ottawa; all local bookstores are already sold out of copies. Committee members encouraged MCC (Canada) to facilitate distribution of the book as widely as possible.

On Saturday the Peace Section (U.S.) called for staff action regarding the Selective Service registration planned for March; forms will likely not include space to record conscientious objection to war. The section also approved a draft of a statement on war taxes which is designed to provide guidance for thinking through the issues involved.

The group accepted plans for a Peace Assembly on "Civil religion and the American empire" in Washington, D.C., March 21-23 and executive secretary Ted Koontz's resignation effective summer 1976.

Bethel College begins development drive

The Bethel College board of directors has launched a three-year $4,020,000 development plan for upgrading both the academic program and building facilities.

Included is $1,500,000 for the current fund, $125,000 in student scholarship aid, $200,000 to remodel the present library, $100,000 for purchase of new books and other teaching aids for the library, $250,000 for an endowed chair to pay the salary of an outstanding professor, $250,000 for general program development, $210,000 to retire the debt on the Fine Arts Center, $125,000 for improvements in Memorial Hall, and $60,000 in fund-raising expenses.

In addition, the board is proposing a $1.2 million student activity center that may include game facilities, student union, basketball court and bleachers, locker rooms, handball courts, and lounges.

The board has stipulated that 90 percent of the money required for construction either be in hand or firmly pledged before any building is started.

In Phase 2, priority will be given to a new library building, a new museum, and endowment funds.

Worship and arts committee meets for first time

The reorganized worship and arts committee of the Commission on Education, General Conference Mennonite Church, made initial plans for publication of a worship manual, a handbook to *The Mennonite hymnal,* and a folk hymnal at its first meeting November 24-25 near Chicago.

The committee suggested that a worship manual, in looseleaf format, might include information on such topics as funerals, prayers, how to write a wedding service, how to use drama, how to choose hymns, and how to buy an organ. It would be intended for use not only by pastors but also by choir directors, organists, youth groups, and anyone planning a worship service.

Interest was also expressed in a handbook to the joint Mennonite Church-General Conference Mennonite Church hymnal published in 1969. The committee will explore further with the appropriate MC group the possibility of publishing a handbook, which would include background information on hymns and essays about types of hymns.

Support was also given to a folk hymnal, already being compiled by committee chairperson Orlando Schmidt of Elkhart, Indiana. It will probably be ready by 1977.

Another project of the committee is a resource packet on worship and the arts to be ready by April 1, 1976. It will include names of people in each district or provincial conference who are available to help with worship and the arts.

Committee members are Mr. Schmidt, Lora Oyer, Neil Mathies, and Lauren Friesen.

Editor of "The Mennonite" will resign next summer

Larry Kehler has resigned as editor of *The Mennonite,* effective at the end of his term in August 1976.

Mr. Kehler has served as editor, with offices in Winnipeg, Manitoba, since September 1971. His future plans for employment are indefinite.

Before coming to *The Mennonite,* he was editor of the *Canadian Mennonite* for four years and previously worked for information services of Mennonite Central Committee, Akron, Pennsylvania. He is a graduate of Canadian Mennonite Bible College and Bethel College and received a master's degree in communication from the University of Pennsylvania.

Mr. Kehler is a member of the Charleswood Church in Winnipeg and is chairperson of the MCC (Canada) peace and social concerns committee.

Selection of a new editor is the responsibility of the General Board.

Volunteers' tasks include extermination of bats

A two-week voluntary service stint in Colombia for five North American Mennonite couples included everything from sewing mattresses and rewiring an electrical system to exterminating bats.

The ten persons—Archie and Shirley Schmidt of Dallas, Oregon; Isaac and Anna Klassen of Saskatoon, Saskatchewan; Nick and Barb Kassebaum of Wayland, Iowa; Hershel and Judy Thompson of Lincoln, Illinois; and Gerald and Bernice Ehling of Eureka, Illinois—paid their own expenses to spend the two weeks in a variety of tasks at the Mennonite school near Cachipay, Colombia.

Work activities included reconstructing doors and a platform in the chapel, making curtains, washing dirty walls, nailing slats on beds, work with orchids, cooking meals, cleaning stone paths, and teaching Bible. The group, which stayed in missionary homes, also took time for tours to a leper colony, a market, to Bogota and historic sights, and for attending Mennonite churches. There were also sessions on the history of Mennonite work in Colombia.

The program, coordinated by Edward Stucky of Berne, Indiana, and his brother Gerald Stucky in Colombia, is operated under the auspices of the Commission on Overseas Mission, General Conference Mennonite Church, although no COM finances are involved.

Record

Calendar

Feb. 9-13, 1976 — General Conference's Council of Commissions, Newton, Kans.

Feb. 13-14, 1976 — Annual all-unit meeting of Mennonite Disaster Service, Bay Shore Mennonite Church, Sarasota, Fla.

Western

Jan. 6, 1976—MCC alumni meeting for the Kansas area, First Church, Newton, Kans., at 6:30 P.M.; Edgar Stoesz, speaker

Workers

Carol Flickinger, Bethel Church, Inman, Kans., has begun a two-year term with MCC in Atlanta, Ga., working as an aide in a day-care center. She is a graduate of Bethel College, North Newton, Kans., with a BS in elementary education.

Peter Kehler, former missionary in Taiwan, became coordinator of the Conference of Mennonites in British Columbia on Dec. 1.

Mary Beth Landis, Zion Church, Souderton, Pa., has begun working as an administrative assistant in the personnel department of the MCC headquarters, Akron, Pa. She has attended Bluffton College and Georgia State University and is a former MCC volunteer in Atlanta, Ga.

Thomas and Esther Boese Olfert left for Brazil Nov. 16 to begin a twenty-seven-months term with MCC in agricultural development near Recife. Esther, a member of the Tofield (Alta.) Church, holds a general diploma from Swift Current Bible Institute. Thomas, a member of the Vauxhall (Alta.) Church, holds a diploma in vocational agriculture from Lethbridge Community College.

Ron and Margaret Thiessen Rempel have arrived in Recife, Brazil, to begin a three-year term with MCC in community and agricultural development. Ron, a member of the Steinbach (Man.) Church, received a diploma in agriculture from the University of Manitoba. Margaret, a member of the Oak Lake (Man.) Church, has studied at Canadian Mennonite Bible College.

Russell Toevs, Emmaus Church, Whitewater, Kans., has begun a three-year term with MCC doing agricultural extension work in the Noakhali district of Bangladesh. He holds a BS in chemistry from Bethel College.

Frazer Whyte, Grace Church, St. Cath-

Flickinger

Landis

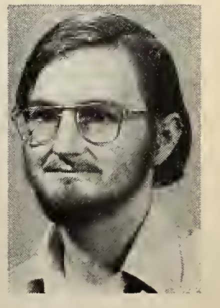
M. Rempel

R. Rempel

E. Olfert

T. Olfert

Toevs


Whyte

arines, Ont., has begun a thirty-months term with MCC as an orderly at Johannesstift, an institution for mentally and physically disabled persons in Berlin, Germany. He holds a BA in psychology from Brock University at St. Catharines.

Ministers

Melvin Friesen, pastor of the Mount Olivet Church, Huron, S.D., has resigned to take on a church planting assignment in McPherson, Kans., for the Southern District Conference of the Mennonite Brethren Church. He previously served congregations in the Evangelical Mennonite Brethren Church in Manitoba and British Columbia.

Puthanpurayel J. John has been called as interim pastor of the First Church, Aberdeen, Idaho, for one year. Now a student at Mennonite Biblical Seminary, Elkhart, Ind., he originally belonged to the St. Thomas Church of India in Kerala State. His wife and two children are in India. He was a pastor in Bangalore, India, for sixteen years.

Peter Wung (*Ong Keh-Un*) has been ordained as pastor of the Bi-Chhoan (Mei-Tsun) Mennonite Church in Taichung, Taiwan. He is a June graduate of Tainan Theological College and has been full-time pastor of the Bi-Chhoan congregation since last summer, succeeding Hugh Sprunger. Mr. Wung is the son of T. M. Wung, a Mennonite minister for fourteen years before his retirement and the brother of Simon Wung, chairman of the Fellowship of Mennonite Churches of Taiwan. Another older brother is also a minister.

Correction

Ellis Graber, Foley, Minn., has been named pastor of First Church, Bluffton, Ohio, effective Aug. 1, 1976.

Service Opportunity

Occupational, recreation, or activities therapist for two- to three-year assignment in Paraguay national mental hospital. Cooperative program with Paraguayan Mennonites. Spanish required and German strongly desirable.

Contact: Director, Mennonite Mental
Health Services
4905 North West, Suite 118
Fresno, California 93705

Letters

Don't stomp on toes

DEAR LOIS: "Off the hook?" your editorial in the December 2 issue, was badly needed. We as Mennonites must examine our attitudes toward civil disobedience.

The rototiller case is very much to the point. Two questions should have been asked: Are we giving these to poor people, or are we giving these to a particular group of poor people (the Vietnamese) in an effort to offend a certain government (that of the USA) while piously proclaiming to serve God rather than man? Jesus had some hard words to say about people who widely publicized their good deeds—not to mention doing them to the tune of disobeying laws and receiving national coverage for them.

We must, of course, serve God rather than man. But once in a while we can do both, or at least serve God without stomping on our brother's toes. We must love our enemy, but we are to love our neighbor, too. I believe a good guideline is found in 1 Corinthians 10:31: "Whether, then, you eat or drink or whatever you do, do all to the glory of God." *Connie Buller, 1458 Butler, Blair, Nebr. 68008* Dec. 2

Common sense on tax issue

DEAR EDITOR: Thanks to Carl M. Lehman for adding some real common sense to the matter of tax resistance (October 14 issue). *Dan U. Dalke, Route 2, Bluffton, Ohio 45817* Oct. 17

EDITOR'S NOTE: Receipt of the above letter was delayed because of the Canadian postal strike.

**Helping youth to put
the pieces of life together . . .
. . . that's *With* Magazine's business.**

***Who am I?
What am I worth?
Who am I in relation to others?
What do I value?
Who is Jesus?***

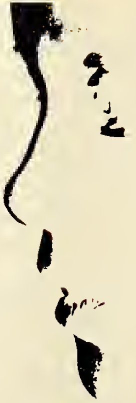
Questions! That is what being youth is all about. Trying to put the pieces of life together. *With* isn't a miracle worker, but we try to help youth ask the right questions—and find some answers from the Christian faith.

**For information on how your congregation
can get *With* into the hands ot its youth, write**

**WITH Club Plan
Box 347
Newton, KS 67114**

with

I found Jesus



...AT HOME!
...IN SUNDAY SCHOOL!
...AT CHRISTIAN CAMP!
...IN A YOUTH MEETING!
...AT BIBLE STUDY!
...IN A WORSHIP SERVICE!

Where are you finding Jesus?

How can C.O.E. help?

COMMISSION ON EDUCATION
BOX 347
NEWTON, KANSAS 67114

Trudje's Christmas

Susan Hiebert

THERE WAS NOT a deep covering of snow on the ground, but what there was had been blown hard and shiny as glass, and Trudje slipped once on the way to the house with her pail of precious milk.

"I must watch where I step," she told herself, reluctantly taking her eyes from the sight of the northern lights which were marking up the sky. Their endlessly shifting patterns fascinated while they repelled, and she was acutely aware of them as she bent her head to watch the path.

For a week the wind had whistled relentlessly from the north, the unfathomable source of endless cold.

"They are laughing," Trudje said of the lights, half in fear and half in wonderment.

Inside the house the heat from the straw-stoked chimney heater met her like a comforting hand, and Trudje had to get a firm hold on her emotions, or she would have cried. It was always like that. She could manage fine until something nice and warm and comforting happened, like stepping into the comfortable house from that wind and the groping lights in the sky. Then she missed her big, strong husband, Diedrich, who had died a year after they came to Manitoba, one month after he finished building the best house and barn in the village.

"He just brought me here," she had said more than once in her sorrow, silently accusing him of leaving her in a time of need.

Like Christmas Eve.

"Is it still cold, Mama?"

It was Abram, the oldest. His job every evening was to carry the milk to the two people in the village who did not have cows. In return they got meat.

"Yes," she answered, sorry that he had to go out and face that wind. "You can wear your father's cap."

The cowhide cap was lined with sheepskin. It was much too big for Abram, but it was warm.

She measured out a bowl of milk before handing the pail to him. "Mind you don't spill it," she warned, remembering how she had slipped on the snow crust just minutes ago.

Dare she take another cup of milk, so that there would be extra for the Christmas meal? Trudje stood with the bowl in her hands, halfway to the cupboard so preoccupied she hardly heard Abram say, "The cap is mine now."

"What?" she asked, startled at the tone in his voice.

"The cap is mine now," he repeated quietly, almost desperately.

Trudje looked at her firstborn, standing there in a cloth coat that was not warm enough for the biting wind which waited outside for him, and the cap. It fell almost to his eyebrows in front, and in the back it rested on his collarbone. His feet were warm enough in the moccasins the old Indian from the reserve had made for him.

"He's telling me he's a man," Trudje said to herself. Aloud she said, "Come right home. It's Holy Night."

Abram went quietly and obediently.

"He's only nine years old," she thought.

The smaller children went to bed willingly. "Is tomorrow Christmas?" little Sarah asked, as her mother tucked her feather quilt under her chin.

"Yes," her mother answered softly, listening to the something deep inside that kept her from adding, "But there will be no presents."

Diedrich had died when his sleigh loaded with firewood fell through the young ice on the Red River. He didn't see the soft spot when he came to it, and before the drivers behind him could shout a warning, he had disappeared into the black water.

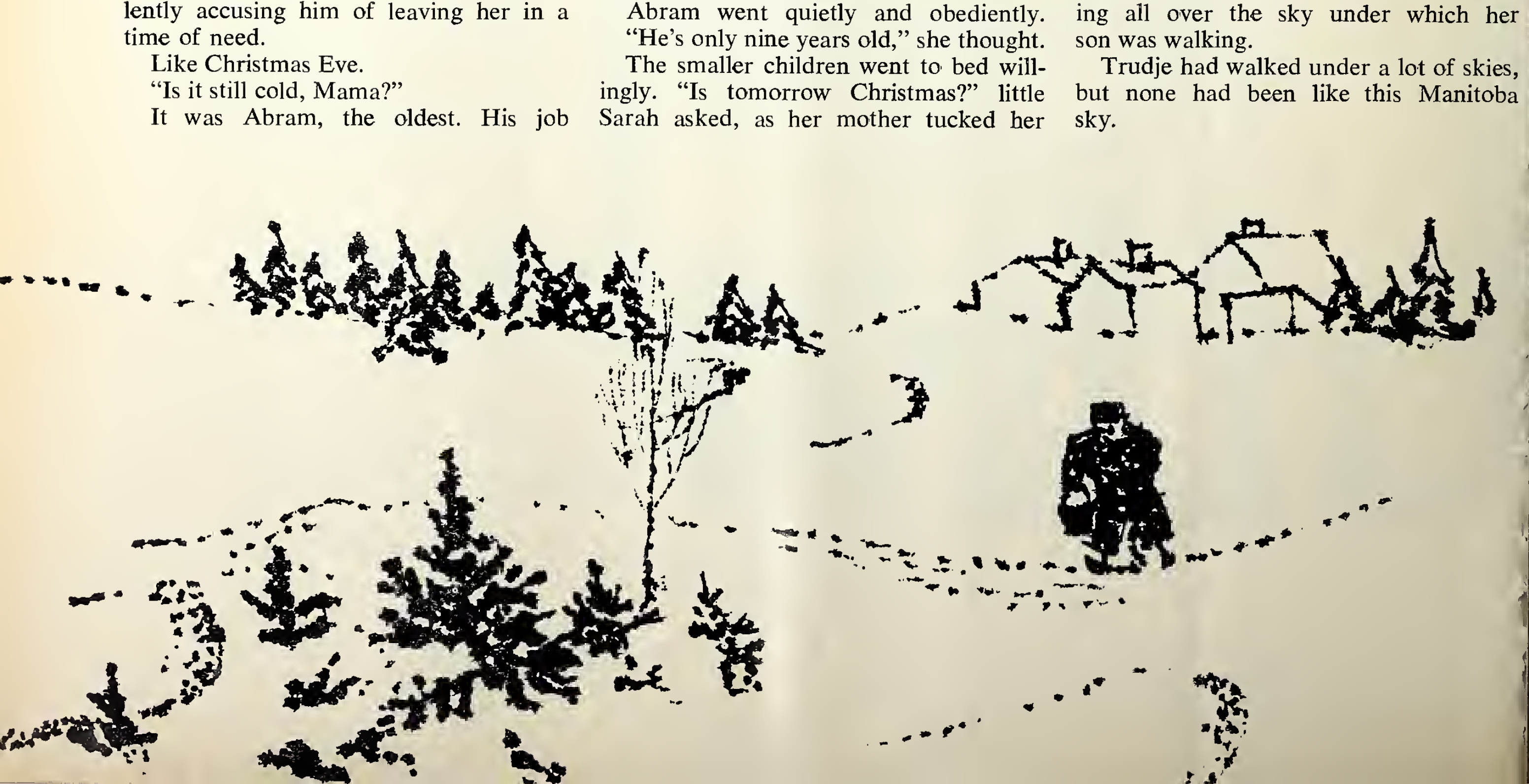
"I never would have come," Trudje said to herself, sitting down in the kitchen to wait for Abram to come home with the meat. Only she wasn't sure anymore that it was to herself she was saying these words, or to God.

If he had shown her a picture of the scene as it was tonight, with Diedrich out there in that cold ground over which the coyotes howled every night, Abram wearing his father's cap on the way to deliver milk, the children going to bed with false hopes in their hearts that there would be gifts for them in the morning, and not enough food in the house to last the three days of Christmas, would she have come?

"I would have died instead," she thought.

And over it all was that thin wind, howling around the corners of the house and threatening to lift the straw-thatched roof. She couldn't see the northern lights from inside, but they were there, reaching all over the sky under which her son was walking.

Trudje had walked under a lot of skies, but none had been like this Manitoba sky.



When she was seventeen, her Mennonite parents left their native Lowlands, where all the roots of the past were, to move to Russia. The religious freedom which had existed there for a century was about to be snuffed out, and together with people who had lived in Russia for decades, her husband and she had emigrated to Manitoba.

Her father had died in Russia, and her mother decided not to emigrate when the czar began to legislate assimilation for all the peoples living in his land. Trudje didn't know too much about governments and politics; it was not for women, these things, the elders told her.

But women seemed somehow always to get caught up in these things which were not for them. Her mother was widowed in a strange land, and now she herself was having this nightmarish Christmas of 1876 because some man had decided that Mennonites should be forced to fight wars for him, and some other man had decided that the Mennonites should move to Canada instead.

Men. They died and left you alone in the middle of a prairie, with no presents for the children. And the wind howling across the miles of snow, and northern lights stealing whatever moments of peace there might have been on this Holy Night.

The door opened slowly, carefully. It didn't sound like Abram. But it was. He did not burst in as was his habit, and she got up quickly to see what was wrong.

He stood by the door, shutting out the fierce outside, but he didn't come away from it.

"What happened?" she asked.

Silently, his eyes never leaving her face, he held out his hands. They held three pairs of deerskin moccasins. They had the same exquisite beading that adorned the ones on his feet.

Trudje stood frozen. The milk. And the meat he was to get in return.

"The children need presents," Abram said.

She knew what he had done. Instead of bringing the milk to their regular customers, he had walked to the reserve and traded it for the moccasins.

Abram took off his coat and his mits and his shoes. Trudje knew why he did not take off his father's cap. He wanted her not to argue, worse, not to punish him like a naughty child, when his act had been a man's act.

"Go to bed," she said.

There was nothing in her cupboard, except the milk in the pan. The last flour had been used two days ago.

She sat all night on the bench behind the table. Whenever she was awake she tried to sing the hymns of comfort she knew by heart and tell herself that this was a night of great joy and it was her duty to be happy. Even though she could not see him, she knew that Abram lay in his bed under the rafters and could not sleep either.

The moccasins stood in a row.

When she slept she dreamed of her home when she was a child, and when she awoke her neck ached from having bent it awkwardly on her arms.

In the morning the wind had stopped. Trudje decided they would all go to church, which was in the bishop's home until a building could be erected for a church. Some of her old spirit seemed to have come back to her.

She fed straw and wood into the heater and opened the door to go and do the milking. Her feet almost tripped on the pieces of meat lying on the doorstep. And the sack full of buns.

Trudje carried it all to the table, her heart suddenly full of joy. Food. The buns must have been collected from every family in the village, for she knew right well that no one had that much flour to spare. There had been hardly any wheat harvested this last year, and the money they brought with them from Russia was gone. The money that had been promised them from the sale of their belongings in the old village was being held up, she knew not why. Tears ran down her cheeks when she realized how badly these buns were needed in the other houses of her village.

She called to Abram softly, taking the largest piece of meat to place it on the grill in the heater to cook. Surely God and the elders would forgive her for cooking on Christmas morning, under the circumstances.

Abram came down the ladder, carrying his cap—Diedrich's cap.

"Blessed Christmas," she said, going over to hold his thin shoulders in her arms.

Abram stared at the meat and the buns.

"He did come," he said at last.

Trudje laughed. She knew he did not really believe in any mythical Spirit of Christmas.

Or did he?

Maybe in this strange land of Manitoba there was a Christmas Spirit who brought presents, a spirit who was not afraid of thin icy winds and northern lights.

Contents

How, from where we started............713
He came unto his own 716
Time runs out 716
News 718
Record 723
Letters 724
Trudje's Christmas 726
My soul magnifies the Lord 728

CONTRIBUTORS

Theodore Loder is the senior minister of the First United Methodist Church, Germantown, Pa.

Dan Blosser is pastor of the Akron Mennonite Church, Akron, Pa. 17501.

Elda Bachman's address is 1104 West Broadway, Newton, Kans. 67114.

Susan Hiebert is a freelance writer. Her address is Box 261, Crystal City, Man. R0K 0N0.

CREDITS

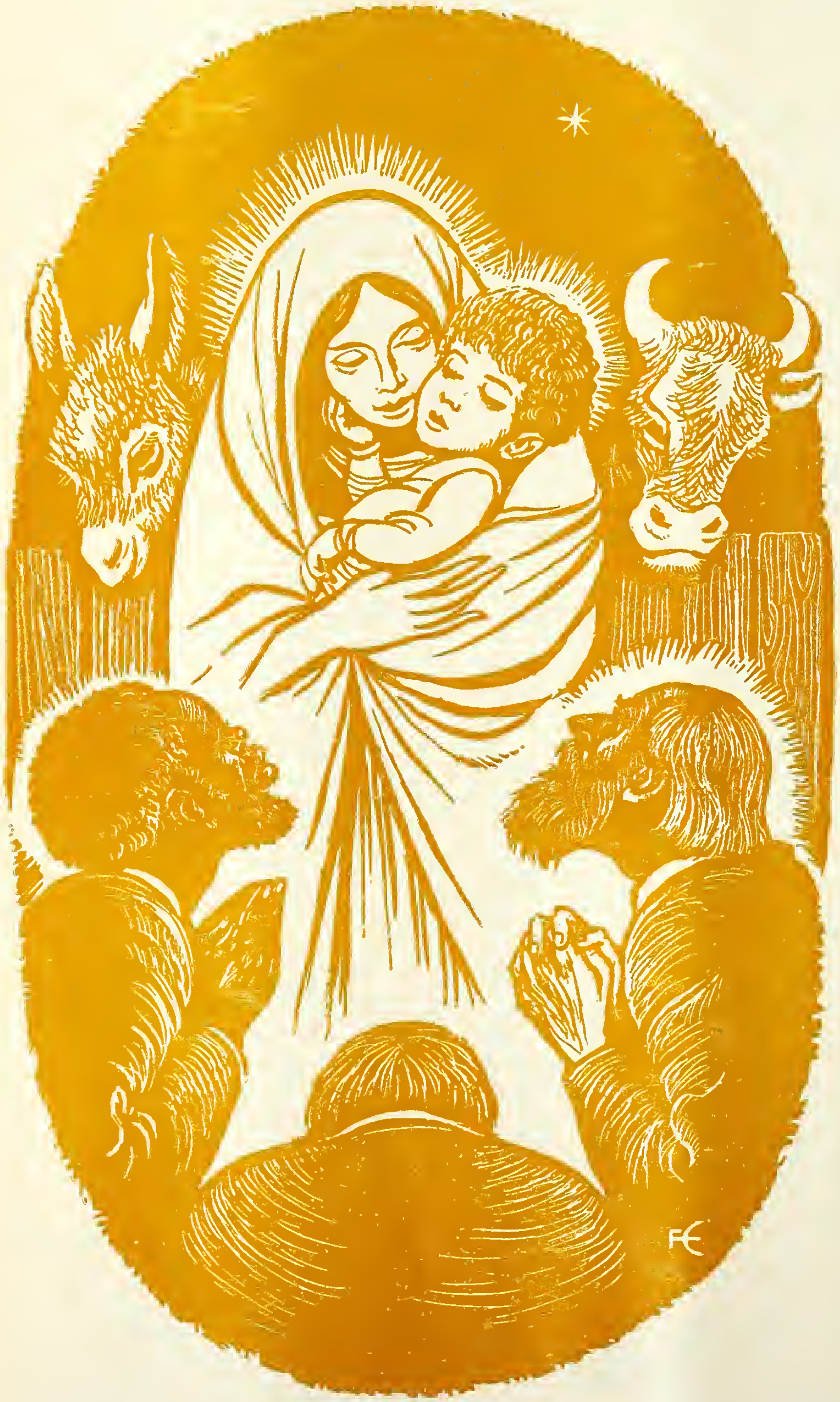
The lead article, "How, from where we started," is reprinted with permission from Youth magazine, a publication for young people of the United Church of Christ, Episcopal Church, and United Presbyterian Church in the U.S.A. Copyright © 1970 by United Church Press; Cover, Robert Maust, Eastern Mennonite College, Harrisonburg, Va. 22801; 715, "Virgin and child," by Andrea Mantegna, RNS; 721, Mark Tjelmeland, MCC; 726, John Hiebert; back cover artwork by Fritz Eichenberg, reprinted with permission from The Catholic Worker, 36 East First, New York, N.Y. 10003.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4; Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.



My soul magnifies the Lord,
and my spirit rejoices
in God my Savior,
for he has regarded the
low estate of his
handmaiden.
For behold, henceforth all
generations will call me
blessed;
for he who is mighty has
done great things for me,
and holy is his name.
And his mercy is on those
who fear him
From generation to
generation.
He has shown strength
with his arm,
he has scattered the
proud in the imagination
of their hearts,
he has put down the
mighty from their thrones,
and exalted those of
low degree;
he has filled the hungry
with good things,
and the rich he has sent
empty away.
He has helped his servant
Israel,
in remembrance of his
mercy,
as he spoke to our
fathers,
to Abraham and to his
posterity for ever.

—Mary, the mother of
Jesus

Now that the Canadian postal strike is over, letters to the editor, advertisements, articles, and other correspondence may again be sent to the editor at 600 Shaftesbury Boulevard, Winnipeg, Manitoba R3P 0M4.

ATED MENNO

The Mennonite

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

90:46 DECEMBER 23, 1975

One more year

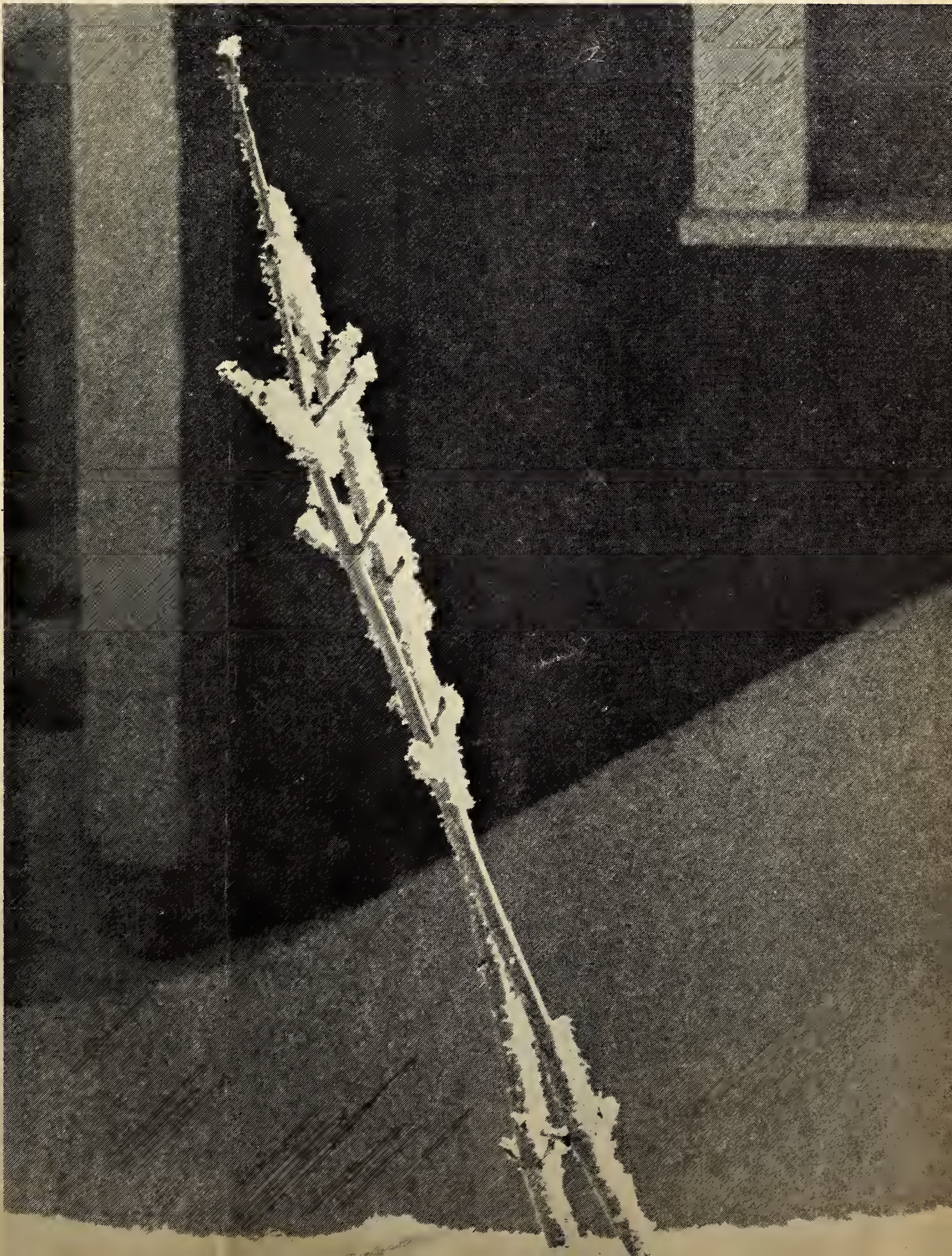
Mary Patricia Lawless

One more year
gone
to ashes
to dust

One less year
of love
of life

Many years
still to come
to love
to live
to give

Whole new vistas
opening before
your very eyes
Waiting to be
discovered
by you.



The Mennonite credibility gap

Levi Keidel

While it is fitting at this point in history to define aspects of our faith which closely parallel those of the first-century church or of our sixteenth-century forebears, it is also fitting to note those aspects where we are unlike them. Take, for example, the matter of numerical growth. Early Anabaptists were the most aggressive and successful evangelists of their time. Today we invest countless hours of time, vast amounts of energy, and scores of thousands of dollars in local church programs and home ministries year after year and find no appreciable increase in numbers of people being added to the church. Why?

A unique combination of sociological factors contributed greatly to the phenomenal growth of sixteenth-century Anabaptism, which does not find its counterpart today. But growth is the most vital element of any body which expects to perpetuate its life, and growth must be part of a true New Testament church. I submit that a primary part of our problem is not inadequate time, energy, or finances; it is something which was not a handicap to early Anabaptists, but which is a handicap to us today. It is a credibility gap.

Anabaptists of the sixteenth century were absolutists. To them the kingdom of the world was the kingdom of darknes, dominated by the flesh, ordered by the sword, ruled by the devil, and under the judgment of God. The kingdom of heaven (or of God) was the kingdom of light, dominated by the Spirit, ordered by caring love, ruled by Jesus Christ, already in its nascent form present in the world, and uniquely fulfilling the purpose of God in human history. The only bridge by which a person could pass out of the former and into the latter was the experience of conversion.

This is illustrated in a 1527 document of transcendent importance known as the Schleitheim Confession. Article four states: "All creatures are in but one of two classes: good and bad; believer and unbeliever; darkness and light; the world and those who have come out of the world; God's temple and idols; Christ and Belial; and none can have part with the other."

Among the diverse and widespread doctrines which were a part of the Counter-Reformation, none was more fundamental to the theology of Anabaptists of practically all shades than that of the "two worlds," or "dual kingdom."

Inherent in this concept were seeds of perpetual tension between the kingdom of God and the kingdom of the world. This concept spawned the ugliest forms of persecution and death. It was the shot which reopened war with the kingdom of darkness.

Anabaptists found the spiritual dynamic to fight this war in the experience of the new birth. They believed it opened the eyes of people's spiritual understanding and lifted their minds to a higher level of loyalty so that the allurements of the world no longer held their power. When God's will was clear, there was but one course: obedience. They drew the support and strength needed to adhere to that obedience through any circumstances from that tiny island of the kingdom of God among them, the covenant brotherhood, or the church.

What they believed about two conflicting kingdoms coexisting in their world was not textbook theory. It was the common base from which they could plan strategy for coping with their world. I recognize at least four ways in which they translated this concept into ethical conduct and by which they won credibility for their movement before the world.

First is holy living. Harold S. Bender in his *Anabaptist vision* says that "their strength lay in the earnestness of their striving for holy living." Their worst enemies agreed on the innocence, piety, consecration, and holiness of their lives. Their holiness made them so distinctive that a person in the main line of the Reformation was safer to be a little sinful to escape being condemned as an Anabaptist. To be as pure and irreproachable as Jesus was their goal, and they claimed the power of the resurrection to achieve it.

What the Anabaptists believed about the two conflicting kingdoms coexisting in their world was not textbook theory. It was the common base from which they could plan strategy for coping with their world.

Second is evangelism. Anabaptists believed that all outside of the kingdom of God were spiritually lost, and as was the world, under the condemnation of God. Therefore love for their neighbors compelled them to try to win them out of the world.

Franklin H. Littell in his *Anabaptist view of the church* says that the Anabaptists were the first postmedieval group which made the Great Commission the responsibility of every member.

Donald Durnbaugh says in his *The believers' church* that, when Anabaptist men were imprisoned or exiled, their women were chained at home to keep them from witnessing to their neighbors.

Sebastian Franck wrote in 1531 that "the Anabaptists spread so rapidly their teaching soon covered the land as it were."

Third is their view toward material wealth. It was inconsistent for those who are seeking first the kingdom of God and who are living under the lordship of Jesus Christ to covet temporal wealth. In the literal sense of the first century, no man considered property his own. After one met his own most basic needs, the only legitimate use of mammon was to relieve suffering, to enrich humanity, and to build the spiritual kingdom. With it he proved that he loved his covenant-brother, his neighbor, and his enemy.

Fourth and last is their nonviolence. They affirmed that all civil government is of God and is necessary to curb evil in the temporal kingdom. But they as believers stood apart as citizens of a spiritual kingdom. They insisted that the sword had no part to play in it. Their attitude was not a national pacifism, but rather an individual defenselessness, a nonresistance, to affirm the separation of the church from political power and to thereby purify their witness.

I see these four emphases—holy living, evangelistic witness, attitude toward material wealth, and nonresistance—as interrelated parts which constituted the package recognized as the Anabaptist life-style. I read of their concern that they not be an unnecessary offense to the state, but that their personal conduct be above reproach lest their integrity be questioned and their cause be brought into disrepute with the masses being drawn to them. I recognize it all as a highly disciplined commendable effort to follow him who left an example that we should walk in his steps.

Now to the problem. It is my conviction that Mennonites today build their life-styles around *selected* parts of that sixteenth-century package, and thereby seriously erode the credibility of the Mennonites' witness to the world. To illustrate:

In 1940 I was a non-Mennonite teenager growing up in a moderately Mennonite community. Practically all Mennonite young people I knew were living worldly lives, wild to varying degrees, like all other young people. I saw little sign that either they or their parents had goals distinguishably different from anybody else.

Then came World War II and the draft. All other eligible young men went to the beaches of Saipan, Okinawa, Sicily, and Normandy, but these Mennonite boys refused. They said they did not believe in war. They went to work on dairy farms and in forest preserves, and all came home again. They had selected to apply the principle of nonresistance, but not of holy living.

Great contempt was heaped upon the Mennonite brand of Christianity at that point, and I, who was desperately searching for an answer to my own sin problem, saw no appeal in the evangelistic outreach of the Mennonite church. The evangelistic witness which did finally reach me was that of a buddy in the U.S. Navy. God graciously met me where I was.

Since World War II North American Mennonites have been caught up in the clamor for cash like everybody else. They have come to covet and enjoy the symbols of affluence like the world. Rarely do you find Mennonites whose application of Jesus' teaching concerning material wealth gives them a simple life-style which sets them apart from the rank and file.

Now with the proliferation of technological weaponry, the annual U.S. budget is dominated by a hydra-headed military appropriation. We Mennonites who have set our affection upon things of earth, relished the pleasures and conveniences of affluence, amassed material wealth like everyone else, now say that we will refuse to pay income tax as our peace witness to government. We are selecting to apply the principle of nonparticipation in violence, but not of self-imposed poverty for the sake of the kingdom of heaven.

Is a government official wrong in accusing Mennonites of accepting their historic principles which concern the state, but rejecting their historic principles which touch themselves?

Is it proper for us to make a corporate witness to government against payment of income tax when there is little else which distinguishes us as citizens of another kingdom who give primary allegiance to the Lord Jesus Christ?

- How can we justify the selective application of Anabaptist beliefs to our contemporary lives?
- How is such a stance affecting our evangelistic witness to those who, as I was thirty years ago, are lost and outside of Christ, but searching for the truth?
- What part of the disgrace we bear for our faith is the inevitable stumbling block of the cross, and what part is the inevitable result of split-level ethics we have chosen to follow?
- Do we not have an important responsibility to impose upon our own ranks the full package of spiritual disciplines of the forebears we profess?

In my opinion, as one who remembers living in the "other world," our failure to apply kingdom of God ethics to all levels of our conduct is undermining the credibility of our evangelistic witness. If we could again insist that ideas which spring from the two-kingdom concept cut right across the full range of human ethics and are to be explicitly obeyed, we could recover something of the spiritual dynamic of the original movement and of the first-century church. Those outside would cease labeling us as simply another social protest movement. They would begin to see us as the way to Christ. I believe we would then begin setting a trend of numerical growth.

Mennonites today build their life-style around selected parts of the sixteenth-century Anabaptist package, and thereby they are seriously eroding the credibility of the Mennonites' witness to the world.

We are called to witness and proclaim

David Schroeder

Everyone who is called to faith in Christ is also called to be a witness to and a proclaimer of the gospel. Jesus himself prayed:

"But it is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one: as thou, Father, art in me, and I in thee, so also may they be in us, that the world may believe that thou didst send me" (Jn. 17:20-21).

It was his expectation that through the word of the believers and through the manifestation of oneness with Christ others would come to know and to believe in the Father. We can, however, distinguish certain basic aspects in our witness for Christ.

We are called to be Christians in our various stations in life.

This is simply the call to be the salt and light in the world (Mt. 5:13-14). Each Christian is called to live a God-fearing life and to manifest the spirit of Jesus in all aspects of everyday life.

Paul told the Corinthian converts that "each one must order his life according to the gift the Lord has granted him and his condition (station) when God called him" (1 Cor. 7:17). The translations do not fully catch the sense of the Greek, because it does not make sense to say that "each . . . is to remain before God in the condition in which he received his call" (1 Cor. 7:24).

What Paul is referring to here are the different stations in life that all of us have, whether freely chosen or not. Thus I am at the same time a son, a husband, a father, a teacher, a citizen, a motorist, a minister, etc. Each station has its obligations. So what Paul is saying is that if you are called in Christ, you are to be a Christian in all your stations in life. Once you were not a Christian husband, father, etc., but now that you are a Christian, you are to give your testimony to the faith in each station.

There is an amazing strategy for mission work in this approach. If the new birth really makes a difference anywhere, it will be manifested in the stations of life. It means that others will be able to see in concrete situations the spirit of Christ and his power.

The problem with Christendom today is that it is so compromised to the spirit of the age that people do not really see any difference between the Christian and the non-Christian. Christians in their stations do what everyone else is doing and the witness to Christ is blurred, if not lost.

Once the world can see the salvation of our Lord, once they can see the principalities and powers overcome in the lives of the saints, they will be prepared to respond to the gospel as it is proclaimed and see it as "good news." Once the world can see that the power of Christ and his spirit dwells in us, there will be a new openness to hear what we are saying about conversion and new life in Christ.

The first step therefore is to manifest the fact that Christ is Lord in all the stations of life; to show that the "spirit of the time" is broken in Christ, whether this be fad or fashion, custom, law, tradition, the new morality, or any new philosophy; to show that all the determinisms that we may have thought to exist in life need not exist for those who are in Christ, for they are open to the future and to the freeing grace of God.

The call to be Christian is to be heard by all the various levels and strata of our life—in our social relationships, in economic transactions, in education, and in our lives as citizens. In every station and in all our dealings we are to manifest the saving and freeing power of God.

We are called to herald the good news.

We are to be evangelists. I'm not now speaking of those who are called to a special type of ministry of evangelism, but to all who are called in Christ. All of us are included in the Great Commission (Mt. 28:18ff.). We have an obligation to make the gospel known to those who do not believe in Christ.

It is not enough just to *be* good Christians. We also need to proclaim the gospel in word. But my guess would be that if we really began to manifest the spirit of Christ in all our stations, we would soon be challenged to tell people what makes us what we are. The being and telling go hand in hand. They must not be separated. They are meant to complement each other, for each is weak or faulty without the other. Thus in discipleship we will be made to become fishers of men.

Myron Augsburger in his book *Invitation to discipleship* has written as follows:

"The church, planted in a world influenced constantly by the demonic (Eph. 2:2), is commissioned by Christ to be on the offensive, moving into enemy territory to win persons to him. The people of God are called to resist the demonic on every front, to move forward in areas where the darkness is most intense, knowing that 'the gates of hell shall not prevail' (Mt. 16:18) against the church. Too often the church has failed to be evangelistic because it has been on the defensive rather than the offensive. The church has often been more concerned to prove itself right than to present the message which by its transforming effect is its own proof."

The New Testament does not lay down a prescribed way to herald the good news. It indicates that the apostles went everywhere "preaching and teaching" (Acts 15:35). We ought not to try to reduce all evangelism to one form or one method. Paul saw the value of becoming all things to all men in order that he might win some to Christ.

Each person is to live according to the gift he has received (1 Cor. 7:17) and this

THE MENNONITE seeks to witness, teach, motivate, and build the Christian fellowship within the context of Christian love and freedom under the guidance of the Scriptures and the Holy Spirit. It is published weekly except biweekly during July and August and the last two weeks in December at Newton, Kans. 67114, by the General Board of the General Conference Mennonite Church. Second-class postage paid at Newton, Kans. 67114, and at additional mailing offices. Subscriptions: in U.S. and Canada, $7.00, one year; $13.50, two years; $20.00, three years; foreign, $7.50 per year. Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4. Business office: 722 Main St., Box 347, Newton, Kans. 67114. Postmaster: Send Form 3579 to Box 347, Newton, Kans. 67114.

may indicate a variety of ministries (Eph. 4:11-12). But also a variety of approaches may well reach more people especially when the approach is suited to the people who are being addressed. Even if a particular method of evangelism has at a given time proven effective, we should not allow it to be the only method to be considered.

It is the work of the Spirit to call forth persons who are given the gift of evangelism (Eph. 4:11). The church ought to recognize and support those gifts along with the other gifts of the Spirit. None of the gifts should be discounted, and none should be exercised to the exclusion of the others.

We are called to sound a warning.

The followers of Christ have received wisdom and insight in reading the signs of the times. They have an insight into how God has dealt with the nations and understand that righteousness exalts a nation and sin is its destruction. They are therefore in a position to fulfill a prophetc ministry in the world.

There are many issues to which the Christian can speak in such a way as to proclaim the gospel. We need to lay he claims of Christ on all people. If people do that which is evil, we can assure them that it will have its day of udgment. It may be that they will stop o listen and will turn to God.

The church needs to be on the offenive, to speak out loudly and clearly on many issues. We need to be vocal about political corruption, reliance on war and brute strength, the disparity between rich nd poor, and between the have and have-not nations. Now that the laws of the and are less and less patterned after Christian norms, we will have to be more vocal on moral issues and help people to see that what is legal according o the laws of the land may nevertheless ome under the judgment of God.

Ezekiel was told that he was a watchman. If he saw danger approaching, he was to give warning. If he gave warning but the people did not listen, the responsibility for their destruction would be their own. If, however, he saw danger approaching and the people were destroyed because he did not give warning, the judgment would be his. It seems to me that we have tended to neglect this aspect of evangelism. There may well be many people who would begin to listen if the warning were sounded more clearly by the Christian herald.

This is where obedience to Christ is all important. We need to stand up and be counted. Jesus himself dared to give a word of warning to the scribes and Pharisees. He placed his life on the line for the truth of God, and he remained obedient even unto death. It was, however, in the resurrection that God indicated that witness. We are called to sound the warning, but it is God in his own time and wisdom who will use this witness to people's salvation.

We are called to set up new models or patterns for living.

Jesus called his disciples into a new community, a community which soon took on a different form from the Hebrew or Greek communities. The barriers between peoples were broken down. There was neither Greek nor Jew, slave nor free, male nor female (Gal. 3:28).

The early church actually provided a different life for women and slaves. Women were permitted to retain their faith and did not need to accept the faith of their husbands as before (1 Pet. 3:1ff.); they shared in the ministry of Paul (Rom. 16:1ff.); they spoke the prophetic word (1 Cor. 11:5). In a similar way the slaves were no longer chattels, but persons who were responsible to God and could assume responsibilities in the Christian community. In this way the church spoke a message of hope and liberation to these elements in society. It had its impact in bringing the gospel to many women and slaves of that day. The success of the Word lay in the church's proclaiming the Word and in allowing that Word to change the structures of society—first in their own Christian community and later in the total society.

Throughout the ages, the church has set up new patterns for society. The church lifted up the concern for the sick, and soon the whole society accepted its way of meeting the needs of the sick. The same could be said about education, welfare, service agencies, and many other institutions of our society. But the task is not yet completed. Other needs exist that could be spoken to by the church.

We are and we need to be involved in changing structures of oppression. We must set up new structures which are more just, equitable, and freeing, knowing full well that these new structures will in the future again, in turn, need to be redeemed.

Many people are alone in the crowd. They need a fellowship, a group to which they can belong. If the church can speak to the problem so that people find a new community, its message will soon reach those who are waiting to hear.

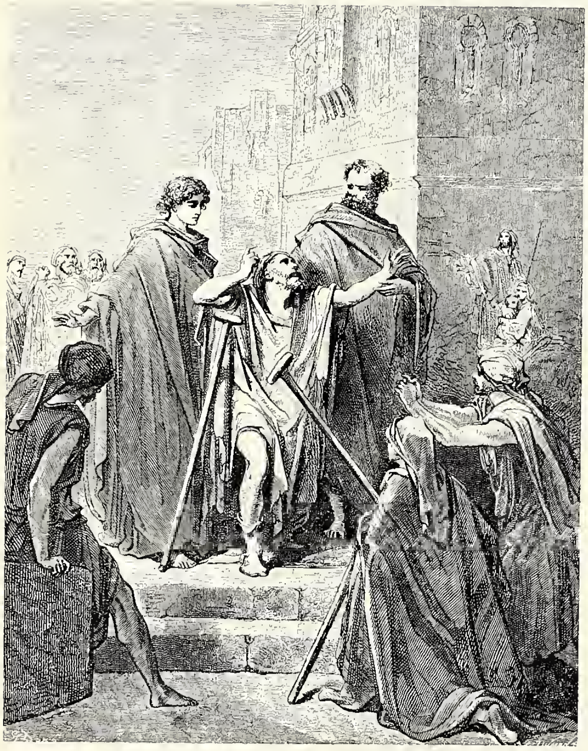
Our society is individualistically oriented and it is showing in man's inhumanity to man. A new community where there is love and mutual concern would show the way for many to overcome and to be free from the captivity of individualism.

We need new patterns of living so as to overcome not only the spirit of individualism, but also materialism, the orientation to "success," consumerism, nationalism, war and revolution, self-seeking, and various kinds of imperialism. Salvation must again be seen in concrete historical terms for people to believe.

I am reminded of the story where a shepherd boy cried, "Wolf!" when there was no wolf. Finally the people closed their ears to his calls, and the most urgent call was no longer heard. If the church proclaims a message that is denied in its life, people will soon cease to listen. But if it preaches liberty to the captives and it is evident that people are set free to live a new life for Christ, ears will be opened and people will be open to accept Christ as Savior and Lord.

In Christ's name, walk!

Ruth Ann Bixler



I am tired
I am weary
And I want to be free.
All this pain
All this shame
And I want to be free.
All alone
Here I sit
And I want to be free.
Ask for alms
As I sit
And I want to be free.
People pass
Drop some coins
I just want to be free.
Why should I
Have to sit
Why can't I just be free?

Here are two more
Big and strong
Honest faces
Bet they'll drop
One thin dime
In this of all places.
I'm ashamed
I won't look
I just wish I were free.
They'll soon pass
I'll be forgotten
How I wish I were free.
What did he say?
Was it: "Look at us"?
I just want to be free.
I'll look
Do I have a choice?
I even seem
to have lost my voice.
They have no silver?
They have no gold?
They will give what they have?

In Christ's name, walk!

I am leaping
I am jumping
I am praising the Lord
I am entering the temple
With these two men of God.
People look
People stare
People gaze in wonder
I am the man
Who always sat under
The edge of the temple
Begging for alms
Looking at people
With outstretched palms.
Now here I am
Running and leaping
Praising the Lord
Waking the sleeping
And why shouldn't I?
A witness I must be
Of this wonderful change!
At last I am free!

News

Are discipleship, church growth compatible?

If it hadn't been for Canada's postal strike, the Canadian Conference's recent seminar in Calgary, Alberta, on evangelism and church growth would probably have been too big for the host church, the Foothills congregation, to handle.

Even without the benefit of informational letters and announcements in the Mennonite periodicals, the seminar attracted 250 people, a hundred more than the planners originally expected.

The good attendance showed how important a subject church growth and evangelism is for many church people.

Representatives came to the November 20-22 meeting from all five provinces in which the Canadian Conference has churches. The participants included ministers, students from the Bible institutes at Swift Current and Altona and Canadian Mennonite Bible College, and laypersons representing a variety of vocations and age groups.

Henry J. Gerbrandt, executive secretary of the Conference of Mennonites in Canada and a member of the planning group, summarized one of the key purposes of the three-day seminar:

"We want to awaken an outreach mentality in our congregations. True, we are thinking of church growth, but church growth means people being brought into the image of God for whom they were created.

"Negatively," Mr. Gerbrandt said, "we do not want to use evangelism or church growth as a tool to accelerate acculturation. At the same time we must constantly permit the Holy Spirit to create new wineskins that can best meet the needs of the church within a changing society."

Four resource persons spoke to the seminar. David Schroeder of the Canadian Mennonite Bible College faculty, made three presentations; Donald McGavran and Win Arn, experts in church growth strategy from Fuller Seminary in California, led six sessions, including two at which films were shown; and Paul Boschman, pastor of the Mountainview congregation in Vancouver, was given two sessions in which to profile a sampling of Canadian Mennonite churches and their growth patterns.

Mr. Arn and Mr. McGavran tried to inspire efforts at greater church growth. They cautioned against too strong an emphasis on methods, stating that various approaches can be used successfully. Their emphasis on numerical growth and the strong sociological orientation of their approach raised questions for some at the seminar who felt that they would have liked to see a stronger scriptural and theological rationale advanced for church growth.

The McGavran-Arn strategy of "a separate church for each ethnic group" caused John Neufeld, a member of the discussion and steering committee for the seminar, to ask the discussion groups: "Does this make you feel like we're turning the clock backwards? How does the concern for an ethnic church in which everyone will feel at home correspond with Ephesians 2 where Paul speaks of the wall dividing Jews and Greeks being torn down?"

The seminar began with some handwringing and feeling of guilt about the Mennonites' poor record in attracting non-Mennonites into their churches, but by the end of the meeting they appeared to be somewhat more at ease about this deficiency. Henry Gerbrandt said, "Our efforts at reaching out have at best been low key. Having acknowledged this, we do not want to waste our efforts feeling guilty. That is our history." He then urged the churches to move forward in the power of Jesus and the Holy Spirit.

David Schroeder, in the last of his three presentations, said, "All of us are included in the Great Commission. We have an obligation to make the gospel known to those who do not believe in Christ.

"It is not enough just to *be* good Christians," he said. "We also need to proclaim the gospel in word. But my guess would be that if we really began to manifest the Spirit of Christ in all our stations we would soon be challenged to tell people what makes us what we are. The being and telling go hand in hand. They must not be separated. They are meant to complement each other, for each is weak or faulty without the other. Thus in discipleship we will be made to become fishers of men."

Mr. Schroeder later said, "The followers of Christ have received wisdom and insight in reading the signs of the times. They have an insight into how God has dealt with the nations and understand that righteousness exalts a nation and sin is its destruction. They are therefore in a position to fulfill a prophetic ministry in the world.

"The church needs to be on the offensive," he said. "It needs to speak loudly and clearly on many issues. We need to be vocal about political corruption, reliance on war and brute strength, the disparity between rich and poor and between the have and have-not nations. Now that the laws of the land are less and less patterned after Christian norms, we will have to be more vocal on moral issues and help people to see that what is legal according to the laws of the land may nevertheless come under the judgment of God."

Mr. Schroeder concluded with a warning: "If the church proclaims a message that is denied in its life, people will soon cease to listen. But if it preaches liberty to the captives and it is evident that people are set free to live a new life for Christ, ears will be opened and people will be open to accept Christ as Savior and Lord."

Some participants wished there would have been more interaction between Dave Schroeder and the Arn-McGavran team. While there were many points at which they agreed, there were also differences which were not fully explored. Does obedience to Christ, for example, automatically result in numerical church growth?

A closing statement drafted by a findings committee summed up the seminar thus: "In these two days enlightenment and challenge have come to us in terms of (a) a theology of being called to follow Christ and to proclaim the gospel in word and deed, (b) a need for church-growth consciousness, (c) a need for goal setting within the congregation, and (d) being exposed to each other, as in a host of person-to-person situations we have shared ideas, concerns, and experiences in mutual and Christian helpfulness."

District presidents asked to plan U.S. day

The calling of and planning for a U.S. issues day just before or after the 1977 General Conference sessions of the General Conference Mennonite Church should be the responsibility of the U.S. district presidents.

That was the action of the General Board executive committee at its meeting December 5-6 in Newton, Kansas.

The executive committee, in planning for the February 9-13 sessions of the annual Council of Commissions, asked general secretary Heinz Janzen to meet with district presidents during the February sessions to determine the need for a separate meeting of U.S. delegates and to plan for any such meeting.

The Conference of Mennonites in Canada will meet in Ontario the week prior to the General Conference sessions in Bluffton, Ohio. The five U.S. districts of the General Conference have had no joint meeting other than the international sessions, and some delegates have complained that, while strictly Canadian issues are discussed at the Canadian Conference sessions, many strictly U.S. issues must be dealt with at the binational sessions every three years.

"The Conference of Mennonites in Canada should not dictate what a U.S. conference should do," said conference vice-president Ed Enns of Winnipeg. "If and when a U.S. conference is formed, it should be to meet U.S. needs, not to accommodate Canadians. Relationships are never improved as long as anyone is bending backwards to accommodate."

According to executive committee action, the General Conference program committee will be responsible only for the binational sessions, leaving the planning for the U.S. day to the district presidents.

The district presidents will report the results of their planning to the General Conference's Commission on Home Ministries, which would serve as a resource for the U.S. sessions.

Another item on the executive committee's agenda in December was church growth.

After Heinz Janzen noted the slight decrease in conference membership reported in 1975, the executive committee passed a resolution affirming "that it is God's will that the General Conference Mennonite churches should and can grow in both quantity and quality without compromising their convictions."

After some debate on numerical growth versus the call to discipleship, the committee noted that churches that grow are those that have a strong identity. It "encouraged our members, our churches, and our commissions to be unapologetic in their identity as Mennonite Christians and in their willingnes to invite people to relate to Christ, t enter his church, and to walk in hi way."

The committee also heard report that:

—the Commission on Education i appointing a family life committee.

—it is uncertain whether 1975 contributions will reach a full 100 percen of budget. The executive committee suggested that 1976 budget proposals b kept below a 10 percent increase.

—Canadian Conference and Genera Conference staff are planning regula joint meetings, the next scheduled March 18-19 in Sioux Falls, South Dakota.

—The Evangelical Mennonite Church is dropping participation in the inter-Mennonite Council of Moderators and Secretaries and Mennonite World Conference, but is continuing in Mennonite Central Committee, Africa Inter-Mennonite Mission, and the Council of Mission Board Secretaries.

—the newly-constituted Department of Higher Education under the Commission on Education will meet for the first time January 9-10. Members include three appointed by COE, three appointed by the General Board, and six college and seminary representatives.

Unions concern Mennonite business, labor

A Christian response to labor unions is a matter of sharp disagreement in many Mennonite churches. This issue drew the strongest—and largest—response in discussions sociologist Calvin Redekop held in eight Mennonite communities last summer.

"The feelings ranged from strong support for what unions were doing to strong feelings that unions were incompatible with Christian faith and Anabaptism," reported Mr. Redekop to a business-labor task force in October.

The issue was highlighted at the task force meeting by the attendance of one Teamster trucker, another person who was considering resigning his job in a closed union shop because he could not conscientiously support the union, and one mission board administrator who reported that Mennonite hospitals would surely face unionization within the next few years.

In a study implemented by the Mennonite Board of Congregational Ministries and funded by Schowalter monies, Mr. Redekop spent the summer in Mennonite communities to determine Mennonite attitudes and practices and to surface the primary issues of business and labor problems for the Christian.

Other issues about which business and labor people felt strongly were the polarization between management and labor, ethics in business-labor activities, wealth and company profits, and concern over the loss of the "craftsmanship ideal." According to Mr. Redekop the surprising element was the degree to which these concerns were expressed by both the employers and the employees.

Many also expressed concern that the church and the congregation no longer hold a central role in their business, perhaps because of professionalism or through the loss of the rural supporting community. At the same time, Mr. Redekop reported, "the concern about how one shares one's faith in Christ, his joy, and wealth was a matter of real concern for many people, more than I would have expected."

Members of the task force, representatives from the Mennonite Church, Brethren in Christ Church, and General Conference Mennonite Church, agreed to continue serving as reference group.

A congregational curriculum is being planned and the Conrad Grebel lecture committee is planning a study on the Mennonite entrepreneur.

Perhaps the increased concern for business issues can be seen with the recent emergence or reactivating of organizations such as Church Industry and Business Association (of which Mr. Redekop is executive secretary), Mennonite Business Associates, and Mennonite Community Association. Someone noted dryly that there is no comparable organization for the laborer or the employee—unless that would be the church.

Delegation tells concerns to Selective Service staff

The Selective Service has rejected the requests of peace church representatives to provide a mechanism for recording conscientious objector convictions at the annual registration day planned next March 31.

Representatives of the MCC Peace Section (U.S.), the Church of the Brethren, and the Society of Brothers met December 3 with Selective Service director Byron Pepitone and other members of the Selective Service. There they registered their concerns about Selective Service registration plans: the lack of information on conscientious objection and other classifications at the time of registration, the absence of any mechanism for getting conscientious objector views into Selective Service files before resumption of classification and induction authority, and the use of educational institutions for registration.

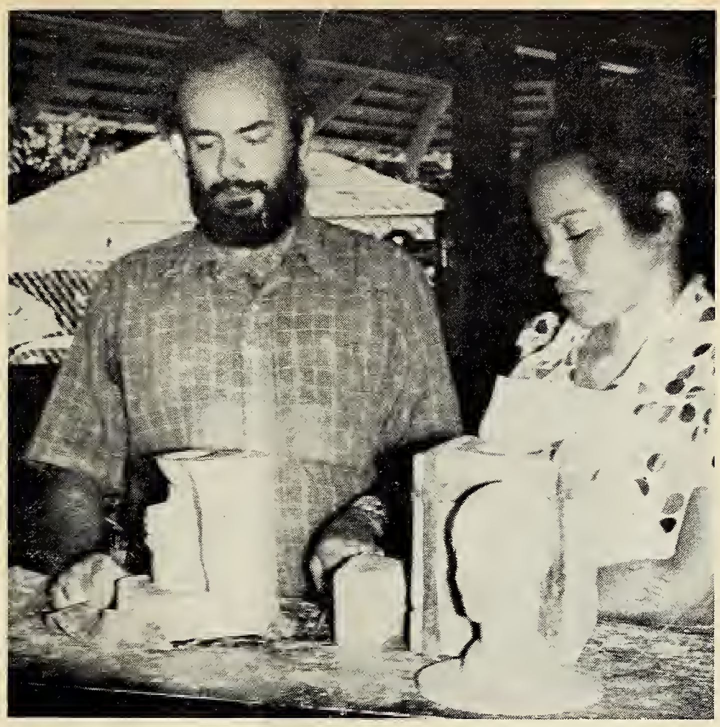
The request that Selective Service allow CO convictions to be recorded was rejected largely because of the desire to simplify Selective Service operations.

Although Selective Service will apparently continue to give the Special Form for Conscientious Objectors (Form 150) to registrants upon request, any material regarding classification, including Form 150, which is sent to Selective Service offices will be returned to the sender with a form letter stating that no classification information will be accepted until announced by Selective Service, explained Glenn R. Bowles, Selective Service operations manager.

The official proclamation announcing March 31 as registration day, which was to have been made by the president in December, has been postponed at least until January.

Hearings on Selective Service funding are to begin in the House of Representatives in early 1976, according to Mr. Pepitone. He called attention to a *Washington star* news item which stated that the Office of Management and Budget is recommending that President Ford cut the Selective Service budget to about $6 million, less than one-sixth of the current year's figure, but he was unable to confirm or deny the accuracy of the article.

Mr. Pepitone stated that he does not feel the delay in the proclamation or the upcoming debate about Selective Service funding for the 1977 fiscal year will alter plans for the annual registration this year.



Jamaican youth learn crafts skills

Helping students earn as they learn is the goal of the Cornwall Beach Craft Training Center in Montego Bay, Jamaica. The center is a pilot program of the Jamaica Tourist Board to teach leathercraft, ceramics, weaving, woodcarving, and other craft skills to school dropouts. At left, MCC volunteer Steve Egli works with a ceramics student. He, his wife, Anne, and several Jamaican teachers have worked in developing the school since 1974. In addition to providing income for young workers, the school wants to encourage high quality and original work in the local crafts industry, which now produces handwork for the tourist market.

New service program to help Tunica tribe

MCC plans to open a program in Louisiana with the Tunica Indian tribe as soon as possible, reported Paul Leatherman, director of U.S. Ministries.

The Tunica tribe, which made French colonization of Louisiana possible, has several hundred members scattered across the United States. Sixty of them remain on the tribe's land which has dwindled to 132 acres near Marksville, about seventy-five miles northwest of Baton Rouge.

"Poverty," said Tunica Chief Joseph Pierite, "is the only life Indians know."

Although native Americans are recognized as an underprivileged minority, the Tunicas are in a worse situation than most other tribes.

Living in the deep South where black-white racial segregation was widely practiced, the Tunicas did not fit into either white or black schools, so are largely illiterate.

Because they never made war on the United States, they have no treaty guarantees from the government. They are not recognized as native Americans by the federal government and are denied access to any funds and program under the Bureau of Indian Affairs.

MCC U.S. Ministries is searching for a couple to live with the Tunicas for an initial two-year term. Reading for the tribe is perhaps the greatest single service volunteers can provide, Mr. Leatherman said.

Besides reading to the tribe and facilitating formal communication with agencies outside the tribal community, volunteers could help establish a crafts workshop and sales outlet.

Meeting told to channel aid into development

Agricultural development which has long-term effects is a more positive approach to foreign aid than distribution of large quantities of food to third world countries, a University of Manitoba agriculture professor told the annual meeting of Mennonite Central Committee (Saskatchewan) at the Zoar Church, Waldheim, Saskatchewan.

Leonard Siemens, secretary for MCC (Canada), outlined for some 200 delegates from Mennonite and Brethren in Christ churches of Saskatchewan some approaches to helping the poor in countries such as Bangladesh and India.

Pointing out that large shipments of wheat to Bangladesh depressed local grain prices there with the result that greater dependence on foreign aid occurred, Mr. Siemens said MCC, which began as a relief agency fifty-five years ago, has in the past few years put greater emphasis on introducing new crops and farming methods where possible to develop the productive potential of land.

In Bangladesh, MCC workers in the eastern Noakhali district won an award from the Bengali government for their winter crop and vegetable program which utilized the soil during times when there wasn't enough moisture for growing rice.

Mr. Siemens said there is a movement in rich countries toward withholding aid from those countries which do not put highest priority on development of food resources and do not implement stringent population control measures.

Following through on this philosophy would mean ignoring the starving people in these countries for the sake of the long-term benefits presumably accruing from "forcing" governments to develop food production programs.

"Others say, we can't do that; this isn't the way of Jesus," Mr. Siemens commented.

Commenting that unchecked population growth is considered by many North Americans to be one of the major reasons for poor countries' inability to produce sufficient food, the professor, who recently returned from a trip to Bangladesh, India, and Pakistan, argued that pressuring poor people to control population growth would not work.

"Nowhere are rich people hungry," he said. "When the economic status changes for the better, population decreases. Poor farmers need children to help on the farm and in their old age to provide security. Children of poor farmers produce more than they cost. . . . Children are the only joys permitted these poor people. Parents will not reduce their family and risk their own security just because it's good for the world."

In the year ended September 30, Saskatchewan has contributed $337,828 in money and material aid toward the MCC overseas development programs. This included a $48,250 grant from the province for the Bangladesh program.

Projections for the next few years, as reported by chairman Joe L. Neufeld of Regina, call for greater involvement with native people, more intensive recruitment of qualified personnel, and opening another Mennonite Clothes Closet, a used clothing store.

University students can be the church, seminar told

Students can be the church, said Al Meyer, executive secretary of the Mennonite Church's Board of Education, at a campus ministry seminar at Camp Amigo, Sturgis, Michigan, in November.

The encouragement of Mennonite students on public campuses to be the church where they are has been the goal of Mennonite Student Services since 1959, he said. Student initiative brought about congregations at State College, Pennsylvania, and Columbus, Ohio.

It was new for church leaders to think in terms of "You don't have to drive out to church, or you don't have to have somebody come in, or you don't have to have a building to be the church," said Mr. Meyer.

Seminar participants asked for help to make the congregation-building-as-you-go focus practical for the university setting where impermanence prevails.

Gloria Martin, student worker in Ontario, noted that some students don't care to be related and asked, "How do I work at creating interest in church building?"

George Jones, director of religious programs at Ball State University, Muncie, Indiana, asked whether a larger evangelistic scope exists for Mennonite campus ministry.

"If 20 percent of the students on campus are identifiably Christian, it's unusual," he said. "Is yours only a ministry of presence and modeling? What is your program for speaking the gospel?"

"Do we foster a narrow idea of evangelism in following just Mennonites?" asked Richard Yoder, pastor from Indianapolis.

Suicide attempts point up native discrimination

During 1975 seven young women at Hole River, Manitoba, population under 400, have attempted suicides by taking drug overdoses, according to Roland Fisch, Native Ministries worker with the Conference of Mennonites in Canada.

"All of these young women were rushed to the hospital at Pine Falls," he said. "In most cases these incidents occurred late at night. These young women's lives were all in danger. But their lives were not so precious to demand the attention of doctors.

"When I carried young Martina into the hospital, two nurses attended her stomach pumping. The nurses could not handle Carolyn so I rocked her head back to straighten the pathway to her stomach and inserted the plastic hose myself. I hurt her because I didn't know how to insert it properly. There was blood on the outside of the hose. No doctors saw these girls, but they lived.

"Everyone was sure fifteen-year-old Loretta got to the hospital in time. After she was admitted, she recovered enough to walk around and visit some of her friends in their hospital rooms. But by the time a doctor saw her in the morning, she was beyond his help.

"Indian people are systematically denied fair treatment at the hospital. Their emergencies do not warrant the attention of the doctors. Loretta will never be sixteen.

"My point in relating this story is that it is typical of the way that Indian people are treated by the bureaucracies that control fishing, trapping, hunting, job placement, income tax, unemployment insurance, welfare, child placement, and virtually every other aspect of the lives of the people at Hole River.

"I am grateful for the opportunity and freedom Native Ministries has given me to work for the people of Hole River. Many of the real problems of the Indian people stem from government bureaucracies which no government employee can challenge. Many church workers and evangelists come to Hole River, but few of them have the opportunity to stand at court hearings and to sit in hospital waiting rooms with the people.

"Every day I meet people whose lives are threatened by hunger and thirst, by lack of clothes and shelter, and who need to be ministered to in the hospital or courthouse. I am thankful for the freedom Native Ministries has given me to do my best for these people."

Words & deeds

Five and a half months after his capture by rebels at Matadjene, Chad, French medical missionary Paul Horala has been released and is back in France, reported MCC sources in both Chad and France. Mr. Horala, a Sudan United Mission worker with whom MCC worked in building a dam near Matadjene, was apprehended by the National Liberation Front of Chad on June 11. Work on the dam ceased then, since the government advised the two MCC volunteers there to leave. The two volunteers, Linden Good and Steve Steiner, are doing a hydrologic survey in northeastern Chad to check on ways water resources could be developed.

MCC volunteers in Cincinnati, Ohio, have begun a housing repairs program for persons on low or fixed incomes. The program, known as Menno Home Repairs, began operations in September working in the Over-the-Rhine and Clifton-Fairview areas of Cincinnati, where a large concentration of elderly and poor people live. Volunteers in the program are Dave Brubacher and Richard Mininger.

"We have come to learn, to have an experience with the Mennonite church in other countries, to study at the seminary, to share experiences from the church in Indonesia, and to learn what American life is like," said Harso and Esther Soesanto, who arrived in Akron, Pennsylvania, the first week of November. The Soesantos, both ordained ministers in the Javanese Evangelical Church, as the Javanese Mennonite church is officially known, will remain in Akron and study English until February when they will both enroll at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, for second semester. Sponsored by Mennonite Central Committee, they plan to remain in the United States for eighteen months, continuing at the seminary through the 1976-77 school year before returning to Indonesia.

Kazadi Lukuma, president of the Evangelical Mennonite Community of Zaire (CEM), recently laid the foundation stone of a new central dispensary in Mbuji-Mayi for the Zone of Bipemba. German Christians contributed financially toward the construction and equipment of the dispensary.

The Zion Church, Souderton, Pennsylvania, and five other churches in the community have signed a note to purchase a house for the Nguyen Van Tan family, Vietnamese immigrants who are living in Souderton. The churches are also helping with such needs as transportation and food.

Service Opportunity

Occupational, recreation, or activities therapist for two- to three-year assignment in Paraguay national mental hospital. Cooperative program with Paraguayan Mennonites. Spanish required and German strongly desirable.

Contact: Director, Mennonite Mental
Health Services
4905 North West, Suite 118
Fresno, California 93705

Reaching Out Through You

GENERAL CONFERENCE
MENNONITE CHURCH
Commission on Overseas Mission

Taiwan churches' poverty project under way

The Taiwan Mennonite churches' program of assisting low-income aboriginal students to attend middle school has begun this school year, with eighteen students involved in Hwalien County.

The review classes, originally scheduled to start August 4, began a week later because of the typhoon August 2 which destroyed the school in which the classes were to be held and the homes of six of the students.

During the three-year program, part of the costs of school fees, books, uniforms, transportation, and lunches will be paid by the program, with parents picking up the remainder.

In addition to the summer review classes, Sherman Liu, secretary of the program, now meets with students each Saturday or Sunday afternoon to review course work with them and better understand the students' living situations.

Finances for the first year of the program were to come from the Commission on Overseas Mission, General Conference Mennonite Church, $3,078, and from the Taiwan Mennonite Church $342.

However, $830 has already been collected from church members in Taiwan, and one of the Meilun congregation members has made two suits of school uniforms for each student.

The program has been designated as a poverty project by COM.

Disaster service active in Southeast

Mennonite Disaster Service has recently begun long-term projects in Florida and Alabama as a result of damage from Hurricane Eloise last September, reported Nelson Hostetter, executive coordinator of MDS.

In Florida's northwestern panhandle area where the homes of over 150 low-income, near-poverty, or disadvantaged minority families were destroyed, MDS is centering its repair and rebuilding efforts around the town of DeFuniac and plans a program extending until March.

The rebuilding effort in Alabama is concentrated around the southeastern towns of Geneva, Enterprise, and Ozark in a program projected to last until spring 1976.

Still continuing is the MDS recovery program in Atlanta, Georgia, following tornadoes last March.

Record

Workers

Larry Fast, McPherson, Kans., will become the new administrator of Grace Children's Home, Henderson, Nebr., Jan. 1. For the past three years he was employed by the McPherson County Probation and Juvenile Office as director of McPherson Youth Center. Grace Children's Home is administered by Mennonite Board of Missions.

Ministers

Leo L. Miller has resigned as pastor of First Church, Reedley, Calif., to become pastor of the Meadows (Ill.) Church effective next summer. He will have served at Reedley for seven years.

Randy Zercher, on study leave from the faculty of Hesston (Kans.) College, has been hired by the Rainbow Boulevard Church, Kansas City, Kans., as part-time music and worship resource director for two years. He will help the congregation focus on congregational participation in worship through the use of discussion, presentations, workshops, and congregational and choir singing.

Fast

Zercher

The Rainbow Boulevard Church is a member of the Sharing Community of Rosedale, along with a Methodist and a Christian church. Mr. Zercher has taught at Hesston and Bethel colleges and has been music director of the Bethel College Church, North Newton, Kans. He is currently pursuing doctoral studies.

Calendar

Jan. 22-24, 1976—MCC annual meeting, Lancaster (Pa.) Mennonite High School

Feb. 8-10, 1976—Annual Bible lectures, Bethel College, North Newton, Kans.; topic, "Good news and building bridges"; Frank H. Epp, speaker

Conference budget

Budget for 1975 includes:

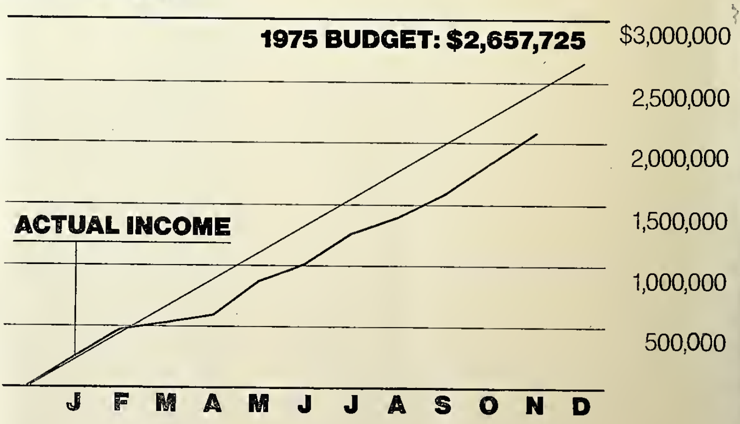
Commission on Education $189,118

Commission on Home Ministries $479,905

Commission on Overseas Mission $1,756,190

Mennonite Biblical Seminary $232,512

Total $2,657,725



At the end of November the General Conference had received 78.9 percent of budget compared with 92.1 percent at the same time in 1974. In actual dollars, $147,896 less has been received. Although we received more than was budgeted in 1974, it now appears doubtful that we will come up to the budgeted amount for 1975. What are the needs? COM will need to receive $373,054 in December, CHM will need to receive $91,250, COE still needs $38,441, and the seminary needs $58,843. *Wm. L. Friesen, conference treasurer*

God loved the world so much

God lived in it. And cared for it.

The Mennonite Central Committee Peace Section offices in Ottawa, Ontario, and Washington, D.C., grow out of our belief that God's love also calls us to be present in the world.

Government decisions play an important part in our world. Policies help or harm thousands of people. The Ottawa and Washington offices help church members contact policymakers to share their concern for those who have no voice in decisions which affect them—victims of war, hunger and oppression.

These peace offices provide another way for God's love to be born afresh in our world.

Mennonite Central Committee
21 South 12th Street
Akron, PA 17501

Washington Office
100 Maryland Avenue, N.E.
Washington, D.C. 20002

Mennonite Central Committee (Canada)
201-1483 Pembina Highway
Winnipeg, Man. R3T 2C8

MCC (Canada) Ottawa Office
256 King Edward Avenue
Ottawa, Ont. K1N 7M1

THE MINISTRY OF THE HOLY SPIRIT PRODUCES CHURCH GROWTH

Peter Falk

THE LORD reminds his people that the church is brought into being through the work of the Holy Spirit as people yield to his leading. The church receives power for ministry when it dedicates itself to the Holy Spirit for service. Effective methods of ministry are important, but the primary factor of church growth is the operation of the Holy Spirit in the lives of believers. One of the basic reasons why the church is growing rapidly in some places is that the church has recognized and is expecting the ministry of the Holy Spirit in its midst.

The Holy Spirit brings the church into being. The Holy Spirit is the divine power which brings the church into being and empowers it for mission. He illuminates people's understanding of the gospel so that they acknowledge Jesus Christ as their personal Savior and join the fellowship of the body of Christ.

On the day of Pentecost the power of the Holy Spirit brought the people to understand the life and ministry of Jesus Christ as the redemptive act of God and to commit their lives in faith to Jesus Christ. He formed the believers into a witnessing fellowship and worked mightily through the charismatic community of the early church, convincing the people of his presence and adding daily to the church those who believed (Acts 2:47).

The Holy Spirit has not ceased his ministry. He has been leading people into the blessed fellowship with Christ in many places during the last decades.

Christians must therefore recognize that the conversion of people and the birth of a church are the work of the Holy Spirit. God is the author of the plan of redemption and the founding of the church (Mt. 16:18). He uses human beings as instruments to proclaim his grace, but he is the author of the new creation. It is a privilege for Christians to serve with God in the divine work of redeeming people. In order to serve, they must be filled and guided by the Holy Spirit. God has chosen the believers to be the messengers of the good news in order that people may believe and the church be built.

The Holy Spirit imparts power to witness. The Lord Jesus told the disciples that the Holy Spirit would come and teach them all things (Jn. 14:26). He further instructed them not to undertake their ministry until they had received the power of the Holy Spirit for the ministry (Acts 1:8). On the day o Pentecost the disciples received this power to proclaim salvation through fait in Jesus Christ, to interpret the Scriptures, and to heal the sick (Acts 2 Because of the ministry of the Hol Spirit through the first believers, thei testimony led many to faith in Jesu Christ (Acts 4-5). Philip explained God's revelation to the Samaritans (Acts 8) Peter proclaimed the gospel to Roman (Acts 10), and the believers at Antioc witnessed to the Greeks (Acts 11). Th Holy Spirit empowered these faithfu servants for the ministry to which h sent them.

The ministry of the Holy Spirit wa not confined to the early church, nor i it confined to the pastors and evangelist today. The entire church is the templ for the dwelling of the Holy Spirit (Cor. 6:19-20).

The Lord communicated a dream to Chilean night watchman, a member o the Methodist church, to tell the pastor to pray for the filling of the Hol Spirit. This message sparked the Chilea revival and the phenomenal growth o the church, not only in Chile, but i many countries of Latin America.

The Lord inspired the missionarie Fisher and Pilkington to bring the gospel to the people of Uganda through th Bible study groups. The Bible stud movement spread over Uganda, leading a large part of the population t faith in Christ. Therefore, it is important for the church to teach the necessity for all believers to be filled wit the Spirit and to offer themselves t God for the ministry in the church.

The Holy Spirit imparts gifts to th believers. The Lord has entrusted th evangelization of all peoples to hi church. Guided by the Holy Spirit, th believers are to acknowledge their gift and glorify Jesus Christ with them (Lk 19:11-26). Everyone has received a gif with which he or she may serve. However, in order for the body of Christ t function harmoniously and effectively exalting Christ before the nations, all believers must acknowledge their gifts and serve in their God-given places.

Some Christians have not acknowledged the gifts they have received, no that they are called to a ministry in the body of Christ. Consequently they fail to receive the blessings of the service and the ministry to which they are called is not being accomplished. This should not be. When Christians actively serve, the ministry is accomplished to a greater extent. When all the gifts are in dynamic use through the power of the Holy Spirit, the gospel is made known and Christ is glorified.

God has distributed the gifts in the body of Christ so that it will function harmoniously as a whole. Christ, the head of the body, coordinates the ministry of the gifts. Therefore, the ministry of everyone is important for the functioning of the body. No one should feel that his or her part is not important. Nor should they feel that they can function without other members of the church. The harmonious functioning of all members under the direction of Christ will result in a dynamic ministry which, if the people are receptive, may bring about significant church growth.

The Holy Spirit revives the believers. The spiritual growth of the believers in the Christian graces and in submission to the Lord is important for an effective ministry. A church can easily lose the joy of fellowship in the Lord and the power for an effective ministry. The Holy Spirit s always renewing the believers who permit him to do so. Periodically he has o call Christians back to a renewing of faith and personal relationship with him. Spectacular church growth has folowed some revivals, as the Holy Spirit ouched the lives of Christians and gave hem renewed joy and power to witness o the saving grace they had found in esus Christ. He has purified and empowered the believers and called the church to obedience to the Great Commission. As the Holy Spirit touched the ves of the believers and moved them o share their experiences with other eople, large church growth resulted.

Because God is love, his Son came to seek and to save those who were lost Lk. 19:10). The Acts of the Apostles eveal the Holy Spirit as a missionary pirit who sent the disciples to witness Acts 8, 10, 13). He is the same Holy pirit today. He inspired and guided pener, Francke, Wesley, Whitefield, David Brainerd, William Carey, and many others to speak of the grace of God hey had found.

Moved by the Holy Spirit the Korean hristians sought God's presence through rayer and the study of the Word. As he Holy Spirit blessed them, they became concerned about the unbelievers and thousands of unbelievers were rought to the Lord.

The Holy Spirit makes the people esponsive. The Holy Spirit works in he lives of individuals and peoples making them responsive to the divine revelaon. He prepared Cornelius and his household (Acts 10). When Peter, sent by the Lord, arrived, he found the people waiting to receive the message.

A man in a village in Zaire dreamed that he had fallen. This writer came, gave him a hand, and raised him up. The people waited for my coming. The Holy Spirit prepared the people to receive the gospel message.

The Holy Spirit is constantly appealing to the people, encouraging them to place their faith in Jesus Christ (Rev. 22:17). Therefore, it is important for the church to be sensitive to the working of the Spirit in order to bring responsive people to faith in Christ and into the fellowship of the church.

The Holy Spirit works through various factors to make people responsive. In times of crisis people will often accept help and consolation. After the death of a member of the family the people will generally be receptive.

The Japanese were looking for new meaning for life and were responsive to the gospel after the emperor announced that he was not divine.

If the church discerns the working of the Holy Spirit within the everyday situation and is guided by the Spirit, the effectiveness of its ministry will be greatly enhanced. Receptive people present a crucial challenge to the church for the period of receptivity generally passes away after some time. In a period of crisis the people look for a faith or for an ideology which will satisfy their need. If the gospel is presented to them, they may become Christians. If not, they will likely accept another ideology. Great ingatherings have taken place when the church has acknowledged the moving of the Holy Spirit and has effectively discipled and perfected the people he made receptive.

Therefore, as the church seeks to be faithful to its Lord and fulfill the Great Commission, it should do so conscious that it is the servant of the Holy Spirit who brings the church into being. It is he who endues the believers with power and gifts to witness and to proclaim the gospel. It is he who renews the believers for service and prepares other people to receive the message of reconciliation. The Bible reveals the Holy Spirit to us as the Spirit who labors for the salvation of the world and who inspires Christians with zeal and grace to labor for the salvation of others. The Lord gave himself that all people might be saved. The Holy Spirit, through the ministry of the faithful church, draws people to Christ and his church.

Contents

One more year 729
The Mennonite credibility gap 730
We are called to witness
and proclaim 732
In Christ's name, walk! 734
News 735
Record 740
The ministry of the Holy Spirit
produces church growth 742
Awakening an outreach mentality....744

CONTRIBUTORS

Levi Keidel, 1104 West Wildwood, Fort Wayne, Ind. 46807, is on furlough from his assignment in Zaire with the Africa Inter-Mennonite Mission.

Peter Falk, another former AIMM missionary in Zaire, is now pastor of the Niagara United Mennonite Church, Box 909, Niagara-on-the-Lake, Ont. L0S 1J0. He wrote the article while he was a student at Fuller Theological Seminary, Pasadena, Calif., earlier this year.

David Schroeder's and Henry J. Gerbrandt's articles were adapted from presentations they made at the Canadian Conference's seminar on church growth and evangelism in Calgary November 20-22. Mr. Schroeder teaches New Testament at CMBC, and Mr. Gerbrandt is executive secretary of the Conference of Mennonites in Canada.

Mary Patricia Lawless is a Mennonite Voluntary Service worker in Markham, Ill.

Ruth Ann Bixler's address is 508 East Lime, Lakeland, Fla. 33801.

CREDITS

Cover, Rahn Engh, Star Prairie, Wisc. 54026; 734, Gustave Dore, 737, Stan Krapf, MCC.

The Mennonite

Editorial office: 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0M4; Telephone: Area 204/888-6781

Business and subscription office: 722 Main St., Box 347, Newton, Kans. 67114. Telephone: Area 316/283-5100

Editor: Larry Kehler, 600 Shaftesbury, Winnipeg, Canada R3P 0M4. Associate editor: Lois Barrett, Box 347, Newton, Kans. 67114. Editorial assistant: Susan Schumacher. Art director: John Hiebert. Business manager: Dietrich Rempel. Circulation secretary: Marilyn Kaufman. Special editions editors: Central District, Lloyd L. Ramseyer, 488 West Elm St., Bluffton, Ohio 45817; Pacific District, LaVernae Dick, 588 South West Maple St., Dallas, Ore. 97338; Western District, Elbert Koontz, Box 306, North Newton, Kans. 67117; Encompass, Mary Rempel, Box 347, Newton, Kans. 67114; and Window to Mission, Jeannie Zehr, 4226 Maplecrest Road, Fort Wayne, Ind. 46805.

Awakening an outreach mentality

Henry J. Gerbrandt

The Mennonite church is in the final month of celebrating its 450th anniversary. We have celebrated, rejoiced, and challenged ourselves to renew our vows to a more faithful discipleship. We have asked serious questions about our newly found affluence and about our style of living. We have also begun to ask serious questions again about our mission in the world.

We claim to be the church, but at the same time we are also aware that the rest of our society does not permit us to forget that we are classified among the rich. The lonely road we traveled during the Reformation years and the pioneering we did in developing a free church concept which insisted on baptism on faith alone and a discipleship with a strong emphasis on *Nachfolge* and nonviolence has given us a rich theological heritage.

This checkered pilgrimage through 4½ centuries of blood and tears, migrations, homesteading, poverty and wealth, of being among the dispossessed in eastern Europe and among the affluent middle-class people here in North America, has given us an undeniable ethnic stamp. We do not wish to deny our past. We must not cut ourselves off from that part of our legacy which still holds value for us. But we must again ask the same serious questions our witnessing forebears asked in the sixteenth century: "What is our responsibility as God's people in the world?"

We have tried to answer this question in a variety of ways. At times some of us have focused only on our biological offspring. Though we have been far from perfect, I dare say that, had all church groups done as much to reach their own children as we have done, the Christian church in North America would now be stronger.

Some of us have been satisfied to be the salt of the earth and the light of the world. We have helped society with good deeds but without verbalizing our faith or inviting others to it. I would not want to discontinue this type of witness. It demonstrates love and concern.

Still others among us have been involved in united evangelistic efforts. But as a larger group we have not been ready to provide a peoplehood acceptance to those who responded. It has been hard for people from outside of our group to feel at home in our congregations.

We need to acknowledge that our efforts at reaching out have been low key at best. But this is our history. We should not waste our energy now feeling guilty.

Under the guidance of the Holy Spirit, with a little nudging from the civil authorities, the apostles and the believers in the early church scattered to bear witness to Jesus Christ's resurrection and saving grace. Although those early apostles and believers also belonged to an ethnic group with a long and rich history, they went into the world.

Writing to the Romans, Paul said, "We have received grace and apostleship to bring about obedience of the faith for the sake of his name among all nations."

And in our own day, J. Lawrence Burkholder, one of our theologians and educators, has said, "The church is a witnessing people. At best the church as a society can settle down in one place simply as a base of operations for the evangelization of the world."

I view our responsibility in the area of church growth and evangelism in the following way:

—We must strive to be obedient in all areas of Christian commitment. This should include obedience to the Great Commission and working together with God, who wants all people to come to the knowledge of salvation.

—We need to awaken an outreach mentality in our congregations.

—Outreach needs to be related to the local congregation. Lyle Schaller has said, "A church membership roll will not or cannot grow faster than the ability of the congregation to absorb the converts into a meaningful fellowship."

—Negatively, we should not use evangelism and church growth as tools for accelerating acculturation. We must, however, constantly permit the Holy Spirit to create new wineskins that can best meet the needs of the church within a changing society.

As congregations and as individuals we again need to ask ourselves the question: What is our responsibility as God's people in the world? Grappling with this concern seriously means that we will need to listen, to question, to share, to learn, to pray, and to obey.

The next issue of The Mennonite *will be dated January 6.*

Index

AUTHOR

Arnold, James, The other side of the mountain, 500

Bachman, Elda, Time runs out, 716
Baresch, Ruby, for mahalia and others, 133; What is waste? What is food? 157
Barkman, Frieda, Thanks for peanut butter sandwiches, 665
Barrett, Lois, A different kind of refugee, 568; A farm agenda, 216; A model for inter-Mennonite cooperation, 344; Beyond labor-management relationships, 702; Celebrate or commemorate? 424; Clemency--Now he sees it; now he doesn't, 162; COM acts on expansion plans, 146; Congregations share ministry tasks, 638; Delegation sees continuation of Vietnam War, 190; Disconnecting the CIA-mission connection, 669; Evangelism-in-Depth: Is it for everyone? 6; From remodeling whole kitchens to fixing leaky faucets, 366; General Board looks at budget, 145; Higher education, student services separated, 144; Latin Americans discuss Spirit, Anabaptism, 449; MDS looks at its first 25 years, 119; Mexico mission workers hold joint retreat, 417; Off the hook? 696; Seminary adopts new MAR degree programs, 143; The year for women, 136; Waiting, 696; We are all kings, 351; Western District cautious about bicentennial, 641; What shape for Anabaptist missions? 446; Women in Mission council affirms decision to continue at GC level, 144
Bartel, Floyd G., A clear invitation to respond, 250; Jews of more concern than the church, 318
Becker, Gene L., The funeral ceremony: An experience of value, 138
Bergmann, Frank, The conference budget and the telephone bill, 176
Bertsche, James, Swift political change comes in Zaire, 160
Bixler, Ruth Ann, In Christ's name, walk! 734
Blosser, Don, He came unto his own, 716
Blough, Neil, "Associated" is big at AMBS, 172
Bohn, Stanley, CHM anticipates meeting budget, 559
Borden, Arthur C., Bible societies face costly challenge, 693
Boyer, Claude, I saw the risen Christ last week, 188
Brandt, Diana, No king but Caesar?/Between two kingdoms, 611
Braun, David W., Freedom to live, 111
Brenneman, Allen, The rich man and Lazarus, 422
Brierton, Mariana L., Great things of God, 95
Brockett, John E., Pennsylvania town responds to world hunger, 577
Brown, Lester R., and Eckholm, Eric P., The choice: Who will get the additional crust of bread? 154
Bui Hoanh Thu and Nakajima, John, Hanoi minister tells of church's vitality, 23
Buller, Gladys, God is not dead! 710

Chalfant, Morris, No room for hybrids, 374
Chamberlain, Daniel R., Education's coming shape, 538
Chilvers, Gordon, Can the stars help us? 586
Classen, Allan, What's a nice Christian like you doing as a consumer activist? 525
Clemens, Steve, "I am tired of handgun funerals," 248
Coon, Helen C., A song will come, 359
Cornies, Larry A., Conrad Grebel students hold nonviolence symposium, 120

Dagnall, Marie Louise, Bridge of love, 508
Deckert, Ruth, Sunflower power, 438
Denlinger, Steve, New tool helps Haitian farmer, 544
Dick, LaVernae J., First U.S. MCC regional assembly held, 608; Living happily and comfortably with less, 531; Pacific District ponders more lay involvement, 418
Driver, John, Jeremiah confronts the church/The Latin American experience, 348
Dueck, Dora, and Jantz, Harold, Canadian MBs struggle with two issues, 463
Dueck, Dora; Jantz, Harold; and Kroeker, Wally, U.S., Canadian MBs have closer ties, 512
Duerksen, Carol, So much I could say, 666; Vanquished world, 574
Duerksen, Susan, You gave me love, 679
Duval, Henry, Witches ride again, 589
Dyck, Clara K., Six carloads of donated wheat leave Kansas, 481
Dyke, Lin, The burial, 551

Eby, Sarah Ann, China paradoxical to western eyes, 686; Those who left Vietnam, 353
Eckholm, Eric P., and Brown, Lester R., The choice: Who will get the additional crust of bread? 154
Ediger, Max, Can you hear the silence? 428; The spirit of the soil, 52
Ediger, Peter J., Christ and Caesar: A ballad of faith, 569; Daniel 3 revisited, 64; Vietnam, 280
Enns, Fred, New thrusts proposed by Alberta Conference, 225
Enomoto, Masahiro, and Post, Helen, One purse, one pot of rice: A Hutterite commune in Japan, 444
Enz, Jacob J., A chain reaction of love, 170
Epp, Elsie, Window of thankfulness, 326

Falk, Peter, The ministry of the Holy Spirit produces church growth, 742
Fast, Darrell, Banking at the Celestial, 234
Fast, Erna Justine, Omaha, 516
Ferb, Red, People of conviction and open-mindedness, 183
Fisher, D. Larry, Mobilizing a professional army of volunteers, 32
Ford, Leighton, How to live with inflation, 16; Putting work in its place, 470
Frank, Arthur L., Avoiding the high cost of funerals, 140
Franz, Delton, Political evangelism, 150; World Peace Tax Fund progress modest in Congress, 287
Freeman, Mike, For Jane Wipf winning isn't everything, 84; Pass the sauerkraut, please, 306
Fretz, J. Winfield, Children in community, 710
Friesen, John, History of the Mennonite Brethren Church, 580
Friesen, Mary, When flowers become weeds, 390
Funk, Herta, Equal opportunity to serve, 68; Images of singleness, 557; IWY: Equality for poor and for women, 448

Gaeddert, John W., Reflections on Christian education, 80
Gerig, Virgil, A word about publishing costs, 680
Gingerich, Barbara, May your troubles be little, too, Mr. K., 31

Gingrich, Ann and Paul, Breathing new life into the church, 490
Gingrich, Margaret, A thread so strong, 427
Good, Merle, Six temptations on the way to storytelling, 378
Govert, Johndennis, Good Friday, riding westward on a bus, 197
Grieser, Ralph, On reading the Bible aloud, 695
Gross, Monica, Student writes his own degree contract, 397
Gross, Paul S., Hutterite society, 453

Habegger, David, The Year of Jubilee, 81
Habegger, Howard J., Claim withdrawn for China reparations, 147; Moratorium and the future of Mennonite world missions, 684; Moratorium: Other voices, 667; Moratorium: What's behind the call? 650
Hageman, Howard G., Easter is not an island, 186
Harder, Bertha, Are we sleeping through a classroom crisis? 76
Harder, Gary, Dialog with history/Hananiah and Nebuchadnezzar's furnace, 340
Harder, Helmut, What have we to do with Adam? 261
Harms, Jake, and Neufeld, John H., A church management course: Pros and cons, 371
Harms, Roberta, Thank you, God, for allowing me to be a mother, 279
Hertzler, Dan, Conference in Illinois searches for community, 462
Hiebert, Evangeline, April song, 279
Hiebert, Murray and Linda, Future dim on refugee road, 288; Philippines: The next Indochina? 256; "Why do you use guns?" 510
Hiebert, Susan, Trudje's Christmas, 726
Hilty, Celia, No time for old men's loneliness, 267
Hofer, Shirley, Farm issues seminar draws 200 in Freeman, 207
Hostetler, David E., Assembly 75 issues: abortion, amnesty, women, 478; Three Christian business groups to work more closely, 25
Humphrey, Alice, Thanks, God, for wholeness, 518
Hunsberger, Gordon, Falling out of fields common in Haiti, 721
Hunsberger, Paul A., People are like boxcars, 252
Hunsicker, Ron, Ministry is..., 101

Jantz, Harold, and Dueck, Dora, Canadian MBs struggle with two issues, 463
Jantz, Harold; Dueck, Dora; and Kroeker, Wally, U.S., Canadian MBs have closer ties, 512
Janzen, David, Bilingual churches: Search for a new identity, 388
Janzen, Heinz, Council of Commissions will convene Feb. 10-14, 41; Swiss Anabaptist conference discusses freedom, 480
Janzen, Ingrid, Singles have problems, but so do marrieds, 495
Janzen, Waldemar, If there were no Old Testament, 246
Juhnke, Jim, Anabaptists: Then and now, 298
Jurgensen, Barbara, A modern shepherd's psalm, 230; An unmighty fortress, 550; Are you putting your money in a bag full of holes? 646; Bold journey--B.C. style, 581; God cleans house, 629; Habakkuk: Tower sitter, 614; Hosea's weird marriage, 501; Lost and found, 422; My dreams are getting weirder all the time, 662; Shut the church doors! 678; That's me shouting! 135; The fish that went manning, 566; The role of Joel, 517; The Wild West of the East, 597; Who were the prophets? 486; Why Amos is famous, 534

Kaufman, Lorraine J., Brothers, 647; Come, in whatever way you choose, 679
Kehler, Larry, A war tax conference in Canada? 584; Affluence: The debit side, 536; After MCC's self-study: Business as usual, 86; Babel, 48; Bible school added to budget, 175; Bitter fruit, 328; Canadian Conference boards examine budgets, 118; Coping with summer (1), 440; Coping with summer (2), 456; Council snippets, 152; DA works on finances, sets salary increase, 148; Did we not do mighty works in your name? 232; Drug and alcohol abuse grows, congress told, 38; Giving and forgiving, 712; He who has ears, 520; Medical people discuss death and dying, 354; No, I'd rather not, 408; Norman, 281; Orphans, guilt, and other thoughts, 280; Pray for those who suffer, 328; Procedure for handling MCC gifts changed, 71; Resolutions for a new church year, 504; Roles of women--and men--considered, 606; Spooked, 600; That issue again, 96; The guns of August and September, 600; Triage: Playing God with the fourth world, 168; War taxes, media, Jubilee fill CHM agenda, 142
Kehler, Lydia, Combining proclamation with presence, 663
Keidel, Levi, The Mennonite credibility gap, 730; Tracking a slave trader, 36
Klaassen, Walter, The meaning of Anabaptism, 33
Klippenstein, Lawrence, Peaceable conference adopts budget increase, 445
Koontz, Gayle Gerber, High birthrate produces poverty--or does it? 10; Vietnam churches see challenges, pressures, 511
Koontz, Ted, No opportunity to be given for CO registration, 705
Krehbiel, Ronald, How about a little playfulness in our worship? 204
Kreider, Alan, The bicentennial: Not to be ignored or deplored--but no occasion for flag-waving, 602
Kreider, Robert, How beautiful are the feet, 237; They all flunked the final exam, 473
Kreider, Robert and Lois, Little peace, less honor, 50
Kroeker, Dave, Eleven groups at inter-Mennonite assembly, 88; Scaling the CMP mountain: Was it worth the effort? 312; Structure formed for Ontario inter-Mennonite conference, 321
Kroeker, Wally; Dueck, Dora; and Jantz, Harold, U.S., Canadian MBs have closer ties, 512
Kruzel, Ken, Plea for humanity, 238; There are tomorrows, 647

Lamb, Elizabeth Searle, In quietness, 637; Use the Word, 637
Landis, Jim, Clemency program ends; amnesty still urged, 336
Lapp, James M., Marriage: Agony and ecstasy, 518; Send us an apostle! 112
Lehman, Carl M., Tax resistance--A form of protest? 573
Lehman, Donna, Creative coffee times, 396; What is forgiveness? 135
Lehman, George, I believe, 62
Lehman, Merl, Farmers impressed with Chinese simple living, 194
Letkemann, Peter, Alberta sale raises money, questions, 479
Loder, Theodore W., How, from where we started, 713
Longacre, James C., The bicentennial: Dilemma and opportunity, 410
Lugibihl, Jan, Guide to sex, singleness, 564; You came so quietly, 492

Mackey, Lloyd, The Mennonites' place is in small cities, 358
Martens, Harry E., It's a problem to have money, 618

Martens, Kay, Who walk alone, 564
Martin, Phil, Christian and Indian in the Hoopa Valley, 691
Mast, Mrs. Russell, A gift--Receive it, 167
Mast, Russell L., A theology of the laity, 99
Milner, Wanda, The shadow of the cross, 198
Mohr, Roberta, Consider the children...how they are abused, 268; Two women, 615; Underground manual for ministers' wives, 110
Morrow, Roger, Christ's formula for turning scaredy-cats into fearless disciples, 202

Nakajima, John, and Bui Hoanh Thu, Hanoi minister tells of church's vitality, 23
Naylor, Ruth, Epitaph, 141; Yesterday, today, forever, 476
Neufeld, John H., How we can have better marriages/etc., 276
Neufeld, John H., and Harma, Jake, A church management course: Pros and cons, 371
Neufeldt, Aldred H., Who is retarded? 296
Nickel, Bertha, The challenge of singleness, 565
Nisly, Weldon, Economics and the gospel/Small is beautiful, 93

Paton, Alsn, Lord, strengthen us, 616
Paula, Irene, I took my shell along, 311
Peachey, Urbane, Development means cows, problem solving, 305
Penner, Archie, Predictive prophecy: Its purpose and meaning, 313
Petkau, Irene Frieaen, Decision on new Bible school postponed, 225
Post, Helen, and Enomoto, Masahiro, One purse, one pot of rice: A Hutterite commune in Japan, 444
Preheim, Vern, COM reverses decision on China reparations, 450

Raid, Howard, The surprising city-to-country turnaround, 218
Redekop, John H., Labor-management relations, 458
Regehr, Ernie, Churches struggle with apartheid dilemma, 130; Government wins first round over seminary, 493
Regier, Waldemar, Community of the Spirit, 436; The nettlesome problem of leadership, 100
Reimer, Msrgsret Loewen, All we're meant to be/Total woman/etc., 133; Canadian women: "How long must we wait?" 640; Giving to MCC (Canada) up, 89; Ontario churches discuss church schools, 161
Reimer, Vic, Conversation with the cheeseman, 222; In the name of love, help, 206
Rempel, Erwin, The neglected harvest, 264
Rempel, Henry, Economic change and the kingdom, 522
Renaberger, Lois, Central District looks at civil religion, 91
Rich, Elaine Sommers, A poem puzzle, 199; Communion, 551
Roten, Gertrude Wiebe, 1 John--The Mennonite epistle, 171
Roth, Willard, Identify with oppressed, missionary says, 241
Rudy, John H., In business and following Jesus? 620
Rupp, Anne Neufeld, What shall we wear? 329
Russell, George, Hutterites, 442
Rutschman, LaVerne, First baptisms start three Bolivian churches, 159; To the memory of a Bolivian farmer-brother, 656

Sack, Nobel V., Dispensational theology shines through, 317
Sawadsky, Hedy M., Filled with new wine, 213
Sawatsky, Walter, A Mennonite views a Soviet church congress, 174
Sawatzky, Rod J., Tidy black-white distinctions, 316
Schmidt, Elmer, New world, brighter horizons, 151
Schmucker, Myrna L., Students ask, "Why?" 251
Schrag, Duane, Two twentieth-century Mennonite martyrs, 613
Schrag, J. O., Out of the silences, 137; The disposable minister, 636
Schrock, Paul M., View from the sideline, 503; Words are not enough, 583
Schroeder, David, For such a time as this, 184; Jesus relates to people, 30; Jesus relates to sinners, 14; Jesus relates to structures, 78; Jesus relates to the General Conference, 94; Jesus relates to tradition, 44; Jesus relates to women, 61; New family patterns, 506; We are called to witness and proclaim, 732
Sedziol, Pollyanna, Patience, 263
Seeliger, Wes, Motorcycles and lawn mowers, 360; Your pastor: Coolie, Christmas turkey, or coach? 633
Selle, Robert, A theological approach to retardation, 284; Opportunities for parents...for congregations, 285
Senner, Patricia, The pipeline is underway, but the Alaskan dream sours, 414
Senner, Stan, Nation's oil needs squeeze Alaskan natives, 54
Sensenig, Donald, A new day in Vietnam, 428; The churches' search for peace, 51
Shelly, Maynard, Opening gates for the lost in prison, 594; Prisons--don't work and won't burn, 192; Two festivals for two sons, 698
Shelly, Ward W., Computers, 183; Did the chimes break down? 503; Ironing blues, 518; "Redemption draweth nigh," 135
Shisler, Barbara Esch, The memorial, 309
Shoemaker, Dennis E., Horoscopes--Will scientists have the last word? 588
Showalter, Grace, Grief, 139; Pride, 332
Shutt, Joyce, Beyond formality, 679; Do and tell: Engagement evangelism, 260; Dorsy and Bob Hill have come home, 700
Simmona, Steve, VS from the inside, 20
Smith, Murray, Children learn what they live, 487
Spaeth, Harry, Avoiding the "oldly wed" trap, 380
Stackley, Muriel, Prayer for fifty-six widows, 267
Stafford, Chase H., The pain of growing older, 236
Stewart, Anne, Silence, 346
Stoesz, Edgar, Plowdowns and empty stomachs, 394
Stoltzfus, Gene, Lines from a VS bureaucrat's notebook, 18
Stoner, John K., Uneasy conscience on paying for Armageddon, 672
Storm, Pauline, Cassette tapes develop into ministry in Berne, 496
Suderman, Elmer F., Cain, 294

Tran Tuong Nhu, Vietnamese adoption--A plea for balance, 253

Unrau, Ruth, Continuing education--Part of the real thing, 541
Unruh, Erlene, Fingers of light, fingers of love, 200
Unruh, Fred, A country kid comes to Canada, 426; You said it! 48
Unruh, Verney, Claim withdrawn for China reparations, 147; Contemporary China: Can we learn from it? 681; Shaking off the old myths about China, 2

Valencia, Hector, moratorium, 664
Vogt, Roy, The computer as prophet, 403

Wagler, Mark, Rural villages: An alternative to suburbia, 220
Waltner, James, Jesus, love, and a compelling purpose, 263
Waltner-Toews, David, Some of my best friends, 347; The long white miles, 697
Ward, Frank G., The truth according to Pogo, 66
Wedel, David C., Is it moving time? 102
Wiebe, Bernie, A call to confessional preaching, 648; How to make your marriage work, 13; Northern District clears heavy agenda, 430; When they grow up, 265
Wiebe, Franz, trans., and Zieglschmid, A. J. F., The martyrdom of Joseph and Michael Hofer, 454
Wiebe, Joan, Encounter with an agnostic, 250
Wiebe, Katie Funk, A conversion to violence, 605; Helping the glue to stick, 392; Measuring a vision, 300; Pushed out of the ark, 554
Wiebe, Menno, "We want Tina because she prays for us," 494
Wiebe, Robert, He's alive! 200
Woelk, Lamont, Being authentic wins response, 252
Woodliff, D. A., Stewardship, gift giving, and love, 632

Yoder, Elizabeth G., Called to be dandelions, 472
Yoder, Perry, Toward a biblical understanding of womanhood, 114

Zacharias, Marlace Berg, Not a care in the world? 406
Zehr, Earl, Career education and your school-aged child, 552
Zercher, Janette, Women's role in church committees examined, 464
Zieglschmid, A. J. F., and Wiebe, Franz, trans., The martyrdom of Joseph and Michael Hofer, 454

SUBJECT

Africa

African-North American worker exchange urged, 400
AIMM discusses outreach, cooperation, 308
Chad refugees return slowly, 429
Chadians reported to support recent leadership change, 289
Fighting creates more refugees in Angola, 561
Regehr, Ernie, Churches struggle with apartheid dilemma, 130; Government wins first round over seminary, 493
Regehr studies Mozambique for Mennonite agencies, 27

Aging

Gingerich, Barbara, May your troubles be little, too, Mr. K., 31
Government committee issues nursing home report, 496
Letter, 165
Stafford, Chase H., The pain of growing older, 236

American Indians

AFSC opens Montana office to deal with coal issue, 90
Cheyenne seek water rights, 462
General Conference named in tribal water rights suit, 527
Indian leaders strengthen council's role, 90
Letters, 421, 502
Martin, Phil, Christian and Indian in the Hoopa Valley, 691
"Northern hydro project will affect Cree culture," 595
Senner, Stan, Nation's oil needs squeeze Alaskan natives, 54
Suicide attempts point up native discrimination, 738

Amnesty

Barrett, Lois, Clemency--Now he sees it; now he doesn't, 162
Few resisters respond to clemency program, 5
Landis, Jim, Clemency program ends; amnesty still urged, 336
Letter, 196
Minnesotan quits alternative service after one month, 129

Asia

Hiebert, Murray and Linda, Philippines: The next Indochina? 256
Javanese Mennonite groups will help small conference, 104
Second Asia Mennonite Conference moved to 1980, 258

Bangladesh

Bangladesh floods bring rice, hunger, 193
Bangladesh program cited; soybean use encouraged, 289

Bible

Bible scarcity reported in eastern Europe, 626
Borden, Arthur C., Bible societies face costly challenge, 693
Grieser, Ralph, On reading the Bible aloud, 695
Harder, Garry, Dialog with history/Hananiah and Nebuchadnezzar's furnace, 340
Harder, Helmut, What have we to do with Adam? 261
Janzen, Waldemar, If there were no Old Testament, 246
Jurgensen, Barbara, An unmighty fortress, 550; Are you putting your money in a bag full of holes? 646; Bold journey--B.C. style, 581; God cleans house, 629; Habakkuk: Tower sitter, 614; Hosea's weird marriage, 501; My dreams are getting weirder all the time, 662; Shut the church doors! 678; The fish that went manning, 566; The role of Joel, 517; The Wild West of the East, 597; Who were the prophets? 486; Why Amos is famous, 534
Letters, 391, 437, 438, 468, 469
Roten, Gertrude Wiebe, 1 John--The Mennonite epistle, 171
Suderman, Elmer F., Cain, 294

Bicentennial

Barrett, Lois, Celebrate or commemorate? 424; Western

District cautious about bicentennial, 641
Christians and the bicentennial, 412
Eastern Mennonites plan book on revolutionary era, 173
First bicentennial seminar for teachers set, 707
History project readied for bicentennial, 495
Kreider, Alan, The bicentennial: Not to be ignored or deplored--but no occasion for flag-waving, 602
Lancaster Mennonites shun bicentennial, 593
Letters, 484, 502, 692
Longacre, James C., The bicentennial: Dilemma and opportunity, 410

Canada

Kehler, Larry, The guns of August and September, 600
Letters, 468, 469, 484, 519, 535, 548, 549, 567, 582, 598, 599
Unruh, Fred, A country kid comes to Canada, 426

China

Commission told reparations claim cannot be withdrawn, 208
Eby, Sarah Ann, China paradoxical to western eyes, 686
General Conference may get reparations from China, 22
Habegger, Howard, and Unruh, Verney, Claim withdrawn for China reparations, 147
Lehman, Merl, Farmers impressed with Chinese simple living, 194
Letters, 148, 196, 214, 231, 291, 342
Mission administrators give attention to China, 624
Preheim, Vern, COM reverses decision on China reparations, 450
Unruh, Verney, Contemporary China: Can we learn from it? 681; Shaking off the old myths about China, 2

Christian education

Department okays curriculum for grades nine and ten, 336
Gaeddert, John W., Reflections on Christian education, 80
Harder, Bertha, Are we sleeping through a classroom crisis? 76
Kreider, Robert, They all flunked the final exam, 473
Letters, 132, 149, 182, 214, 230, 244, 260, 277, 548
Project Teach readies for third workshop, 103; Project Teach set at Bluffton, 560
Uniform Series changes will be minor, meeting says, 24
Unruh, Fred, You said it! 48
Ward, Frank G., The truth according to Pogo, 66
Youth-adult curriculum to be expanded, 720

Christian life

Braun, David W., Freedom to live, 111
Chalfant, Morris, No room for hybrids, 374
Deckert, Ruth, Sunflower power, 438
Dyke, Lin, The burial, 551
Fast, Darrell, Banking at the Celestial, 234
Freeman, Mike, For Jane Wipf winning isn't everything, 84
Friesen, Mary, When flowers become weeds, 390
Humphrey, Alice, Thanks, God, for wholeness, 518
If I had my life to live over, 215
Jurgensen, Barbara, Lost and found, 422
Kehler, Larry, Giving and forgiving, 712; No, I'd rather not, 408; Spooked, 600
Lamb, Elizabeth Searle, Use the Word, 637
Lehman, Donna, What is forgiveness? 135
Letters, 277, 356, 421, 659
Morrow, Roger, Christ's formula for turning scaredy-cats into fearless disciples, 202
Seeliger, Wes, Motorcycles and lawn mowers, 360
Shelly, Ward W., Computers, 183; Ironing blues, 518; "Redemption draweth nigh," 135
Showalter, Grace, Pride, 332
Zacharias, Marlace Berg, Not a care in the world? 406

Christmas

Bachman, Elda, Time runs out, 716
Barrett, Lois, Waiting, 696
Blosser, Don, He came unto his own, 716
Hiebert, Susan, Trudje's Christmas, 726
Letter, 58
Loder, Theodore W., How, from where we started, 713
My soul magnifies the Lord, 728
Shelly, Maynard, Two festivals for two sons, 698
Woodliff, D. A., Stewardship, gift giving, and love, 632

Church

Alberta church-planting recommendations made, 432
"Crop failures, dry months but it's been good, 242
East Swamp Church serves in variety of ways, 242
Gingrich, Ann and Paul, Breathing new life into the church, 490
Harms, Jake, and Neufeld, John H., A church management course: Pros and cons, 371
Janzen, David, Bilingual churches: Search for a new identity, 388
Kehler, Larry, Resolutions for a new church year, 504
Letters, 13, 47, 422, 583, 644
New congregations forming from Phoenix to Wilkes-Barre, 178
Regier, Waldemar, Community of the Spirit, 436
Storm, Pauline, Cassette tapes develop into ministry in Berne, 496

Church and state

Barrett, Lois, Disconnecting the CIA-mission connection, 669
CIA report may hurt missions; church agency in Laos ousted, 382
Franz, Delton, Political evangelism, 150
Letters, 75, 181, 598
Rensberger, Lois, Central District looks at civil religion, 91
Yoder addresses Basel professors, 432

Church unity

Barrett, Lois, A model for inter-Mennonite cooperation, 344
Eastern, Franconia conferences meet jointly, 320
Kroeker, Dave, Eleven groups at inter-Mennonite assembly, 88; Structure formed for Ontario inter-Mennonite conference, 321

Communications

Arnold, James, The other side of the mountain, 500
Broadcast merger plans progressing at slow pace, 254
Communications group grows into media council, 224
Good, Merle, Six temptations on the way to storytelling, 378
Inter-Mennonite media combination changed, 432
Kehler, Larry, Babel, 48; He who has ears, 520
Letters, 567, 582
Marriage commitment focus of multimedia campaign, 9
MBI plans new radio spots for employed women, 273
Mennonite communicators will meet in Kansas City, 129
More cooperation in joint Mennonite media work asked, 9
Peace film will be released by April, 89

Community

Enomoto, Masahiro, and Post, Helen, One purse, one pot of rice: A Hutterite commune in Japan, 444
Freeman, Mike, Pass the sauerkraut, please, 306
Fretz, J. Winfield, Children in community, 710
Gross, Paul S., Hutterite society, 453
Hertzler, Dan, Conference in Illinois searches for community, 462
Letters, 292, 309, 326, 373, 389
Mackey, Lloyd, The Mennonites' place is in small cities, 358
Raid, Howard, The surprising city-to-country turnaround, 218
Russell, George, Hutterites, 442
Wagler, Mark, Rural villages: An alternative to suburbia, 220

Conference--General, St. Catharines, 1974

Update on St. Catharines resolutions, 160

Conference--Mennonite World

Barrett, Lois, What shape for Anabaptist missions? 446
Mennonite World Conference set in Wichita, 431
Mennonites, Brethren in Christ in thirty-nine nations, 177

Conferences

Annual writers' conference will meet at St. Davids, 337
Barrett, Lois, Western District cautious about bicentennial, 641
Bergmann, Frank, The conference budget and the telephone bill, 176
Brethren conference asks cooperation with Mennonites, 509
Canadian Conference to vote on two new congregations, 382
Central District struggles with food issues, 286
Dick, LaVernae J., Pacific District ponders more lay involvement, 418
Dueck, Dora; Jantz, Harold; and Kroeker, Wally, U.S., Canadian MBs have closer ties, 512
Eastern, Franconia conferences meet jointly, 320
Enns, Fred, New thrusts proposed by Alberta Conference, 225
Evangelicals adopt nine social concerns proposals, 25
Evangelism, social concerns are issues at NAE meeting, 274
Hostetler, David E., Assembly 75 issues: abortion, amnesty, women, 478; Three Christian business groups to work more closely, 25
Hunger planned as theme of West Coast assembly, 382
Jantz, Harold, and Dueck, Dora, Canadian MBs struggle with two issues, 463
Janzen, Heinz, Swiss Anabaptist conference discusses freedom, 480
Kehler, Larry, Bible school added to budget, 175; Canadian Conference boards examine budgets, 118
Klippenstein, Lawrence, Peaceable conference adopts budget increase, 445
Kroeker, Dave, Eleven groups at inter-Mennonite assembly, 88
Letters, 181, 229, 404
Manitoba Conference votes to take over Elim school, 287
MC, MB groups will hold conferences this year, 287
Petkau, Irene Friesen, Decision on new Bible school postponed, 225
Reimer, Margaret Loewen, Ontario churches discuss church schools, 161
Regional home ministries councils beginning, 624
Structure formed for Ontario inter-Mennonite conference, 321
Washington student seminar considers fallen institutions, 335
Wiebe, Bernie, Northern District clears heavy agenda, 430

Death

Becker, Gene L., The funeral ceremony: An experience of value, 138
Frank, Arthur L., Avoiding the high cost of funerals, 140
Hilty, Celia, No time for old men's loneliness, 267
Kaufman, Lorraine J., Brothers, 647
Kehler, Larry, Medical people discuss death and dying, 354
Letter, 92
Naylor, Ruth, Epitaph, 141
Shisler, Barbara Esch, The memorial, 309
Showalter, Grace, Grief, 139
Stackley, Muriel, Prayer for fifty-six widows, 267

Easter

Boyer, Claude, I saw the risen Christ last week, 188
Govert, Johndennis, Good Friday, riding westward on a bus, 197
Hageman, Howard G., Easter is not an island, 186
Milner, Wanda, The shadow of the cross, 198
Rich, Elaine Sommers, A poem puzzle, 199
Unruh, Erlene, Fingers of light, fingers of love, 200
Wiebe, Robert, He's alive! 200

Ecology

Genesis/Anti-Genesis, 361
Jurgensen, Barbara, A modern shepherd's psalm, 230
Senner, Patricia, The pipeline is underway, but the Alaskan dream sours, 414
Senner, Stan, Nation's oil needs squeeze Alaskan natives, 54

Economics

Business told to do economic works of love, 673
Capitalism "basically unjust," says consultation, 658
Classen, Allan, What's a nice Christian like you doing as a consumer activist? 525
Ford, Leighton, How to live with inflation, 16
Letters, 92, 343, 612
Nisly, Weldon, Economics and the gospel/Small is beautiful, 93
Rempel, Henry, Economic change and the kingdom, 522
Rudy, John H., In business and following Jesus? 620

Education

Chamberlain, Daniel R., Education's coming shape, 538
Zehr, Earl, Career education and your school-aged child, 552

Evangelism

Are discipleship, church growth compatible? 735
Barrett, Lois, Evangelism-in-Depth: Is it for everyone? 6
Bartel, Floyd G., A clear invitation to respond, 250
Enz, Jacob J., A chain reaction of love, 170
Falk, Peter, The ministry of the Holy Spirit produces church growth, 742
"Good news" offered with relish, 106
Hunsberger, Paul A., People are like boxcars, 252
Keidel, Levi, The Mennonite credibility gap, 730
Lehman, Donna, Creative coffee times, 396
Letters, 28, 47, 278, 310, 421, 422, 709
Reimer, Vic, Conversations with the cheeseman, 222
Rempel, Erwin, The neglected harvest, 264
Schmucker, Myrna L., Students ask, "Why?" 251
Schrock, Paul M., View from the sideline, 503
Schroeder, David, We are called to witness and proclaim, 732
Sedziol, Pollyanna, Patience, 263
Shutt, Joyce, Do and tell: Engagement evangelism, 260; Dorsy and Bob Hill have come home, 700
Wiebe, Joan, Encounter with an agnostic, 250
Woelk, Lamont, Being authentic wins response, 252

Faith

Bixler, Ruth Ann, In Christ's name, walk! 734
Coon, Helen C., A song will come, 359
Hiebert, Evangeline, April song, 279
Kehler, Larry, Did we not do mighty works in your name? 232
Kruzel, Ken, There are tomorrows, 647
Lehman, George, I believe, 62
Letters, 74, 310
Schrock, Paul M., Words are not enough, 583

Family

Dagnall, Marie Louise, Bridge of love, 508
Diary of a mad housewife, 117
Kehler, Larry, Coping with summer (1), 440; Coping with summer (2), 456
Lapp, James M., Marriage: Agony and ecstasy, 518
Letters, 245, 342, 519, 567, 598
Neufeld, John H., How we can have better marriages/etc., 276
Saskatoon churches start Church, Family Growth office, 509
Schroeder, David, New family patterns, 506
Smith, Murray, Children learn what they live, 487
Spaeth, Harry, Avoiding the "oldly wed" trap, 380
Wiebe, Bernie, How to make your marriage work, 13; When they grow up, 265
Wiebe, Katie Funk, Helping the glue to stick, 392

Farm issues

Barrett, Lois, A farm agenda, 216
Farmers from central states, provinces to gather in March, 91
Hofer, Shirley, Farm issues seminar draws 200 in Freeman, 207
Letters, 292, 327

General Conference

Barrett, Lois, COM acts on expansion plans, 146; General Board looks at budget, 145; Higher education, student services separated, 144; Women in Mission council affirms decision to continue at GC level, 144
Bartel appointed in congregational mission, 545
Bohn, Stanley, CHM anticipates meeting budget, 559
COE takes on high school work camp responsibilities, 640
College-conference structures to remain same, 543
Commissions ask personnel recruitment by congregations, 239
Diane Umble hired in communications, 545
District church planting team proposed, 658
District presidents asked to plan U.S. day, 736
Editor of "The Mennonite" will resign next summer, 723
Frank Ward resigns from education post, 120
Friesen to take position with Schowalter Foundation, 120
Hector Valencia will join Overseas Mission staff, 208
Janzen, Heinz, Council of Commissions will convene Feb. 10-14, 41
John Gaeddert named COE executive secretary, 354
Kehler, Larry, Council snippets, 152; DA works on finances, sets salary increase, 148; That issue again, 96; War taxes, media, Jubilee fill CHM agenda, 142
Letters, 165, 181, 229, 309
Membership down last year, but giving is up, 545
Plans laid for September meeting of colleges, church, 333
Salary scale review asked, 609
Schierling named poverty consultant, 687
Separate location proposed for U.S. delegates' meeting, 595
Ted Stuckey named business manager, 545

God

Brierton, Mariana L., Great things of God, 95
Buller, Gladys, God is not dead! 710
Letters, 549
Lugibihl, Jan, You came so quietly, 492
Schrag, J. O., Out of the silences, 137

Health

Health assembly called for New Orleans, 71
Letter, 404
TB treatment campaign begins in Bolivia, 107

Higher education

Autumn school enrollments up, 609
Bethel College begins development drive, 722
Gross, Monica, Student writes his own degree contract, 397
Letters, 229, 278, 548, 612
LPNs go to college, 104
Mennonite student services expanded in Philadelphia, 120
Naylor, Ruth, Yesterday, today, forever, 476
Schroeder, David, For such a time as this, 184
University students can be the church, seminar told, 738
Unrau, Ruth, Continuing education--Part of the real thing, 541

Holy Spirit

Bill Bright tells charismatics: "I love you," 624
Falk, Peter, The ministry of the Holy Spirit produces church growth, 742
Sawadsky, Hedy M., Filled with new wine, 213

Hunger and food issues

Action beyond cutting food consumption urged, 193
Baresch, Ruby, What is waste? What is food? 157
Bread for the World goes national for membership, 9
Brockett, John E., Pennsylvania town responds to world hunger, 577
Brown, Lester R., with Eckholm, Eric P., The choice: Who will get the additional crust of bread? 154
Central District struggles with food issues, 286
Congress to consider food bill, 544
Famine, nutrition teach-ins set for Food Day, April 17, 240
Hunger planned as theme of West Coast assembly, 382
Kehler, Larry, Triage: Playing God with the fourth world, 168
Letters, 28, 58, 74, 109, 244, 327, 582
MCC letters encourage responsible food policy, 118
Recipes still needed for low-meat cookbook, 91
Regional committees asked to educate on food crisis, 240
Remember domestic hunger, U.S. Ministries urges, 592
Stoesz, Edgar, Plowdowns and empty stomachs, 394

India

Anniversary celebrations canceled in India, 655
Controversy surrounds missionary's death, 718
Feeding program to begin in India, 434
India mission restructure is in the offing, 558
No timetable set for India mission phaseout, 671
Reimer, Vic, In the name of love, help, 206

Indochina

Long haul ahead for Laos; seeds a symbol of love, 578
MCC explores refugee aid to Cambodia, 7
Volunteers report rapid change in Laos, 400

Japan

Japan Mennonites gather for third Anabaptist seminar, 623
Tax resistance group in Japan gains support, 103

Jesus

Jesus welcomed children, 488
Kreider, Robert, They all flunked the final exam, 473
Letter, 548
Mast, Mrs. Russell, A gift--Receive it, 167
Schmidt, Elmer, New world, brighter horizons, 121
Schroeder, David, Jesus relates to people, 30; Jesus relates to sinners, 14; Jesus relates to structures, 78; Jesus relates to the General Conference, 94; Jesus relates to tradition, 44; Jesus relates to women, 61
Waltner, James, Jesus, love, and a compelling purpose, 263

Journalism

"Forum" editor resigns; sponsors suspend publication, 528
Gerig, Virgil, A word about publishing costs, 680
Letters, 59, 108, 277, 278, 372, 407, 438, 503, 519, 535, 645, 659, 709
Washington church brings up "forum" discussion again, 254

Jubilee

CHM mailing suggests Jubilee options, 23
Festival of Jubilee to celebrate sharing and plan action, 72
Festival starts Jubilee study, action ideas, 209
Habegger, David, The Year of Jubilee, 81
Letter, 229
Signs of Jubilee, 148, 177, 227, 274, 398, 433, 562, 624
Yoders take assignment as "teachers of the Word," 254

Labor

Ask for stronger CO provision in Labor Act, 25
Barrett, Lois, Beyond labor-management relationships, 702
Ford, Leighton, Putting work in its place, 470
Health administrators discuss labor unions, 322
MCC (Manitoba) struggles with union issue, 720
Redekop, John H., Labor-management relations, 458
Unions concern Mennonite business, labor, 736

Life-style

Dick, LaVernae J., Living happily and comfortably with less, 531
Kehler, Larry, Affluence: The debit side, 536
Rupp, Anne Neufeld, What shall we wear? 329
Shakertown pledge, 376
Volunteers are rich on a shoestring, 625

Literature

Eastern Mennonites plan book on revolutionary era, 173
New General Conference history off the press, 592
Peace books distributed around the world, 106
Work to begin on second volume of Canadian history, 25

Love

Duerksen, Susan, You gave me love, 679
Gingrich, Margaret, A thread so strong, 427
Kaufman, Lorraine J., Come, in whatever way you choose, 679
Kruzel, Ken, Plea for humanity, 238
Pauls, Irene, I took my shell along, 311
Shutt, Joyce, Beyond formality, 679
Waltner-Toews, David, The long white miles, 697

Mennonite Central Committee

Annual meeting authorizes West Coast MCC, 158
Dick, LaVernae J., First U.S. MCC regional assembly held, 608
Graduate study available to long-term MCC workers, 192
Kehler, Larry, After MCC's self-study: Business as usual, 86; Procedure for handling MCC gifts changed, 71; That issue again, 96
Letkemann, Peter, Alberta sale raises money, questions, 479
Letters, 165, 181, 675
Local woman to manage Appalachia crafts center, 707
MCC executive committee asserts policy role, 381
MCC giving goes for food; other programs need funds, 338
Peace Section discusses Vietnam, China, 271
Reconciliation project begins in British Columbia, 272
Recycling and fund raising go together in St. Catharines, 674
Reimer, Margaret Loewen, Giving to MCC (Canada) up, 89
Should MCC break law for Vietnam shipment? 591
Urbane Peachey appointed to Peace Section staff, 224
Volunteers are rich on a shoestring, 625

Mennonite Disaster Service

Barrett, Lois, MDS looks at its first 25 years, 119
Fast, Erna Justine, Omaha, 516
MDS draws up plans for quake-prone areas, 71
Sessions train disaster volunteers, 690

Mennonites

Baptist, Catholic speak on 450th anniversary, 105
Brandt, Diana, Between two kingdoms, 611
Ferb, Red, People of conviction and open-mindedness, 183
Friesen, John, History of the Mennonite Brethren Church, 580
Juhnke, James, Anabaptists: Then and now, 298
Klaassen, Walter, The meaning of Anabaptism, 33
Kroeker, Dave, Scaling the CMP mountain: Was it worth the effort? 312
Letters, 372, 373, 390, 598
Manitoba public school OKs Mennonite history course, 338
Schrag, Duane, Two twentieth-century Mennonite martyrs, 613
So what? 303
Wiebe, Katie Funk, Measuring a vision, 300
Zieglschmid, A. J. F., and Wiebe, Franz, trans., The martyrdom of Joseph and Michael Hofer, 454

Mental health

Kansans, Paraguayans work together in mental health, 642
Mental health scholarships are available to four students, 41

Mental retardation

A special child, 295
Kehler, Larry, Norman, 281
Letters, 373, 374, 375
MCC holds seminar for retardation workers, 178
Neufeldt, Aldred H., Who is retarded? 296
Selle, Robert, A theological approach to retardation, 284; Opportunities for parents...for congregations, 285

Mexico

Barrett, Lois, Mexico mission workers hold joint retreat, 417
New pastor installed in Cuauhtemoc, Mexico, 578
Wiebe, Menno, "We want Tina because she prays for us," 494

Middle East

Beit Jala teacher found guilty by military court, 223
Effectiveness of Sinai agreement questioned, 626
Letters, 47, 391

Ministry

Barrett, Lois, Congregations share ministry tasks, 638
Continuing education plan for ministers proposed, 707
Hunsicker, Ron, Ministry is..., 101
Lapp, James M., Send us an apostle! 112
Letters, 165, 166, 181, 196, 692
Mast, Russell L., A theology of the laity, 99
Mohr, Roberta, Underground manual for ministers' wives, 110
158 attend pastoral counseling workshop, 173
Pastors talk about the ministry--Questions and answers, 98
Regier, Waldemar, The nettlesome problem of leadership, 100
Schrag, J. O., The disposable minister, 636
Seeliger, Wes, Your pastor: Coolie, Christmas turkey, or coach? 633
Wedel, David C., Is it moving time? 102
Wiebe, Bernie, A call to confessional preaching, 648

Missions

COM acts on Bangladesh, Bolivia, Nepal, 416
Forum: Church leaders from abroad respond to questions about missions and missionaries, 652
Habegger, Howard J., Moratorium and the future of Mennonite world missions, 684; Moratorium: Other voices, 667; Moratorium: What's behind the call? 650
High numbers of missionaries go and return, 656
Kehler, Lydia, Combining proclamation with presence, 663
Letter, 709
Mission volunteers still needed overseas, 429
Roth, Willard, Identify with oppressed, missionary says, 241
Valencia, Hector, moratorium, 664

Occult

Chilvers, Gordon, Can the stars help us? 586
Duval, Henry, Witches ride again, 589
Letter, 659
Shoemaker, Dennis E., Horoscopes--Will scientists have the last word? 588

Peace

Brandt, Diana, No king but Caesar? 611
Consultation on peace theology planned, 722

Cornies, Larry A., Conrad Grebel students hold nonviolence symposium, 120
Duerksen, Carol, Vanquished world, 574
"It takes power to be nonviolent," 708
Kreider, Robert, How beautiful are the feet, 237

Poverty

Brenneman, Allen, The rich man and Lazarus, 422
Koontz, Gayle Gerber, High birthrate produces poverty--or does it? 10
Letter, 166
Poverty concerns shift to VS; grants offered through CHM, 337
Poverty grants approved, 642
Rich get housing subsidies, consultation told, 367
Ten Mennonite congregations will study and act on poverty, 42

Prayer

Lamb, Elizabeth Searle, In quietness, 637
Paton, Alan, Lord, strengthen us, 616
Shelly, Ward W., Did the chimes break down? 503

Prison

Conference to study alternatives to incarceration, 399
"House of trouble" serves young offenders, 399
MCC volunteers aid offenders in U.S., Canada, 56
Quaker group protests new prison construction, 399
Shelly, Maynard, Opening gates for the lost in prison, 594; Prisons--don't work and won't burn, 192
Victim-offender reconciliation receives government grant, 719

Prophecy

Bartel, Floyd G., Jews of more concern than the church, 318
Letters, 391, 468, 645
Penner, Archie, Predictive prophecy: Its purpose and meaning, 313
Sack, Nobel V., Dispensational theology shines through, 317
Sawatzky, Rod J., Tidy black-white distinctions, 316

Race

Keidel, Levi, Tracking a slave trader, 36
Minority job training program ready next spring, 639
Stewart, Anne, Silence, 346
Waltner-Toews, David, Some of my best friends, 347
White ethnic ministry project to open, 575

Relief and development

Aid to Honduras continues; three programs expand, 56
Brazilians begin disaster service at Tubarao, 255
Denlinger, Steve, New tool helps Haitian farmer, 544
Dyck, Clara K., Six carloads of donated wheat leave Kansas, 481
Eastern Board, MCC help drought victims in Somalia, 240
Fifty plates in five minutes, 11
Fighting creates more refugees in Angola, 561
Hunsberger, Gordon, Falling out of fields common in Haiti, 721
Kansas farmers start Operation 5 percent, 208
Meat canning shows growth, 434
MEDA domestic aid program expands, 273
Meeting told to channel aid into development, 738
Nigerians aid refugees from cultural revolution, 223
Peachey, Urbane, Development means cows, problem solving, 305
Relief work helps channel water to fields, 334
Stonewalling in Haiti means food production, 70

Salvation

Wiebe, Katie Funk, A conversion to violence, 605

Seminary

Barrett, Lois, Seminary adopts new MAR degree programs, 143
Blough, Neil, "Associated" is big at AMBS, 172
Joint Mennonite Brethren seminary likely, 433
Letter, 245
Seminary boards decide on long-range planning, 670

Service

Love, conflict discussed at Bienenberg retreat, 576
Recycling and fund raising go together in St. Catharines, 674

Service--Voluntary service

Atlanta volunteer aids city councilman, 8
Barrett, Lois, From remodeling whole kitchens to fixing leaky faucets, 366
Coping with computers, coal in Appalachia, 26
Fisher, D. Larry, Mobilizing a professional army of volunteers, 32
Letters, 389, 452, 519
New service program to help Tunica tribe, 737
New VS unit focuses on arts, 560
Simmons, Steve, VS from the inside, 20
St. Louis unit begins; program ends in Elkhart, 398
Stoltzfus, Gene, Lines from a VS bureaucrat's notebook, 18
"Traveling newsletter" will begin in January, 708
U.S. voluntary service--for MCC and/or conferences? 321
Voluntary service interest rising, 607
Volunteers' tasks include extermination of bats, 723
VS benefits increased for long-term workers, 497
Work camp, summer service needs announced, 241
Work camps under way, 433
Yoder, Elizabeth G., Called to be dandelions, 472

Singleness

Funk, Herta, Images of singleness, 557
Janzen, Ingrid, Singles have problems, but so do marrieds, 495
Letters, 630, 631
Lugibihl, Jan, Guide to sex, singleness, 564
Martens, Kay, Who walk alone, 564
Nickel, Bertha, The challenge of singleness, 565
Speakers announced for singles' workshop, 398
Wiebe, Katie Funk, Pushed out of the ark, 554

Social concerns

Clemens, Steve, "I am tired of handgun funerals," 248
Eight worst "obscenities" cited to Free Church in England, 432
Ewerts complete alcoholism study, 560
Kehler, Larry, Drug and alcohol abuse grows, congress told, 38
Letters, 27, 59, 278, 438, 485, 519, 644, 675
Mead points to dangers of nuclear energy plants, 623
Mohr, Roberta, Consider the children...how they are abused, 268
Vogt, Roy, The computer as prophet, 403
Washington student seminar considers fallen institutions, 335

South America

Barrett, Lois, Latin Americans discuss Spirit, Anabaptism, 449
Correa heads Colombian social service organization, 274
Delegation to recommend missionaries in South Brazil, 369
Delegation visiting northeastern Brazil, 307
Driver, John, Jeremiah confronts the church/The Latin American experience, 348
Fourth congregation formed in Bolivia, 528
New mission work in Brazil finalized, 593
Rutschman, LaVerne, First baptisms start three Bolivian churches, 159; To the memory of a Bolivian farmer-brother, 656

Soviet Union

Church in Soviet Union grows in number, 689
Couple has happy reunion after long separation, 368
Kehler, Larry, Pray for those who suffer, 328
Released Soviet Baptists appeal for Georgi Vins, 509
Religious broadcasts reach large audiences in USSR, 670
Russian Mennonites join German relatives, 368
Sawatsky, Walter, A Mennonite views a Soviet church congress, 174
Soviet Pentecostals seek emigration, 689
Umsiedler gather, personnel expanded, 496
Umsiedler may get MCC help with church buildings, 576

Stewardship

Letter, 92
Martens, Harry E., It's a problem to have money, 618
Woodliff, D. A., Stewardship, gift giving, and love, 632

Taiwan

Taiwan Bible seizures hurt religious freedom, WCC says, 323
Taiwan church celebrates its twentieth anniversary, 258
Taiwan churches' poverty project under way, 740

Thanksgiving

Barkman, Frieda, Thanks for peanut butter sandwiches, 665
Duerksen, Carol, So much I could say, 666
Epp, Elsie, Window of thankfulness, 326
Jurgensen, Barbara, That's me shouting, 135

Vietnam

Barrett, Lois, A different kind of refugee, 568; Delegation sees continuation of Vietnam War, 190; Off the hook? 696
Bui Hoanh Thu and Nakajima, John, Hanoi minister tells of church's vitality, 23
Church agencies deny refugees' "voting with feet," 289
Eby, Sarah Ann, Those who left Vietnam, 353
Ediger, Max, Can you hear the silence? 428; The spirit of the soil, 52
Ediger, Peter J., Vietnam, 280
Hard evidence missing on bloodbath stories, 365
Hiebert, Linda and Murray, Future dim on refugee road, 288; "Why do you use guns?" 510
Kehler, Larry, Bitter fruit, 328; Orphans, guilt, and other thoughts, 280
Koontz, Gayle Gerber, Vietnam churches see challenges, pressures, 511
Kreider, Robert and Lois, Little peace, less honor, 50
Letters, 75, 108, 132, 325, 404, 405, 406, 660, 675, 724
MCC, AFSC considering Vietnam refugee assistance, 335
MCC sends food to Vietnamese in PRG areas, 270
MCC volunteers send word "life happy," 365
Mennonites testify at Vietnam embargo hearing, 559
Mennonites visit North Vietnam, 670
Most Vietnamese workers leave for Thailand, 253
No bloodbath; "the past must be forgiven," 419
Refugee camps may not close until next year, 559
Refugees who want to return, stay may get help, 352
Saigon volunteers, church continue work, 383
Sensenig, Donald, A new day in Vietnam, 428; The churches' search for peace, 51
Should MCC break law for Vietnam shipment? 591
Some MCC workers leave embattled South Vietnam, 224
South Vietnam to receive garden tractors, 477
Stoltzfus in Vietnam with congressional group, 163
Those who stayed in Vietnam, 352
Tran Tuong Nhu, Vietnamese adoption--A plea for balance, 253
Two groups work with Vietnamese refugees, 477
U.S. reverses stand on aid to Vietnam, 688
Vietnam refugees get news from home, 688
Vietnamese refugees running toward north as well as south, 239
Vietnamese thankful for MCC food aid, 319

War

Delegation tells concerns to Selective Service staff, 737
Koontz, Ted, No opportunity to be given for CO registration, 705
Letters, 356, 549
Military attractive choice for minorities, 384
Northwest Mennonites unite against missile base, 608
Postwar draft resister begins prison sentence, 509
Seminar issue is peacetime militarism, 384

War taxes

Ediger, Peter J., Christ and Caesar: A ballad of faith, 569; Daniel 3 revisited, 64
Franz, Delton, World Peace Tax Fund progress modest in Congress, 287
Kehler, Larry, A war tax conference in Canada? 584
Lehman, Carl M., Tax resistance--A form of protest? 573
Letters, 27, 108, 310, 484, 630, 659, 724
Speakers selected for war tax conference, 546

Stoner, John K., Uneasy conscience on paying for Armageddon, 672
Tax resistance group in Japan gains support, 103
War tax conference scheduled in Ontario, 335
Withholding of war taxes placed on CHM agenda, 575

Women

Advisory committee examines women's concerns, 384
Baresch, Ruby, for mahalia and others, 133
Barrett, Lois, The year for women, 136
Biographies of women wanted, 177
Conference on male-female roles planned in Manitoba, 433
ERA approval still uncertain, 496
Funk, Herta, Equal opportunity to serve, 68; IWY: Equality for poor and for women, 448
Harms, Roberta, Thank you, God, for allowing me to be a mother, 279
Kehler, Larry, Role of women--and men--considered, 606
Letters, 165, 229, 277, 325, 374, 437, 502, 567
Mohr, Roberta, Two women, 615
Reimer, Margaret Loewen, All we're meant to be/Total woman/etc., 133; Canadian women: "How long must we wait?" 640
Speakers named for meeting on male-female roles, 528
Western District women look at old, new roles, 22
Yoder, Perry, Toward a biblical understanding of womanhood, 114
Zercher, Janette, Women's role in church committees examined, 464

Worship

Krehbiel, Ronald, How about a little playfulness in our worship? 204
Letters, 310, 326, 391, 404
Rich, Elaine Sommers, Communion, 551
Worship and arts committee meets for first time, 722

Zaire

Barrett, Lois, We are all kings, 351
Bertsche, James, Swift political change comes in Zaire, 160
Bukungu to present church's budget requests to AIMM, 529
Extension education scheduled in Zaire, 674
Nyanga girls' school open again, 655
Zaire churchmen stress leadership training, 655
Zaire takeover of schools means fewer MCC teachers, 529
Zairian church responds to housing crisis, 42
Zairian treasurer presents budget to AIMM, 622

Special editions

Central District Reporter, Jan. 21, Feb. 18, Mar. 18, Apr. 15, June 17, July 22, Sept. 16, Oct. 21, Nov. 18, Dec. 16
Encompass, Mar. 11, June 10, Sept. 9
MCC annual report, Feb. 25
Pacific District Messenger, Jan. 28, Mar. 25, May 27, Aug. 5, Sept. 30, Nov. 25
Western District News, Jan. 7, Feb. 4, Apr. 1, May 6, June 3, Sept. 2, Oct. 7, Nov. 11, Dec. 2
Window to Mission, Jan. 14, Apr. 8, July 8, Oct. 14

Printed in U.S.A.

MAR 76
N. MANCHESTER,
INDIANA